DOCUMENT RESUME

ED 341 543 RC 018 557

TITLE Indian Nations At Risk, Summary of Issues & Recommendations from Regional Hearings, July-October 1990.

INSTITUTION Department of Education, Washington, DC. Indian Nations At Risk Task Force.

PUB DATE Oct 90

NOTE 445p.; Indian Nations At Risk Task Force hearings held in Juneau, AK (July 16, 1990); Billings, MT (August 20); Seattle, WA (September 5); Phoenix, AR (September 12); Oklahoma City, OK (September 17-18); St. Paul, MN (September 21); and Cherokee, NC (October 2, 1990). For related documents, see ED 339 587-588, RC 018 537-538.

PUB TYPE Collected Works - Conference Proceedings (021)

EDRS PRICE MF01/PC18 Plus Postage.

DESCRIPTORS Adult Basic Education; *American Indian Education; American Indians; *Community Involvement; Early Childhood Education; *Educational Needs; Elementary Secondary Education; *Federal Aid; Federal Indian Relationship; Hearings; Higher Education; *High Risk Students; Parent Participation; Postsecondary Education; Racial Bias; Teacher Education; Tribes

IDENTIFIERS *Indian Nations At Risk Task Force; *Tribally Controlled Education

ABSTRACT

The Indian Nations At Risk Task Force held seven regional hearings during 1990 on issues in American Indian education. This document contains detailed reports of the seven hearings, individual summaries of each hearing, and an overall summary of issues and recommendations offered in the field of American Indian education. Major areas of concern included: (1) federal funding of Native American education; (2) teachers and teacher training; (3) Native parent and community participation and self-determination; (4) integration of Native language and culture into the curriculum; (5) financial aid for Native postsecondary education; (6) postsecondary readiness, recruitment, and persistence among Native students; (7) tribally controlled community colleges; (8) support services for at-risk Native youth; (9) development and improvement of the curriculum and of educational programs; (10) role of federal, state, and tribal government; (11) racial bias and stereotypes on personal and institutional levels; (12) standards and testing; (13) early childhood education programs; (14) urban and public school education; (15) adult basic education; (16) special education, Chapter 1, and other special services; and (17) data collection and research. This document contains various statistics on Native American enrollment, dropout rates, educational attainment, and academic achievement. (SV)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED341543

INDIAN NATIONS AT RISK

SUMMARY OF ISSUES & RECOMMENDATIONS FROM REGIONAL HEARINGS

JULY - OCTOBER 1990

RC018557

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

BEST COPY AVAILABLE

Indian Nations At Risk

Summary of Issues & Recommendations from Regional Hearings

July - October 1990

This summary presents issues and recommendations brought before the Indian Nations At Risk Task Force during regional hearings which were held on 07/16/90 in Juneau, AK; 08/20/90 in Billings, MT; 09/05/90 in Seattle, WA; 09/12/90 in Phoenix AZ; 09/17-18/90 in Oklahoma, OK; 09/21/90 in St. Paul, MN; and 10/02/90 in Cherokee, NC. Issues are presented in order of priority beginning with those that received the most comment.

Federal Funding of Native Education

- Chronic underfunding of all Native education programs must come to an end. Education is a basic part of treaty rights and obligations. Gradual decreases in federal funding for Native education programs are resulting in cuts in essential and desperately needed services. These programs should be exempt from Gramm-Rudman budget cuts.

- The quality of Native education at the local level is directly dependent on the levels of federal ED and BIA funding. Local schools cannot effectively address critical problems such as high dropout rates and low academic success without significant increases in federal assistance. Funding for direct educational services, support services, facilities, and libraries is significantly lower for Native students than for their non-Native counterparts.

    - A full review of the ISEP formula is necessary since it currently funds programs at one-third less per pupil than public schools.

    - BIA education programs should be forward funded to eliminate the tremendously adverse impact of current-year funding.

    - Tribal schools should receive direct federal funding for JOM and school lunch programs without the imposition of state and local administration and assessed overhead costs.

    - BIA grant and contract schools seriously lack funds for facilities improvement and consequently must operate their programs out of temporary facilities that are often little more than shanties with numerous violations of health and safety codes. Tribes should be allowed to design, finance, and construct their own school buildings and renovation projects with BIA-guaranteed long-term leases to back up construction loans.

    - Additional funds must be made available to establish adequate school and community libraries, to address the problem of prohibitively high transportation costs for students on large reservations, and to provide appropriate, well equipped vocational programs.

- Funding for Native education programs must be stabilized so that long-range planning can establish the program and staff continuity which are essential to helping Native American youth overcome barriers and achieve academic success.

- The federal government should hold public schools accountable for their use of Impact Aid funds. Existing regulations that mandate Native parent and community input must be enforced through sign-off authority. Performance standards should be established for districts serving Native students. When schools do not comply with the regulations or fail to meet performance standards, funds should be withheld and assigned to parents so they might apply them to the education site of their choice.

- Regulations should be simplified so that less red-tape and fewer restrictions hamper effective delivery of services.

Teachers and Teacher Training

- American Indian and Alaska Native teachers, administrators, counselors, and specialists are needed in schools at all levels and in all areas because Native staff serve as role models for Native students and thus help increase self-esteem. Native staff are more sensitive to the cultural and learning styles of Native students because they share a common cultural and language background.

- We must establish targeted incentive and support programs to attract American Indian and Alaska Native young people into the education profession. Increasing the number of Native graduates who return to their own communities to teach would help reduce the high teacher turnover rates in remote locations.

- Both Native and non-Native teachers across the country should be required to complete a course in Native history, culture, languages, and educational needs as a part of pre-service training. This would increase their cultural sensitivity and recognition of Native American contributions to the country.

- Public schools, especially those serving significant numbers of Native students, should fully utilize in-service days, workshops, and other staff development programs to improve staff ability to effectively teach Native students.

- Non-Native teachers who go into Native communities should receive the same kind of language and cultural orientation that Peace Corps volunteers receive before they are posted. Their training should prepare them to recognize the different learning styles of Native students and learn how to provide appropriate instruction (including use of more experiential, participatory, and cooperative learning strategies).

- Alternative certification requirements must be instituted to allow tribal elders and community members with cultural expertise to participate in the instruction of Native children.

Native Parent & Community Participation and Self-Determination

- Parents are still not part of the system despite efforts to increase their involvement. They know things must change, but they lack understanding of the system and how to influence it. They are angry, frustrated, and alienated.

    - Schools in Native communities should have Native staff to interact with Native parents and create a comfort level that encourages their participation. These schools should have open classrooms where parents are welcome to come any time to observe and participate, and should establish a place where parents can congregate. Schools should offer extended building hours, parent-child library programs, and other family-based programs and services.

    - Schools need to be accountable to the communities they serve. They need to reach out by informing and reporting educational realities to their communities and seeking their input.

  - Teachers must make it their business to get to know parents, share information with them, and enlist their involvement with the school.
  - Parents need training to become active partners in the educational process and advocates with the schools for their own children. Schools should offer this kind of training as well as parenting classes with provisions for transportation and child care services.

- Native parents need to be empowered through Native-controlled schools where there is respect for Native values and cultural ways.
  - Native communities must be the producers of Native education materials that reflect the language and culture of the local area.
  - A Native model of education is a multi-generational model. Schools should welcome the meaningful involvement of Elders in Native education.

- The old definition of "getting parents to do what we tell them" must be exchanged for partnerships and shared decision-making.
  - In public schools with significant numbers of Native students, participative management that includes Native parents and community members will foster more community awareness of and interest in education.
  - There are seldom any Native school board members. We need mandated school board representation for Native people in public schools where there are large percentages (20 percent and up) of Native Americans.
  - Parents who serve on school boards need to have training to better understand their roles and more effectively fulfill their responsibilities.

- Natives need to be specifically included in national educational reform.

- All BIA personnel, nationally and locally, should be required to receive tribal and community recommendations regarding the education programs they manage.

Integration of Native Language and Culture

- The preservation of Native languages is of primary importance to the survival of our cultures and to the self-esteem of Native children, which leads to higher academic achievement.
  - Extensive curriculum development and training of Native speakers as teachers is necessary to restore Native language capacity. The federal government should initiate a monumental extra effort in this area to compensate for the monumental effort that was expended to eradicate Native languages over the past decades.
  - Foreign language requirements in Native schools discredit the importance of Native language. Students should be encouraged, or at least permitted, to study their ancestral language, as well as modern Western European languages, for high school credit and to meet college entrance requirements.

- The study of Native American language, law, history, culture, art, and philosophy should be required of students of Native heritage to build pride, confidence, and understanding.
    - Where Natives are the majority, efforts should be made to assure that teaching and learning is not only about the culture, but of the culture. More research should be funded to identify and apply culturally relevant pedagogy.
    - Culturally appropriate instructional strategies are based on a multi-generational approach that asks students to focus on their own culture, work collaboratively in small groups, seek the wisdom of their elders, learn from the environment and experience, and demonstrate their learnings from the work they actually produce.
    - Native American studies need to be infused into all areas of academic study: art, history, natural sciences, literature, etc.
    - Cultural curriculum should be localized to reflect the historical experience, culture, and values of the local and regional Native communities.
- Public school curricula for Natives and non-Natives must reflect accurate and balanced instruction in the history and culture of Native Americans. We need to hear about our successes. Very few people know that a Native helped write the Constitution or that a Native was Vice President of this country. More balanced curricula would help non-Native students overcome their unfamiliarity with Native Americans and increase general respect for their contributions to the country.
- Textbook vendors must be firmly persuaded to publish revised texts that do real justice to the contributions of Native Americans and other minority groups. Paragraphs and sidebars inserted here and there are not an adequate response to this demand.
- At the postsecondary level there is a paucity of multicultural and crosscultural programs. Even where courses are offered, "culturally relevant curriculum" is poorly defined and articulated.
- More regional Native heritage, cultural and historical societies, and learning centers should be established to help revitalize the values and traditions of American Native families and communities, as a way of minimizing social dysfunction.

Postsecondary Education - Financial Aid

- In every region inadequate financial aid is viewed as the major reason that Native students leave higher education. Amounts that are currently available do not begin to cover the actual tuition and living costs. Non-traditional older students are especially in need of increased financial aid to meet family responsibilities and cover the cost of off-campus housing and daycare for their children.
    - Tribal grants should be considered "sovereignty awards" and should stand apart from the calculation of eligibility for other financial aid.
    - Tuition waivers for Native Americans should be increased at the undergraduate, graduate, and professional levels.

  - The "property as an asset" statement should be removed from financial aid qualification calculations since tribal property cannot be sold and its inclusion misrepresents the resources available to grant applicants.

  - Native students need increased access to scholarships, fellowships, work-study programs, graduate assistantships, employment opportunities, and internships.

  - There must be an increased financial base to support Native students at sophomore through graduate levels. Major portions of financial aid are now dispersed to first-year students who have the highest attrition rate.

  - Students who wish to attend postsecondary vocational training programs rather than a college or university should have equal access to financial aid.

- The timing of disbursement for BIA and PELL grants is typically at least three weeks behind registration for Fall semester. Tribal contributions are often inadequate to fully cover fees. This means that students have no money for books (and therefore immediately fall behind in class) or for general living expenses (which creates discouraging personal hardships).

  - BIA and PELL grants must be disbursed prior to or not later than Fall registration.

  - Tribes should be given responsibility for the administration and disbursement of PELL and BIA grants.

  - Book vouchers should be made available at registration to eligible Native students awaiting financial aid, so that they do not have to wait several weeks into the term to purchase textbooks.

  - Lack of reliable transportation, especially in rural areas, can become a major barrier to Native students attending college. Funds should be made available to assist colleges serving large numbers of rural Native students in addressing this problem.

  - Native American students from low income families who attend college away from home are especially penalized by having to move out of dorms during breaks when they also cannot afford to travel home. They should be provided with the same inter-term access to dormitory facilities as are foreign students.

Postsecondary Readiness, Recruitment and Persistence

- Unacceptable preparedness for college is a betrayal of American Indian and Alaska Native youth who enter college with inadequate basic language, math, and study skills and are unable to complete their freshman year.

  - Identifying and nurturing potential college-bound students should begin in elementary school or at least at the middle school level.

  - There must be closer coordination between all levels of education to ensure that every effort is being made to help students finish high school and continue their education.

  - Special college preparation and tutorial services need to be provided to Native students at the secondary level.

- Natives are underrepresented in higher education in proportion to the general population. Colleges and universities should implement more aggressive recruitment programs to increase the number of Native students who attend college.
    - Native high school students must have access to better college counseling. Native schools need to more actively inform themselves and their students about college opportunities. Public school counselors need training to redress their tendency to think minimally about the college potential of Native students.
    - There should be greater coordination between high schools and postsecondary institutions that serve large numbers of Native American students.
    - Summer on-campus programs like Upward Bound should be more widely available.
    - College admissions officers should consider teacher recommendations of Native applicants as well as test scores in determining acceptance.
- The failure rate of Native students in postsecondary institutions is greater than that of any other ethnic group. To reduce college attrition and increase persistence, support services need to be provided to address the social and cultural needs of Native students who often have had limited or no exposure to a college environment.
    - College campuses with large concentrations of Native students should develop Native Learning Centers with counseling and tutorial support systems. These Centers should host cultural and social events and also serve as a place where Native students can gather informally and find a support network.
    - Currently enrolled Native college students in good standing could be selected and trained to serve as positive peer mentors and "retention specialists" for incoming Native students.
    - Postsecondary institutions need to provide Native American students with better career counseling and mentoring programs to increase graduation rates and raise employment aspirations.

Postsecondary - Tribal Colleges

- Tribally-controlled community colleges are the pride of the Native American people. They are currently struggling to serve increasing numbers of students. They need increased support because of the essential role they play in preparing students for entry or return to four-year colleges and universities, or for employment in the Native community.
    - Congress needs to fulfill its commitment to tribal community colleges by providing funding of $5,820 for each student.
    - Additional funding is urgently needed for facilities renovation and construction.
    - At least six more tribal community colleges should be established in states like Oklahoma, California, and New Mexico, which have large Native populations.

Other Postsecondary Concerns

- Institutions of higher education must address the challenges of recruitment and retention of minority faculty and staff. Native American faculty are often overextended as minority representatives and are not rewarded for necessary work such as counseling Native American students.

- In many rural Indian reservations and Alaska villages the rate of those high school graduates who stay in or return to the community is extremely high. Unemployment is a major problem. Native students should not be taught to feel that pursuing postsecondary vocational education rather than college means failure.

- Jobs in Native communities (and elsewhere) often require experience as well as education. Internship programs are needed for college juniors, seniors and graduate students to help them prepare for successful post-graduation employment. Internships could be established in partnership with tribes and Native organization.

Support Services for At-Risk Native Youth

- Many of our children who come from dysfunctional homes are in emotional pain and anger. They end up being suspended, expelled from school, and "thrown away." They are likely to abuse drugs and alcohol, commit suicide, develop emotional problems, or become teenage parents. Support services are necessary to provide a safety net for these children.

    - The system and teachers must no longer deliver the standard curriculum without acknowledging that at-risk students come to school ill-prepared to learn because they are coming from dysfunctional families. Teachers, administrators, and support staff need training to recognize cries for help.

    - Support must be made available to strengthen families and help them resolve their problems. For the child whose parents are not supportive, mentoring relationships with other adults may provide an answer.

    - Native counselors are needed at all elementary, middle, and senior high school levels to provide culturally sensitive support services.

    - Identification and intervention programs should begin early and include counseling on an individual and group basis; mentoring programs should include teacher, peer, and community resources.

    - Special efforts should be targeted at the middle-school-age student since this is a critical and vulnerable time when many students are making key life decisions.

- More funding is needed for substance abuse prevention and dependency programs. Such programs are essential to guaranteeing safe, disciplined, and drug-free schools.

    - These programs must be community based and tribally controlled and must advocate a return to traditional values and wisdom.

    - Tribal leaders must provide the leadership in any such programs to assure their success, since substance abuse problems are a part of the social and economic fabric of many reservations.

    - These programs must include parents, extended families, and elders.

- Serious and immediate attention must be focused on addressing the alarming increase in incidence of Fetal Alcohol Syndrome (FAS) and Fetal Alcohol Effect (FAE) children.

- Resources are needed to educate young people to avoid teen pregnancy. Failing that, adequate day care must be made available to teen parents to enable them to complete their education.

- Comprehensive wellness and health education programs must be integrated into the curriculum in grades preschool through 12 to address problems that may become barriers to academic success.

Curriculum and Educational Programs

- Native American students should have greater access to enriched programs rather than just remedial programs.

    - Improved math and science programs for Native Americans are crucial to adequately preparing young people for jobs in the future. These subjects must be taught in enriched, interesting, and creative ways that motivate children. Instruction should include culturally relevant materials and hands-on experiences. Effective programs would also offer supplemental summer programs and increased support services, including mentoring.

    - American Natives are underrepresented in Gifted and Talented programs, and many bright students need these opportunities to enhance their skills. The two Indian Gifted and Talented Centers mandated in PL 100-297 should be funded and implemented.

    - Dynamic and strong Native youth leadership programs and opportunities must be developed and implemented in grades K through 12. The federal government should establish a grant program in this area which would be matched by state, local, and/or tribal funds.

- Effective tutorial programs should be established to provide one-on-one assistance to help bring Native students up to grade level in basic skill areas.

- Teachers can help Native children improve their reading skills by basing instruction on materials and subjects of interest to the child. Reading skills must be emphasized in elementary levels because of the increasingly debilitating impact that poor skills have on children as they progress through school.

- There is a critical need for good vocational education programs for Native Americans. Native schools need to plan their curriculum in concert with tribal economic development efforts to meet the needs of youth who do not wish to leave the reservation.

- Health curriculum should be integrated into the K through 12 curriculum rather than being offered only as a semester course in high school

- Native schools should make increased use of "effective schooling" practices

Roles of Federal, State, and Tribal Governments

- The federal trust commitment for Native education must be maintained and strengthened. The Task Force should make a clear statement that all issues in Native education are tied in a larger sense to abrogation of treaty rights.

- The Office of Indian Education should be restored to its original status directly under the U.S. Secretary of Education. Within this office all programs (early childhood through postsecondary) that provide Native education services should be reorganized under one cohesive policy and administrative banner.

- For the first time in ten years the ED Office of Indian Education and the BIA Office of Indian Education Programs have directors, not "acting directors." The lack of consistent administration in these critical positions for this length of time has contributed greatly to the problems in Native education because no consistent and strong direction or attention was given to the many programs within these Departments.

    - Timely dissemination of information from the BIA and ED to tribes regarding policy changes, public hearings, technical assistance, and legislation is very poor.

    - BIA and ED technical assistance in Native education is sorely lacking and desperately needed.

    - ED and the BIA must strengthen their collaborative efforts. One critically important area should be the establishment of a comprehensive national and state-by-state database on Native education.

- The BIA is an ineffective and poorly managed player in the Native education community, yet Native educators are wary of giving up the trust relationship that BIA represents.

    - Information provided concerning plans to reorganize the BIA Office of Indian Education Programs (OIEP) has been inadequate for thorough evaluation.

    - Closure of area offices is opposed in some regions because it would abolish important and accessible support services.

    - BIA schools do not allow enough local involvement in selecting teachers, and they require excessive documentation and paperwork on the part of school administrators.

- A national Native accreditation agency should be established as an entity separate from the current state and regional systems. This would assure that Native schools are encouraged and allowed to offer culturally relevant appropriate programs as determined by local Native communities.

- The planning for the White House Conference on Indian Education has been very slow and poorly executed. It cannot be successful unless it is given the priority that the conference and the Native people deserve.

- States must legislatively assure that local education agencies institutionalize their commitments to Native education.

    - The "New Federalism" suggests that states may play a greater role in assuming responsibility for Native education, yet many states continue to be unresponsive to the needs of Native Americans.

    - There is a need for greater coordination of efforts between states and tribes.

    - Centers for Native education should be established at the state level to coordinate Native education resources and technical assistance.

- Tribal communities need to come to the aid of tribal children. Their education must be designed by the tribes from start to finish. The federal government's role must be to support and provide the resources to tribal governments for establishing their own tribal education departments and education codes to serve their own children.

- Improved relations are needed between state departments, local school boards, and tribal governments. Some tribal groups have taken steps in this direction by creating and gaining signatures for joint interagency memoranda of understanding among all of these groups.

Prejudice and Racism

- Native Americans are experiencing racism on both personal and institutional levels.
  - Native students are frequently treated as remedial and therefore fail because of negative teacher expectations.
  - When Native students are scattered and isolated in inner-city and suburban schools, they feel they are misfits. If they acknowledge themselves as Natives they are often subjected to taunts and racial slurs which make them feel threatened and ashamed. If they defend themselves against verbal and physical harassment, they are suspended and expelled. Alienation is a key contributing factor in the high dropout rates.
  - Prejudicial attitudes of administrators and teachers still prevent schools and districts from integrating Native language and culture into the curriculum, even when excellent materials and resources are available.
  - Schools and districts (especially those that are small and rural) often constitute power bases in which there is active resistance to shared decision-making with Native American parents and tribes.
- Racism, as reflected in media coverage of Native issues, feeds an undercurrent of negative attitudes in communities with Native populations and across the country.
- Meaningful workshops must be widely offered to non-Native teachers and administrators in order to overcome prejudicial attitudes by raising cultural awareness and appreciation of Native history, literature, language, culture, and spiritual values.
- There must be an end to the continued use of American Native people as mascots, official symbols, emblems, and namesakes for school (and professional) athletic teams, newspapers, yearbooks, and so forth. Such depiction is offensive, demeaning, and degrading and perpetuates negative racial stereotypes.

Standards and Testing

- Native parents and communities must stop thinking of success as reduced dropout rates and fewer suspensions and start thinking of success as high graduation rates and postsecondary enrollment.
- Excellence as well as equity must be assured for Native American students. Teachers must hold high expectations for Native students whom they teach and provide a variety of opportunities for successful achievement. The same standards and values should be applied to everyone.
- Native American students should be educated in "least restrictive environments," but not by pulling them out and treating them as problems.
- There is a need to "Nativeize" Native education at all levels; this includes philosophy, textbooks, methods, content, and especially standards. An initiative should be started through the Native Education

Centers to establish comprehensive Native education standards that could guide both BIA and ED programs.

- Native students are not adequately evaluated by standardized tests, which tend to be biased. We need to develop measures of Native student aptitudes and abilities that are unbiased and sensitive to their psycholinguistic and cultural differences.

Early Childhood Education

- Preschool programs, such as Head Start and Home Start, must be made available to all eligible American Indian/Alaska Native children. Early childhood education clearly contributes to later school success.
    - Eligibility should extend to two years minimum. One year is not enough to adequately meet the goals of school readiness.
    - Parent income level eligibility requirements should be eliminated since they serve as a disincentive to parents who want to improve their own education and employment but don't want their children to lose Head Start benefits.
    - Funding for programs should not be restrictive, based on poverty level or the existence of a BIA school, but should be based on the community needs of the tribe/reservation.
- Programs should be family-based and include parent training and involvement components. They should also incorporate culturally relevant curriculum and include health and nutrition education.
- Preschool programs must be readily available to rural populations, be well-staffed with well-paid trained professionals, have generous budgets for equipment, and be flexible to allow for community and parental involvement.
- It is particularly important that teenage Native parents receive training in parenting skills. Prenatal care should be provided to young parents, and health screening should be provided for preschool children.
- Native Head Start programs should include provision for transportation to make these services more accessible, especially in isolated rural areas.

Urban and Public School Education

- Desegregation has been harmful to Native education and has hurt Native students by scattering and isolating them from their peers and making it costly and difficult to provide effective cultural programs and support services. Brown v Board of Education has been a benign weapon with a disastrous impact on Native American students.
    - When the impact of these policies can be demonstrated to be negative, waivers and other alternatives must be allowed to reverse this impact.
    - American Natives are a tribal people; Native students learn best when there is a "critical mass" together in one site. Therefore, urban Native children should be brought together in schools of choice, such as Native magnet schools.

- Most Native students are now being educated in public schools. Yet public education systems are structured in ways that are counterproductive to the education needs of Native American students.
    - Unions and collective bargaining mitigate against hiring and retaining Native educators.
    - Native American programs are continually underfunded and marginal.
    - It is difficult, if not impossible, to get Native curriculum into schools because teachers and administrators refuse to use materials that are developed outside the system.
- Until public schools are restructured to adequately meet the needs of Native students, there must be continued local, state, and federal support for effective Native alternative schools.
- Native young people are increasingly assuming the profile of other disadvantaged inner-city youth. There is escalating gang activity, violence, and use of weapons at younger and younger ages. Native communities must develop intervention and respite strategies to reverse this trend and to guarantee safe passage for innocent young people to and from school.

Adult Basic Education (ABE)

- As a result of high dropout rates and high unemployment rates, some of the most severe needs in Native education are for adult services. Studies show that Native GED graduates attend college at equal or greater rates than high school graduates. Native ABE needs more prominence and more funding; it should not always be an add-on.
- Native ABE needs to be staffed with culturally sensitive teachers and offer culturally relevant content. The most critical success factor for these programs is the degree to which they reflect the goals, needs, and values of the adults they serve.
- Native ABE programs should no longer be awarded on competitive grant bases. Funding must be stabilized to assured continuation of services. For the same reason, Native ABE program staff should have full-time positions and should receive benefits.
- Native ABE programs need to be offered in Native communities and should provide transportation and child care to increase their accessibility.
- Counseling and support services should be attached to ABE/GED programs to help students make life-decisions and select and complete employability programs.

Special Education, Chapter 1, and Other Special Services

- Native American students are overidentified for special education services and Chapter 1. Parents are ill-equipped to challenge school diagnoses and advocate for their own children. This issue needs to be better documented on a national basis. Advocacy programs need to be established to support parents and assure that their children's needs are accurately identified and served.
- Students who require special and remedial services must be assured access to free, appropriate education and the necessary support services.

- There is a great need for more special education teachers for Native children with disabilities. Very few Native teachers have this preparation.

- Speech therapists who work with Native children need to be trained to recognize local and regional dialects, so that Native children are not so often mistakenly referred for speech therapy.

Data Collection and Research

- A national database on Native education is sorely lacking and must be established. The federal government must take the initiative in funding the National Center for Education Statistics to provide this information.

- States must be encouraged to establish their own databases to regularly collect the information that will inform their own programs and support national data collection efforts.

- "Data equals power." Local education agencies (LEAs) are more responsive when Native leaders can present data to support their concerns about the academic status, performance outcomes, and disciplinary experience of Native students in their systems.

    - BIA and ED funding should be made available to help schools that serve large numbers of Native students establish and maintain comprehensive computer records, in order to improve tracking and bring Native education closer to the level of non-Native education.

    - LEA administrators involved in data collection for a dropout study in Montana found the effort well worth their time because of the useful information it provided them about their own districts and schools.

- Native American college and graduate students should be involved in research and data collection efforts.

- Increased funds should be made available to support other research in critical areas of Native education.

Recommendations for the Final INAR Report

- Native American people feel that the problems in Native education have been well defined and redefined. They are very tired of repeating the process of testifying before national hearings which identify problems and result in recommendations that only end up gathering dust on a shelf. There is nationwide concern that this effort must lead to changes that will make a difference.

    - The final report should stress a sense of urgency in carrying out recommendations.

    - The Task Force must therefore be very concrete as it makes its recommendations. The problems are well known; therefore the report must deal in specific actions and solutions which lead to clearly defined, measurable outcomes.

    - The final report must establish timelines (at three, five, and ten years) for key milestones.

Indian Nations At Risk - Alaska Regional Public Hearing

Juneau, Alaska - July 16, 1990

Summary of Issues and Recommendations

The Alaska Regional Public Hearing, held in the Centennial Convention Center, was co-chaired by William G. Demmert and Terrell H. Bell. Task Force members present included David L. Beaulieu, Joseph H. Ely, Norbert S. Hill, Jr., Hayes A. Lewis, Bob Martin, Ivan L. Sidney, Robert J. Swan, Eddie L. Tullis, and L. Lamar White. Also present were Task Force Executive Director Alan Ginsburg and Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony presented during the day. The concerns are listed in descending order according to the frequency of their mention.

Teachers and Teacher Training

- We must establish support programs and concentrate efforts to attract Alaska Native young people into the teaching profession. Native instructional leadership is essential to adequately serving Native children. Increasing the numbers of Native graduates who return to their own village to teach would help reduce the high teacher turnover rates in remote communities.
- Certification requirements should be relaxed for Alaska Native elders who can teach language or other aspects of the culture.
- Non-Native teachers who go into Native communities should receive the same kind of language and cultural orientation that Peace Corps volunteers receive before they are posted.
- Teachers who work with Native children should be taught to recognize and respect cultural differences in learning style.

Native Parent & Community Participation and Self-Determination

- Increasing Native parent participation is the first step toward reducing the dropout rate for Native youth. The relationships between parents and teachers must be revitalized.
- Parents and communities need to have ownership of schools. Schools need to reach out by informing and reporting educational realities to their communities. Schools must be accountable to communities. Teachers need to assume greater responsibility for parent outreach.
- Parents need training to become active partners in the educational process and advocates with the schools for their own children.
- Communities must become involved in curriculum development which reflects the culture and language of the local area.
- Parents who serve on school boards need to have training to better understand their roles and more effectively fulfill their responsibilities.

Integration of Native Culture and Language

- Alaska Native students should receive instruction that promotes further development of their Native language for cognitive and affective purposes. Research suggests that this is strongly linked to academic success.
- Extensive curriculum development and training of Native speakers as teachers is necessary to restore Native language capacity. A monumental extra effort is needed in this area to compensate for the monumental effort which was expended to eradicate Native languages over the past decades.
- Schools must be required to incorporate Native American cultures, values, history and language into the curriculum. Teachers should know our students and respect their cultures.
- Textbooks need to be revised to reflect a less stereotypical image of Native Americans and to present non-biased accounts of historical events.

Standards for Native American Education

- Native American students should be educated in "least restrictive environments," but not by pulling them out and treating them as problems. The same standards and values should be applied to everyone. All students should be able to come into a classroom and be comfortable.
- Excellence as well as equity must be assured for Native American students. Teachers must hold high expectations for Native students whom they teach.

Postsecondary Education - Financial Aid

- Financial aid for students who wish to attend college is grossly inadequate.
- Native American students from low income families who attend college away from home are especially penalized by having to move out of the dorms during breaks when they also cannot afford to travel home. They should be provided with the same inter-term access to dormitory facilities as are foreign students.
- Native American students who wish to attend postsecondary vocational training programs should have equal access to financial aid.

Other Postsecondary Concerns

- Native students must have access to better college counseling.
- Unacceptable levels of preparedness for college is a betrayal of Alaska Native youth and results in very high dropout rates for college freshmen. This is a primary factor underlying extremely high levels of alcoholism, suicide and violence among the young in Native communities.

- In many Alaska villages the rate of those high school graduates who stay in the community is as high as 80%. Unemployment is a major problem. Native students should not be taught to feel that pursuing postsecondary vocational education means failure.

Early Childhood Education

- Head Start programs should be made available to all eligible children. Early childhood education clearly contributes to later success in school.
- Early childhood education for Alaska Natives should be parent-based and include parent training. It is particularly important that teenage Native parents receive training in parenting skills.

Support Services for At-Risk Indian Youth

- The system and teachers must no longer deliver the standard curriculum without acknowledging that at-risk students are unable to learn because they are coming from dysfunctional families.
- Support services are essential to address the non-academic problems children bring with them to school. Administrators, teachers, parents and community members need to be trained to recognize cries for help.
- Support must be made available to strengthen families and help them resolve their problems. For the child whose parents are not supportive, mentoring relationships with other caring adults may provide an answer.
- Resources must be made available to help youth cope with dysfunctional families and if necessary escape abusive environments.
- Resources are needed to educate young people to avoid teen pregnancy. Failing that, adequate day care must be made available to enable teen parents to complete their education.

Prejudice and Racism

- Low self-esteem is a major barrier to the academic performance of Native children. To overcome this problem schools must validate rather than reject a child's culture and heritage.
- Prejudicial attitudes of administrators and teachers still prevent schools and districts from integrating Native language and culture into the curriculum, even when excellent materials and resources are available.
- Meaningful workshops must be widely offered to overcome prejudicial attitudes by raising cultural awareness and appreciation of Native literature, language, cultural and spiritual values.
- Local school districts should refrain from sharing negative information about Native students with the news media because this only serves to reinforce prejudicial attitudes in the community.

The Final INAR Report

- The final INAR report should specify actions, timelines and responsibilities and should stress a sense of urgency in carrying out recommendations. Deal in solutions and outcomes, we already know what all of the problems are.

Other Concerns and Recommendations

- We need to celebrate our successes instead of always focusing on our failures. We must examine our successes to identify those strategies that work well with Native youth.

- Alaska Native youth must have greater access to leadership programs (e.g. scouting at the elementary levels; FTA, and internship programs in high school and college).

- Math and science programs for Native Alaskans need to be improved to adequately prepare young people for jobs in the future.

- Speech therapists who work with Native children need to be trained to recognize regional dialects, so that Alaska Native children are not so often mistakenly referred for therapy.

- More resources, less red tape and fewer restrictive regulations are needed to help Alaska Native youth who have dropped out of school, have families to support, and wish to finish their GED.

STATISTICAL INFORMATION

Mr. Anthony Vaska, President of the Board of Lower Kuskowim School District noted that in his district the Kindergarten through Grade 12 school completion rate is more than 90%. However, the quality of education that students receive is the real issue. Fewer than 50% of Native students go on to college while more than 50% of non-Native students go on to college.

******

Ms. Edna Ahgeak MacLean noted that as of the 1980 Census only 45% of Alaska Natives still spoke their own language and this rate has been steadily decreasing. She attributes this to decades of education policy which vigorously pursued Native language eradication.

******

Ms. Sandy Armstrong, Director of Education, Fairbanks Native Association provided the following data to illustrate the status of Native education in Fairbanks and in Alaska:

- Although 21% of the State's student population is Native, there are currently about 300 Native teachers in Alaska which represents 3.2 percent of the total; there are 2 Native superintendents, 5 Native principals, and 2 Native assistant principals.
- The majority of students in small village high schools score between the 20th and 30th percentile on standardized achievement tests.
- According to LEA statistics the Native dropout rate in Fairbanks is 60%; according to a Native study it is 70%.
- In 1989 the Alaska Native suicide rate was four times the national average. For Native men between 20 and 24 years of age (just out of high school) the suicide rate was 14 times the national average.

****

Mr. Bill Denkinger, Principal of Mt. Edgecumbe High School, Sitka, Alaska presented the following data on graduates from his school:

- Mt. Edgecumbe is a public boarding high school serving a student population that--depending on the definition used--can be described as 40 to 80 percent at risk youth.
- Mt. Edgecumbe students come from 139 Alaskan communities; about half of the students are female, 42% are Eskimo, 24% are Aleut, and 12% are Caucasian.
- Although about half of entering students have test scores below the 20th percentile range, the current SRA average has risen to the 50th percentile.

- 79% of Mt. Edgecumbe graduates go on to some kind of postsecondary education or training: 47% of all Mt. Edgecumbe graduates since 1985 are attending college (of these 38% are full time and 9% are on work-study).

- The average college GPA of Mt. Edgecumbe graduates is 2.9.

In response to questions from Task Force members he added that the foundation cost of education at Mt. Edgecumbe is $8,000 per student, per year. With dormitories and all other funding added in, the total cost averages $17,000 per student. The school currently has only one Native teacher and one Native administrator.

******

Mr. Ron Williams, Co-chairman, Native Student Action Team of the Juneau-Douglas School District reported that there are about 1000 Native students in their district. The Native dropout rate was as high as 70% at the time their Team was formed. He noted that a study by the Alaska State Department of Education found that Native students in urban Alaskan high schools have a high dropout rate while Native students in rural schools are generally not prepared to cope with college-level classes. Lack of education results in under- or un-employment which generates substantial welfare costs. Idleness and frustration also contribute to high rates of substance abuse, crime and violence; in fact up to 40% of the inmates in Alaska penal institutions are Native. Others are in social rehabilitation programs. All of these programs cost money.

******

Ms. Emma Widmark of the Tlingit and Haida Council shared the following information on the costs of college for Native students:

- The average cost of college tuition is $10,500 per year.

- Over five years (the average length of time Native students require to get their degrees) the accumulated costs amount to at least $52,500.

- If two Native students marry they can have a combined college loan debt in excess of $100,000.

This does not even take into consideration the costs of traveling to and from home during breaks. As a result of sending kids to college, we have indentured students who must work for years to pay off their college loans.

Indian Nations At Risk - High Plains Public Regional Hearing

Billings, Montana - August 20, 1990

Summary of Issues and Recommendations

The High Plains Regional Public Hearing for the Indian Nations At Risk Task Force was held in Billings, Montana at the Sheraton Hotel. It was hosted by INAR Task Force members Janine Pease-Windy Boy and Robert J. Swan, and INAR Project Director Mike Charleston

The following concerns and recommendations were raised in testimony presented during the day. The concerns are listed in descending order according to the frequency of their mention.

Teachers and Teacher Training

- The Department of Education must improve the ability of postsecondary education programs to prepare Indian graduates to teach Indian students. Evidence shows that Indian teachers have a very positive effect on the education of Indian students. In addition, students would benefit from exposure to Native Americans in high-ranking and responsible positions within school administration.

- Title VII Bilingual Education programs have been successful in increasing the percentage of Native American teachers, and more funding under this program would be beneficial.

- Schools should fully utilize in-service days, workshops, and other similar programs to improve staff ability to effectively teach Native students. In particular, schools should recognize and promote the importance of bilingual and bicultural education and encourage cultural sensitivity within the school.

Federal Funding for Indian Education

- The quality of Indian education at the local level is directly dependent on the levels of federal DOE and BIA funding, and local schools cannot effectively address problems such as high dropout rates and low academic success without significant increases in federal assistance. Funding for support services, maintenance, and direct educational services is lower for Indian students than their non-Indian counterparts; a full review of the ISEP Program is necessary to address this inequity.

- There is a question about limitations on reimbursement for administrative costs incurred by local schools managing federal grants. If the U.S. Department of Education (ED) is not currently allowing full reimbursement, as some local officials have stated, they should be.

- ED should adopt the BIA grant system, whereby schools receive one-half of their grant money up front, allowing the interest on the investment of the money to go back into the programs.

- Funds must be made available to address the problem of prohibitively high transportation costs for students on large reservations.

- ED needs to hasten the notification process to avoid costly delays in planning for districts applying for federal grants.

- PL 874 (Impact Aid) does not allow for sufficient tribal involvement, and its compliance and accountability provisions must be strengthened.

- Vocational education for Indian students needs a national appropriation of $980 million in FY91 to effectively serve the population.

Educational Programs

- Improved science and math education is crucial and will require summer programs, labs, a better tracking system, and increased support services.

Native Parent and Community Participation and Self-Determination

- Greater parent involvement in schools should be encouraged through such programs as adult education, parent-child hours in the library, and extended school building hours.
- Participative management in schools can involve parents, teachers, and administrators, thereby fostering more community awareness of and interest in education.
- Students need parental guidance and authority at home; schools should encourage this wherever possible and be sensitive to the impact of its absence in the lives of many Indian youth.

Governance Issues

- A national Indian accreditation agency should be established as an entity separate from the current state and regional systems. This would ensure that Indian schools are encouraged and allowed to offer culturally appropriate programs as determined by local Native communities.
- Non-Indian administrators who manage Indian education program need training to enable them to be culturally sensitive and qualified to deal with the unique issues in Indian education (i.e., managing multi-source funding) and to capitalize on the resources of the Indian community.
- A state Indian Board of Education, separate from tribes, would provide the central control and the autonomy from the white, mainstream system that Indian schools need.
- BIA schools don't allow enough local involvement in selecting teachers, and they require too much documentation and paperwork of school administrators. However, schools do not want to give up the identification with Indian education that BIA represents.
- BIA is an ineffective and poorly managed player in the Indian education community.
- School lunch programs should go through the schools rather than state or local agencies to enhance the sovereignty of Indian schools.
- There should be a center for Indian education at the state level to coordinate Indian education resources and technical assistance.

Support Services for At-Risk Indian Youth

- A high percentage of Indian youth are neglected and exposed to drug and alcohol abuse. Schools must provide support services including reading specialists, psychologists, social workers, and trained nurses to deal with these problems.

Integration of Native Culture and Language

- The current education system still stresses assimilation over preservation. Students need exposure to whole language and culture, not individual words and isolated lessons.
- Foreign language requirements in Indian schools discredit the importance of Indian language . Students should be encouraged, or at least permitted, to study their ancestral language as well as modern Western European languages.
- Curriculum should be localized to reflect community values and local culture, both in Indian schools and mainstream public schools.

Postsecondary Education-Financial Aid

- Current programs cover only one-third of the financial needs of students, which causes even academically successful students to drop out. Insufficient financial aid undermines all efforts to increase educational levels among Native Americans.

Other Postsecondary Concerns

- College admissions should take teacher recommendations into account, along with test scores and other quantitative data, particularly since standardized tests may be biased against Native American students.
- There are not enough Native Americans on the faculty and staff of four-year colleges.
- Colleges should look at the difference in performance and success between students with a high school diploma and those with a GED, in order to provide Indian educators with information to assist students wishing to attend college.
- Lack of Indian student support services at the postsecondary level leads to high attrition rates.
- Tribal colleges need increased support because of the important role they play in preparing students for entry or return to four-year colleges and universities, or for employment in the Indian community.

Data Collection

- A national database on Indian education is sorely lacking. The National Center for Educational Statistics must provide this information. The TRACKS program in Montana could serve as a national model.
- "Data equals power." LEAs are more responsive when Indian leaders can present data to support their concerns about the academic status, performance outcomes, and disciplinary experience of Indian students in their systems. BIA and ED funding should be made available to help schools establish and maintain

computer records of all students, to improve tracking, and bring Indian education closer to the level of non-Indian education. Collaborative federal, state, and local efforts are necessary to combat the problem of insufficient data.

- There is a lack of research within the Indian education community. ED can address this problem with fellowships and faculty development programs. Local school personnel should be involved in the design of these programs.

Early Childhood Education

- School districts should take over the management of early childhood programs to allow for tracking of students from their entry into the system through graduation.

- Child care with an educational component is important not only for children, but for parents who are in school and need the time to study.

- Parent income shouldn't determine eligibility for Head Start, as this acts as a disincentive to parents who want to improve their education and employment but don't want their children to lose Head Start benefits.

Prejudice and Racism

- Cultural awareness training for non-Indian administrators and teachers is necessary to sensitize them to students' concerns about prejudice and to discourage racist attitudes among school staff.

- Curricular, textbook, and library materials must be updated to eradicate racist images and biased information.

The Final INAR Report

- The Task Force should look at measurable, specific goals with definable (three, five, or ten year) time frames to make the report useful.

Other Concerns and Recommendations

- The federal government should determine if Indian students are overrepresented in Chapter 1 and special education programs and if so, what might be done to correct this situation.

- An estimated $200 million is needed nationally for creating, updating, and improving library facilities to increase literacy and build self-esteem.

STATISTICAL INFORMATION

Mr. Robert Bailey, Superintendent of the Busby School, presented statistics comparing the Busby School (BIA funded) to the St. Labre parochial school and the very wealthy Colstrip school.

	Dropout Rates	Transfer Rates	Graduating Native Amer.
Busby	53 %	1 %	35 %
St. Labre	42	7	64
Colstrip	33	27	74

He also noted that 47 percent of the reservation population is 18 years or younger, and that 37.9 percent of the high school aged population of the Northern Cheyenne reservation is not in school.

****

Ms. Charlotte Black Elk, school board member of the Wounded Knee School District, Manderson, South Dakota, pointed out the positive fact that the attendance rate in her district is 97.8 percent. To support another point about insufficient federal funding, she noted that BIA standards require per pupil expenditures of $4,800 (while other local public schools average from $5,000 to $6,770). Her district is not given the necessary resources to meet even that level.

****

Ms. Terry Healy, the Higher Education Coordinator at Fort Belknap Education Department, stated that only two of ten new college students remain in school. To back up her comments on financial aid shortfalls, she told the Task Force that current funding levels are one-third of the need, with a family with two children receiving $2,880, a family with one child receiving $2580, and a single student receiving $1,740. (AFDC eligibility helps cover the deficit in some cases.)

****

Mr. Maurice Twiss, federal programs coordinator of the Shannon County Schools on the Pine Ridge Reservation, Batesland, South Dakota, noted that while the governor has set 91 percent as the state goal for graduation rates, his district currently has a 50 percent rate. In discussing representation of Native American teachers, he stated that while 99.9 percent of the 800 Shannon County students are Native American, only 18 out of 100 teachers are Native Americans.

****

Ms. Carol Ward and Ms. Norma Bixby of the Northern Cheyenne Dropout Project noted that the dropout rate for students in higher education and adult vocational training programs is 50 percent. They presented additional data on the dropout rate among high school students; their conclusions included the following:

- Both Indian dropouts and non-dropouts start high school at the same level of performance.
- Indian dropout rates are higher than non-Indians (40 percent versus 8 percent, locally).
- Indian girls drop out more than boys.
- Indian students have lower average GPAs and test scores than non-Indians.
- Both Indian and non-Indian students show increases in GPA but decreases in test scores over their high school careers.
- Indian students miss more school, have more suspensions, use more remedial services, and participate in more extracurricular activities than non-Indians.

****

Ms. Ellen Swaney, Director of American Indian/Minority Achievement at the Office of the Commissioner of Higher Education, presented data on the characteristics of the Montana Indian student population: Indian students are 10 percent of enrollement at the elementary level, and 6.8 percent of enrollment at the high school level. In addition, one-third of Montana's schools enroll Indian students. All of these figures are higher than anticipated.

****

Mr. Bennett "Tuffy" Sierra, Chair of the Pine Ridge School, Chair of the National Indian School Board Association, and Chair of the Oglala Nation Education Coalition, reported that the local state school district, Shannon County, has a per pupil expenditure of $6,050, while BIA funded schools have a rate of $3,000.

****

Mr. Loren Bum Stiffarm, President of the Montana Indian Education Association and Tribal Programs Director at the Fort Belknap Indian Reservation, presented data on education costs. Current funding is $1,800 per pupil, which must be raised to $5,000. Howard University receives $13,000 to $15,000 per black college student, which he feels should be matched in the Indian community. He stated that OIE should be funded nationally at $98 million for FY91. Finally, he noted that of 4,800 people in his tribe, 125 are college students.

Indian Nations At Risk - Northwest Regional Public Hearing

Seattle, Washington - September 5, 1990

Summary of Issues and Recommendations

The Northwest Regional Public Hearing for the Indian Nations At Risk Task Force was held at North Seattle Community College. It was hosted by INAR Task Force members Norbert Hill and Hayes Lewis and INAR Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony delivered during the day. These concerns are listed in descending order according to the frequency of their mention.

Postsecondary Education - Financial Aid

- The amount of financial aid received by Indian students is usually insufficient to cover their needs. This is particularly true for older, nontraditional college students who have to care for families. Tribes are limited to providing financial aid only to the extent that it fills "unmet need" as defined by financial aid regulations. Any tribal grant in excess of this amount results in a corresponding decrease in other financial aid awards.
    - Tuition waivers for Native Americans should be increased at the undergraduate, graduate, and professional levels.
    - Waivers should be granted to Indian students for minimum parent and student contributions usually assessed in financial aid packages.
    - Tribal grants should be considered as "sovereignty awards" and should stand apart from the calculation of eligibility for other financial aid.
- The timing of disbursement for BIA and PELL grants is typically at least three weeks behind registration for Fall semester. The tribal contributions which students receive are often inadequate to fully cover fees. This means that students have no money for books (and therefore immediately fall behind in class) and for general living expenses (which creates discouraging personal hardships).
    - BIA and PELL grants should be disbursed prior to Fall registration.
    - Tribes should given the responsibility for administration and disbursement of PELL and BIA grants.

Other Postsecondary Concerns

- Preparation and recruitment of potential Native American college students should begin in elementary schools, with increased efforts at junior high and high school levels.
- Cooperative efforts are needed between the tribes, postsecondary institutions, and K through 12 schools to improve access, readiness, persistence, and graduation of Indian college students.

- Support services are critical to increasing the retention and graduation rates of Native American students, especially those who are older.

- Postsecondary institutions need to provide Native Americans with better career counseling and mentoring, cooperative, and internship programs to increase graduation rates and raise employment aspirations.

- Tribes should learn more about postsecondary institutions and work closely with them as advocates for their own students.

- States need to work with postsecondary institutions to educate administrators to work more effectively with tribes and to overcome historic mistrust.

- Lack of reliable transportation, especially in rural areas, can become a major barrier preventing Indian students from attending college. Measures to address this problem should be explored.

Federal Funding for Indian Education

- Indian education programs need to be assured stable funding in order to engage in the long-range planning that is necessary to effectively address long-range issues.

- Increased levels of funding are needed to adequately support Indian education programs funded through BIA and DOE. Programs are constantly struggling to serve increased numbers of youth with funding levels that are reduced or remain the same (which does not account for inflation and increased salaries).

- Funding for Adult Basic Education and Re-Entry programs needs to be increased to enable programs to adequately serve the high numbers of high school dropouts and pushouts.

- Indian Education programs should be exempt from Graham-Rudman budget cuts. Treaties and trust responsibilities guarantee that adequate Indian education services will be provided and this is not to be contingent on Congressional discretion.

- Johnson O'Malley funds should flow directly from the federal government to the tribes.

Teachers and Teacher Training

- Both Indian and non-Indian teachers across the country should be required to complete a course in Indian history, culture, languages, and educational needs as a part of pre-service training. This would increase their cultural sensitivity and recognition of Native American contributions to the country.

- There is a serious need for more Indian teachers to serve as role models for Indian students. More Indian teacher education programs must be established and funded to meet this need.

- Teachers who work with Indian students should receive training to help them recognize the different learning styles of Native American students and learn how to provide appropriate instruction (including use of more experiential and participatory strategies).

Indian Parent & Community Participation and Self-Determination

- LEAs commonly schedule parent/community meetings at inaccessible times and places, use perfunctory and non-meaningful ways to gather input, or simply disregard tribal recommendations. The federal rules and regulations designed to ensure meaningful Indian participation in defining educational goals at the local level need to be enforced. Districts that disregard these rules or step around them, should be denied Impact Aid and Formula Grant funding until they comply.

- All BIA personnel, nationally and locally, should be required to receive tribal and community recommendations regarding the education programs they manage.

- Districts need to take special steps to make Indian parents feel less alienated and more welcome in schools.

- There is a need to "Indianize" Indian education at all levels. This includes philosophy, textbooks, methods, content, and especially standards.

- Indians need to be specifically included in national educational reform.

- An initiative should be coordinated through the Indian Education Centers to establish comprehensive Indian education standards that could guide both BIA and DOE programs.

- Tribes should form Indian parent committees to review such LEA practices as Indian student suspensions and to become more involved in planning and developing curriculum.

Prejudice and Racism

- Racism, as reflected in media coverage of Indian issues, feeds an undercurrent of negative attitudes in communities with Indian populations and across the country.

- Racism continues to be reinforced in public schools because of administrator and teacher stereotyping of students and lack of receptivity toward cultural curriculum.

Governance Issues

- An independant "Board of Indian Education" should be established to assume responsibility for all federal Indian Education programs.

- SEAs, LEAs and tribes should establish joint "memoranda of understanding" to govern long-range planning for Indian education policy and practice.

- Closure of regional BIA offices is creating a hardship for Indians who must now communicate and coordinate with more distant and inaccessible offices, where they do not know the administrators.

Substance Abuse Prevention

- Serious and immediate attention must be focused on addressing the alarming increase in incidence of FAS and FAE, which is now manifesting itself in second generation FAS Indian children. This problem must become a priority or within the next two generations it will overwhelm all of the other tribal and educational issues.

- Substance abuse problems must become a priority within communities as well as in the schools, since it is part of the social and economic fabric of many reservations. Tribal leaders must provide the leadership in any substance abuse prevention campaign in order for it to be successful.

Urban Indian Education

- Service to urban Indian students is hampered because they tend to be scattered in small numbers across many schools. This means that staff must spend too much time traveling between schools and still are only able to serve schools with larger clusters of students.
- An increased level of support services is needed for urban Indian students who are isolated from one another and often alienated from their own cultural roots.
- Urban out-of-school Indian youth need to have access to integrated services (health, mental health, social services, and education) because they tend not to follow up on referrals which take them to multiple sites.

Early Childhood Indian Education

- There is a critical need for programs which provide support services to families of young children and help young Indian parents develop parenting skills.
- Eligibility for Head Start programs should not be limited to one year. Most of the children served by Indian Head Start programs need to have these services for a minimum of two years.

Other Concerns and Recommendations

- The rules and regulations which govern Indian education programs need to be stabilized. Continual changes are confusing and create a hardship and disincentive for small school districts.
- Native languages should be accepted in fulfillment of second language requirements for high school graduation and college entrance.

STATISTICAL INFORMATION

Data regarding higher education participation rates of Native American students in the State of Washington was provided as follows by Augustine Mowatt McCaffery, Assistant to the Dean, University of Washington, Graduate School:

Ms. McCaffery first reported results of a comprehensive study conducted in 1980-81 by the WA State Council for Postsecondary Education, the predecessor of the Higher Education Coordinating Board. The result was a report titled "Postsecondary Educational Needs of Washington Indians: An Assessment." The report was developed from information provided by the State's Indian tribes, Indian education programs, educational institutions, and state and federal agencies. Some of the findings included the following:

- Economic--WA State Indians have higher unemployment rates and the lowest standards of living (below the poverty level in most cases) among the State's major ethnic groups. Opportunities for employment on most reservations are limited. In urban areas, where there may be wide range of available jobs, low skill levels continue to be a significant factor in high unemployment rates.

- Education--The educational level of American Indians is lower than that of the general population. Improvements in educational attainment for younger people have failed to keep pace with the population as a whole. In WA State the high school dropout rates consistently exceed those of all non-Indian students.

- Access--Financing for postsecondary education is provided for qualified participants by tribal and Bureau of Indian Affairs funds and institutional financial aid programs. Not only may these funds be insufficient, but more seriously, they are only partially available to members of unrecognized tribes, non-reservation residents, and students in certain occupational and professional fields. Most Indian students need substantial financial assistance to participate in postsecondary education.

Although the report is nine years old, the findings are unfortunately still applicable today. In WA state's higher education institutions, American Indians are consistently the most underrepresented group in all disciplines at the undergraduate level. At the graduate and professional level, the underrepresentation is even more severe. The number of American Indians who achieve undergraduate and graduate degrees is disproportionate relative to the State's Indian population.

Ms. McCaffery also shared statistics on graduate and professional enrollment and degrees awarded over a period of years to American Indians at the University of Washington. The University is the largest institution in the state which has consistently awarded the greatest number of bachelors, masters, doctoral, and professional degrees to American Indians/Alaskan Natives:

Minority Graduate Student Enrollment by Ethnicity
Autumn Quarter, 1978-88

Total	Black	Native American	Asian American	Hispanic	Total	Total Other
1978	154	47	296	70	567	7,082
1988	82	41	325	82	530	7,029

Minority Professional Student Enrollment by Ethnicity in the Schools of Dentistry, Law, and Medicine
Autumn Quarter, 1978-88

Total	Black	Native American	Asian American	Hispanic	Total	Total Other
1978	22	12	54	32	120	1,399
1988	24	21	85	27	157	1,157

Masters Degrees
1978-1986

Year	UW Total	All Other	%	Minority Total	%	American Indian	%
1977-78	1,822	1,696	93.1	126	6.9	11	.6
1985-86	1,820	1,689	92.8	131	7.2	11	.6

Doctorates
1978-1986

Year	UW Total	All Other	%	Minority Total	%	American Indian	%
1977-78	310	291	93.9	19	6.1	1	.3
1985-86	345	323	93.6	22	6.4	0	0

Professional Degrees
1978-1986

Year	UW Total	All Other	%	Minority Total	%	American Indian	%
1977-78	389	346	88.9	43	11.1	3	.8
1985-86	355	331	93.2	24	6.8	3	.8

****

Richard B. Foss, Administrative Assistant for Federal and State Programs for Wapato Public Schools, Wapato, WA, presented data to illustrate the impact of reductions in JOM funding to his district. Wapato District subcontracts JOM through the Yakima Nation. Since FY85 there has been a continuous reduction in funds with some dramatic side effects:

1. FY85: Qualifying students - 526, Allocation - $93,000
2. FY91: Qualifying students - 638, Est Allocation - $60,707
3. Net decrease in six year period
   a. Total Dollars ---------------------$32,293
   b. Percentage Decrease --------------- 35%
4. Increase number of qualifying students ----- 112

Using the above figures, the loss is even more dramatic when calculated as follows:

1. No growth or decrease in the FY85 funding level would equal $176.81 per student for a total of $112,802 in FY91. This means the real reduction is equal to 56% instead of 35%.
2. Using $93,000 as a base line and a moderate inflation factor of 3.5% per year for the six years:
   a. Our actual allocation for 638 students should be $138,662.
   b. This means that the real loss in dollars over a six-year period equals 84%.

The Wapato District is not unique in these losses. If overall program funding were calculated, we feel confident that overall reductions in the JOM budget would be roughly equivalent to our figures.

****

Ms. Chenoa Egawa of the Seattle Indian Center provided the following data to illustrate the depressing picture of Indian under-education and under-employment which emerged during the 1990 American Indian/Alaska Native Community Needs Assessment Survey for Seattle/King County that was conducted by their Center. 665 persons were surveyed; 80% (534) represented 59 American Indian tribes; 9% (65) represented Alaska Native tribes; and 9% represented Canadian Indian tribes. Cited below are significant survey results:

- 192 had not received any degree, diploma, or certificate for a program of study;
- 222 had received a GED certificate;
- Only 29% (192) had received a high school diploma;
- 288 (47%) cited incomes of less than $5,000 annually,
  123 (20%) had incomes of $5,000 - 10,000 annually, and
  72 (12%) had incomes of $10,000 - 15,000 annually;

  Therefore, a total 79% are living on below $15,000 annual income.
- 469 respondents cited lack of education as the most serious barrier preventing Native Americans from finding work;
- 246 designated affordable/available housing (low-income) as the most serious need facing Native Americans today; and
- 262 cited basic education for school children as the most serious educational need facing the Native American community today.

Indian Nations At Risk - Southwest Regional Public Hearing

Phoenix, Arizona - September 12, 1990

Summary of Issues and Recommendations

The Southwest Regional Public Hearing for the Indian Nations At Risk Task Force was held in Phoenix, Arizona at the Arizona State Capitol. It was hosted by INAR Task Force members Joseph Ely and Ivan Sidney, and INAR Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony delivered during the day. These concerns are listed in descending order according to the frequency of their mention.

Postsecondary Education - Recruitment and Retention

- American Indians are underrepresented in higher education in proportion to the general population.
- The failure rate of American Indian students in postsecondary institutions is greater than that of any other ethnic group.
- Poor educational preparation is the top obstacle to college completion. There is a need for improved basic skills preparation with an emphasis on language and math.
- The attrition rate of American Indian students can be reduced by tailoring existing academic support services to the needs of American Indian students, concentrating on academic support and tutorial services.
- Institutions of higher education must address the challenges of recruitment and retention of minority faculty and staff. Native American faculty are often overextended as minority representatives, and are not rewarded for necessary work such as counseling Native American students.

Postsecondary Education - Financial Aid

- ACT general instructions deleted "property as an asset" clause presents inaccurate financial capabilities for tribal applicants and thus places unnecessary burdens on tribal grant applicants.
- American Indian student scholarships, fellowships, work-study programs, graduate assistantships, employment opportunities, and internship opportunities need to be identified and funded.
- Students need to receive their financial aid in a timely fashion.
- Scholarships for adults who want to pursue teaching careers should be provided.

Other Postsecondary Concerns

- Indian students find the transition from school to college haphazard and confusing due to the discontinuity between school and higher education. The social and cultural transition needs of Indian students can be addressed in orientation and summer programs.

- Providing a support system in higher education is crucial to American Indian students whose exposure to a college environment may be limited or nonexistent.

- More courses in higher education with American Indian emphasis need to be offered.

Teachers and Teacher Training

- American Indian teachers are needed in schools at all levels and in all areas because Indian teachers serve an important role as a model for Indian students and thus help increase self-esteem. Indian teachers are more sensitive to the culture and learning styles of Indian students because they share a common background and language.

- There is a need to have more bilingual/bicultural educators, ones who are not only bilingual, but also possess cross-cultural awareness/sensitivity and command of the skills necessary to strengthen the Native language and English language skills of their students.

- Native Americans should be encouraged to go into the teaching profession through loan-forgiveness programs or generous scholarships.

- Monetary incentives should be provided to attract employment the best qualified teachers to teach in the outlying schools where the highest concentration of Indian children attend.

- The turnover rate of non-Indian teachers on reservations creates a lack of continuity in staff development and systematic planning.

- The Pre-Professional Skills Test (PPST) coupled with the proficiency exam required at the end of the professional teacher preparation program have been viewed as barriers to students who are not native speakers of English, or those whose test-taking abilities have not been nurtured.

Support Services

- Suicide is at epidemic proportions among Alaska Natives. Homicide, child abuse, elder abuse, sexual abuse, and domestic violence have become part of Indian communities. It is critical that children reared in these environments are taught coping skills.

- Health promotion and disease prevention programs geared for reservation lifestyles need to be implemented in the school systems. Health education must also address issues such as effects of drugs and alcohol on the human body and on unborn babies, teenage pregnancy, diet, sanitation, and disease and accident prevention. Schools particularly need to work for a drug-free environment.

Federal Funding for Indian Education

- Almost all Indian education programs lack adequate financial resources.

- Tribal schools would like to receive direct funding without the imposition of state-assessed overhead costs.

- School districts should be required to provide financial statements to Indian Nations located within their district on how P.L.-874 funds are utilized for Indian students.

Educational Program

- Indian students are treated as remedial students and therefore fail because of negative teacher expectations.

- Education of children from different Indian Nations must be particularized to the educational and Nation-building needs and aspirations of individual tribes and schools within the different Indian Nations.

- "Effective schools" techniques should be employed in Indian schools.

- More sophisticated math and science should be introduced in the early grades.

Indian Parent and Community Participation and Self-Determination

- There is a need for parental involvement, support, and training.

- Educational leaders need to acknowledge the richness of Indian culture and utilize the wealth of resources existing in Native American families and communities.

Testing

- Indian children are at a disadvantage when taking tests because they are not used to activities similar to those of Anglo children that involve problem solving skills.

- Standardized tests should measure higher order thinking skills.

Governance Issues

- The U.S. must honor trust relationships established with Native American people including the protection of Indian trust property, protection of the Indian right to self-governance, and provision of those social, medical, and educational services necessary for the survival and advantage of Indian tribes.

- There is a need for greater coordination of efforts between states and tribes.

Special Education

- P.L. 94-142 needs to be enforced with regard to Native American students so that special education students are accurately identified and provided with a free, appropriate education and the necessary support services.

- One of the areas of greatest need is that of special education teachers for Indian children with disabilities.

Native American Culture and Language

- Native American literature, language, history, culture, and other inter-disciplinary studies must be integrated into the curriculum for Indian students to help them understand themselves better, appreciate their cultural heritage, and increase their self-esteem.

Early childhood Indian Education

- Preschool programs must be readily available to rural populations, be well-staffed with well-paid trained professionals, have generous budgets for equipment, and be flexible to allow for parental and community involvement.

Other Concerns and Recommendations

- A majority of Indian students in Arizona experience inferior elementary and secondary education, attending small schools with inferior academic resources in remote locations on reservations.
- Facilities need to be properly built and maintained so students can attend schools in an environment conducive to good learning.
- Adequate transportation must be provided for students.
- There is a need for community libraries that are adequate to the needs of the tribes.
- A good coach and a good sports program is essential to the well-being of Indian youth. After-school and summer activities help keep Indian youth active and motivated.
- There is a need for better coordination between schools for stability of enrollment of migrant students.

STATISTICAL INFORMATION

S. Sakiestewa Gilbert, Assistant Professor at Northern Arizona University, presented the following data regarding the education and employment status of American Indians:

- Falk & Aitken (1984) have indicated that good academic preparation in high schools received the highest ranking among the top obstacles to college completion expressed by American Indian students. 76% indicated that they were somewhat prepared or not at all prepared academically for college level work. 60% also cited poor academic preparation as a factor which hindered their retention in institutions of higher education.

- National drop-out rates for Indian students in kindergarten through twelfth grade, as reported in January 1988 by the National Educational Association for Native American/Alaska Natives, was at 42%.

- The percentage of persons over age 15 with eight or fewer years of education was 1/3 higher for Native American Indians than for the total U.S.

- The 1982 Bureau of Indian Affairs Labor Force estimated that 31% of reservation Indians over the age of 16 are unemployed.

******

Carol Locust, Director of Training at the Native American Research and Training Center, College of Medicine, University of Arizona, reported that Indians die from alcoholism at a rate 11 times the national average, and die from accidents related to alcoholism, such as car accidents, at a rate three times the national average (NAU-UA, Vol. 1).

******

Vivian Juan presented the following statistics about the Native American population at the University of Arizona:

- Of the 37,000 students, 82% are Caucasian, 10% are Hispanic Americans, 4% are Asian American, 2% are African American, and 2% are Native American.

- Approximately 440 of the student body have identified themselves as Native American. Approximately 100 are graduate students, and the remaining 340 are undergraduates.

- According to the Fall 1990 Students Information System there are 81 seniors, 73 juniors, 88 sophomores, and 106 freshmen.

- Of the Native American undergraduate student population, 44 have a cumulative grade point average of 3.0 and above, 136 have a cumulative grade point average of 2.0 and above, 59 have a cumulative grade point average of 1.0 and above, and 41 have a cumulative grade point average of 0.0 and above. The remaining 60 students are new freshmen students.

******

Octaviana Trujillo, Director of the American Indian Graduate Center, University of Arizona, reported that according to the U.S. Department of Education, National Center for Education Statistics, 1988 higher education enrollment for American Indians/Alaskan Natives in graduate programs of study was 6,000 (.4 percent) compared to the 1,472,000 total U.S. graduate enrollment figure for ethnic groups.

Specifically at the University of Arizona, the total American Indian\Alaskan Native enrollment for 1988 was 52 compared to 7,126 graduate student total enrollment and only represented four Arizona tribes. The number of Master's degrees earned by American Indians\Alaskan Natives increased from 783 in 1976 to 1,107 in 1987 (.4 percent). American Indians\Alaskan Natives earned more Ph.D's as well, with the number growing from 61 in 1978 to 93 in 1988 (only .3 percent of all doctorates granted). The University of Arizona awarded only 9 Master's degrees to American Indian\Alaskan Natives in 1988 compared to 1,299 total Master's awarded the same year.

******

Sergio Maldonado, Supervisor of the Indian Education Program at the Tempe School District No. 3, presented ITBS scores from the fourth grade level indicating a difference in academic attainment between Native American students and the district, state, and national averages.

Tempe School District No. 3 - Native American Students
ITBS/1989 Iowa Test of Basic Skills
Grade Level 4 Averages

READING	National	52
	State	47
	District	46
	Native American	38
LANGUAGE	National	52
	State	47
	District	42
	Native American	34
MATH	National	51
	State	43
	District	41
	Native American	36

Indian Nations At Risk - Plains Regional Public Hearing

Oklahoma City, Oklahoma - September 17 & 18, 1990

Summary of Issues and Recommendations

The Plains Regional Public Hearing for the Indian Nations At Risk Task Force was held at the Oklahoma State Capitol. It was hosted by INAR Task Force members Wilma Robinson and Bob Martin, and INAR Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony presented during these two days. Concerns are listed in descending order according to the frequency of their mention.

Teachers and Teacher Training

- There is a need for more Native American teachers who can serve as role models for Native American students.
- Teacher training programs must better prepare teachers to provide multicultural education and develop their cultural sensitivity. Teaching strategies must also recognize and accommodate cultural differences in learning styles.
- The Pre-professional Skills Test (PPST) used for admission to teacher education programs in Oklahoma may reduce American Indian access to teacher education programs, as demonstrated by validation studies.

Native American Culture and Language

- Native Americans are struggling to maintain their language and culture. The loss of culture and language has resulted in many social problems.
- The acquisition of language and culture will increase student self-esteem. Self esteem is key to healthy and well adjusted Indian students.
- Culture can be preserved by restoring and teaching Native languages. Languages can be taught and preserved by creating books, dictionaries, oral tapes, and videos. Development of cultural and language materials should be funded at local or tribal levels so that it accurately reflects a first-hand perspective.
- The U.S. government should be responsible for restoring Native languages. National legislation should preserve and protect Native languages. Development and implementation of these materials should be allowable under Title V and JOM.
- Where Indian students are in the majority, efforts should be made to assure that teaching and learning is not only about the culture, but of the culture. More research should be funded to identify and apply culturally relevant pedagogy.
- At the postsecondary level there is a paucity of multicultural and crosscultural programs. Even when courses are offered, "culturally relevant curriculum" is poorly defined and articulated.

- The study of Native American language, law, history, culture, art, and philosophy should be required of students of Indian heritage to build pride, confidence, and understanding.

- The study of Native American law, history, culture, art, and philosophy should be required of non-Indian students to overcome their unfamiliarity with Native Americans and to generate respect for their contributions to the country.

Educational Programs

- Effective tutoring programs should be established to provide one-on-one assistance to help bring Native students up to grade level in basic skill areas.

- Teachers can help Native children improve their reading skills by basing instruction on materials and subjects of interest to the child. Reading skills must be emphasized in elementary levels because of the increasingly debilitating impact that poor skills have on children as they progress through school.

- Science and math should be taught through interesting and culturally relevant materials and hands-on experiences. Native American contributions to math and science should be recognized.

- Schools need to provide additional help in areas of math, science, and technology where many parents do not feel capable of helping their children. Tutoring or other programs could be offered after school, on weekends, and during summers.

- American Indians are underrepresented in gifted and talented programs but need this opportunity to enhance their skills. The two Indian Gifted and Talented Centers mandated in PL 100-297 should be funded and implemented. An American Indian Gifted and Talented Academy should be established with federal support.

- Schools must also plan their curriculum in concert with tribal economic development plans to meet the needs of youth who do not wish to leave the reservation. There is a need for good vocational education programs for Native Americans.

- Health education should be integrated throughout elementary and secondary school rather than only offered as a single course in high school.

- Indian education programs should include culturally-grounded environmental education.

Indian Parent and Community Participation and Self-Determination

- Parents, tribal leaders, businesses, and community leaders should be more involved in education.

- Tribal leaders and Indian parents are not being notified by LEAs in a timely manner about the annual hearings required for Impact Aid and are not given an opportunity for meaningful input. Regulations are not being followed; therefore, schools need to be monitored to ensure the effective use of finances and compliance with the law. Non-compliance and abuse of grant funds should result in withholding of funds.

- The old definition of "getting parents to do what we tell them" must be exchanged for partnerships and shared decision-making.

Federal Funding for Indian Education

- The chronic underfunding of all Indian education programs must come to an end. Education is a basic part of treaty rights and obligations. Gradual decreases in federal funding to these programs is resulting in cuts to essential and desperately needed services.

- Increase funding to programs that have demonstrated success.

- Tribal contract and BIA schools must not continue to be tied to a funding formula that ensures that they will be among the poorest schools in the state.

- Stable funding must be guaranteed for Adult Basic Education programs that serve Indian communities. Studies show that Indian GED graduates attend college at equal or greater rates than high school graduates. These programs should not be subject to discontinuation due to loss of competitive grants.

- BIA funds to support tribal community colleges and BIA-operated colleges should be increased, especially at a time when they are struggling to serve increased numbers of students. One of the greatest funding needs of these institutions is for renovation and development of facilities

- The federal government could serve as an effective catalyst for reform of Indian education programs.

Support Services

- Indian counselors are needed at all elementary and secondary levels to provide support services for students.

- The middle school years are a critical time when many students are making life decisions, electing to drop out of school, and experimenting with sex and drugs. Special efforts are needed for students at this very vulnerable age.

- Special programs should be implemented to alleviate the problems of dysfunctional families.

Substance Abuse Prevention

- Drug and alcohol education should be a core part of the curriculum in public schools. Teachers should be trained in these areas so they can identify problems and begin intervention when needed.

- Efforts to address substance abuse issues will be more successful if they are well grounded in traditional values and spiritualism. Such efforts must also include parents, extended families, and elders.

- Serious prevention efforts are needed to stop the increase in births of Fetal Alcohol Syndrome (FAS) and Fetal Alcohol Effect (FAE) children.

Early Childhood Indian Education

- Early Childhood and Head Start programs should be made available to all eligible children.

- These programs should be family-based and should include parent and family education that reflects the culture of the communities they serve.

- Prenatal care should be provided to young parents, and health screening should be provided for preschool children.

- Indian Head Start programs should include provision for transportation to make these services accessible.

Postsecondary Education - Financial Aid

- Lack of adequate financial aid is a major reason for Indian students leaving higher education.

- Indian students need greater access to grants, scholarships, fellowships, and internships.

- After graduation, Office of Indian Education Fellowship recipients should be required to work with Indian people for each year that they received their fellowship or pay back the grant amounts.

Postsecondary - Other Concerns

- There should be closer coordination between all levels of education to ensure that every effort is being made to help students finish high school and continue their education.

- The increased requirements for high school graduation and admission to college could increase the dropout rate by putting further pressure on a group that is just beginning to catch up.

- Aggressive recruitment campaigns by postsecondary institutions have proved successful in attracting increased numbers of Native American students. Strategies have included use of targeted mailings, recruitment videotapes, and off-campus recruitment trips to high schools.

- Students should be provided with support services and encouraged to participate in activities with other Native American students so that they do not feel isolated on their college campuses.

- Tribally-controlled community colleges are necessary to promote alternative higher education opportunities. In fact, at least six more tribal community colleges should be established in states like Oklahoma, California, and New Mexico, which have large Indian populations.

Prejudice and Racism

- Native Americans are experiencing racism on both personal and institutional levels.

- Schools and districts (especially those that are small and rural) often constitute power bases in which there is active resistance to shared decision-making.

Governance Issues

- The Office of Indian Education should be restored to its original status directly under the U.S. Secretary of Education.

- The "New Federalism" suggests that states will play a greater role in assuming responsibility for Indian education, yet many states continue to be unresponsive to the educational needs of Native Americans.

Other Concerns and Recommendations

- Parents and teachers need to be encouraged to create a positive and success-oriented environment where expectations for students are high.
- There is too much emphasis on testing alone; other assessment procedures should be implemented. This is especially important since standardized tests are biased against Native Americans.
- Improved relations are needed between state departments of education, local school boards, and tribal governments.
- More funding is needed for libraries in Indian schools.
- Children should have a voice in policy that affects them.
- Funding is needed for experiential education programs, dance, and summer camp.

STATISTICAL INFORMATION

Hans Brisch, Chancellor for the Oklahoma State system of higher education, presented the following demographic facts about Native Americans in the Oklahoma State higher education system:

- 4.9 percent, or 7,409 out of 152,445 enrolled students, are Native American. This compares with 5.6 percent of the general population.
- Two-thirds of our Native American students come from rural areas.
- Roughly 1/3 of the general population attends Oklahoma's two comprehensive/research universities, but less than 1/5 (17%) of the Native American student population attend one of these schools.
- Another 1/3 of the general population attends a four-year regional university. Native Americans attend these institutions at a rate nearly 1/2 of the total student enrollment. In fact, Northeastern State University at Tahlequah, Oklahoma, and Southeastern Oklahoma State University at Durant, Oklahoma, are the number one and number two four-year institutions in the nation when it comes to the number of Native Americans enrolled.
- The percentage of Native Americans and all students attending a two-year institution is almost identical (38%).
- From 1978 through 1989, Native American enrollments have increased by 50.4 percent, climbing from 5,242 to 7,409 at Oklahoma public colleges and universities. At the same time, the enrollments of all students increased by only 14.1 percent.
- Native American rate of retention and progression through the system is 80 percent of the rate of all students, and the graduation rate is 85 percent of the rate for all students.

******

Vernon Finley, Logistics Coordinator of Project WISE III, presented the following statistics on educational attainment of Native Americans:

- 13.4 percent of Native Americans have only an eighth grade education (Wicker, 1977).
- 40 percent of Native Americans in junior high drop out, and 60 percent of the remaining students drop out in high school (Caladerie, 1983).
- 31 percent of the Native American high school graduates enroll in college, and 39 percent of those graduate, 16 percent within four years (Astin, 1982).

******

Dr. Marlene Smith, Academic Dean at Bacone College, presented information in her written testimony on the retention rates at Bacone College.

The retention rate is defined as those full-time, degree seeking students who persist in enrollment over three consecutive semesters, from Fall to Fall, beginning in the Fall of the freshman year and persisting in enrollment of the Fall of the Sophomore year.

When retention rates are calculated from Fall to Fall, the following results are obtained:

Base Line Data: Fall 1985 - Fall 1986

Target Group	Period	% Retention
Full-time freshmen	Fall 1985-Fall 1986	34.8
Native American freshmen	Fall 1985-Fall 1986	31.0

Implementation of the retention program began at mid-term the Fall semester of 1986.

Target Group	Period	% Retention
Full-time freshmen	Fall 1985-Fall 1986	34.5
Native American freshmen	Fall 1985-Fall 1986	32.6

Target Group	Period	% Retention
Full-time freshmen	Fall 1985-Fall 1986	43.3
Native American freshmen	Fall 1985-Fall 1986	40.9

Retention Statistics: Fall 1988 - Fall 1989

Total Number of Students:	463
Full-time freshmen	257
Returning students, Fall 1989	123 or 47.8%
Full-time Native American Freshmen	121
Returning students, Fall 1989	52 or 42.1%

The retention rate for Fall 1987 to Fall 1988 compares favorably with rates reported by Native American counselors at the University of Oklahoma--35%--although Bacone College has an open-door policy.

The following information regarding the retention rates of Native American Freshmen in other institutions have been furnished by Michelene Fixico, who obtained them from Native American counselors in these institutions:

Institution	**% of Freshmen**
University of Oklahoma	35%
University of New Mexico*	15%
Nationwide rate**	38% - 55%

*This figure may apply to engineering students only.
**This figure is from a report to be published by Dr. Tippiconic, University of Arizona.

******

W. Neil Morton, Director of the Center for Tribal Studies at Northeastern State University, indicated that increased activities related to Indian emphasis recruitment resulted in a 24.9 percent increase in American Indian first-time freshmen admissions for Fall 1989, relative to the average of the previous five years.

Mr. Morton also presented the preliminary results of the PPST Validation Study:

	Total Sample	American Indian
N	970	41
Passed All Sections	49.4%	31.7%
Failed One Section	20.2%	19.5%
Failed Two Sections	17.3%	13.1%
Failed Three Sections	13.1%	17.1%
Ineligible for Admission to Teacher Education	50.6%	68.3%

******

Pete Cosar of Oklahoma State University indicated that the minority population of Oklahoma will grow faster than the majority.

- The 1984 birth rate for whites in Oklahoma was 1,514 per 100,000, whereas the birth rate for blacks was 2,311 and that for Native Americans was 3,093. The latter figure is more than twice the rate for the white population.

- These higher birth rates for minorities are confirmed by public school enrollment statistics. In 1985-86, black students comprised 9.4 percent of total elementary-secondary enrollments in Oklahoma, in spite of the fact that blacks comprised only 6.8 percent of the total state population. And whereas Native Americans comprise only 5.6 percent of Oklahoma's total population, Native American students currently make up 10.5 percent of total elementary-secondary enrollments in Oklahoma.

Dr. Jerry Bread of the F.I.N.E. program, University of Oklahoma, presented to following information:

- According to the 1980 U.S. Census, 11.5 percent of all the Native Americans in the United States live in Oklahoma, which ranks as the second largest state proportionately in the country, surpassed only by California.
- Native Americans are 5.6 percent of the Oklahoma population, which ranks third nationally after New Mexico and South Dakota.
- Native Americans are 41.1 percent of the Oklahoma minority population.
- Various sources disagree about the number of Native Americans who live in Oklahoma. The 1980 U.S. Census reports 113,819 fewer Native Americans than the 1989 Oklahoma Indian Affairs Commission.
- Two-thirds of Oklahoma's Native Americans live in rural areas. Less than one-third of the general population lives in rural areas.
- Ninety percent of the Native American population in Oklahoma lives in the 47 eastern-most counties of the state.
- Native Americans comprise 4.8 percent of the enrollment in public institutions of higher education, Fall 1988.
- Native Americans are more likely to be enrolled in two-year or four-year institutions than in a comprehensive university; 82 out of 100 Native American students attend either a two-year or four-year institution, compared with 70 out of 100 students in the general population.
- Native American students are more likely to attend institutions close to home than are students in the general population.
- Native American students are more likely to attend the Oklahoma public institutions of higher education that have larger number of other Native American students, administrators, faculty, and staff who are also Native American than public institutions of higher education that have smaller numbers.
- More Native American students are female than male. This is also true of the total student population in public institutions of higher education, although the percentage female is somewhat larger for Native Americans.
- Native Americans are more likely to be freshmen and sophomores than the general student population and less likely to graduate students than the general student population.

Indian Nations At Risk - Great Lakes Regional Public Hearing

St. Paul, Minnesota - September 21, 1990

Summary of Issues and Recommendations

The Great Lakes Regional Hearing was held in the Minnesota State Capitol Building in St. Paul. Task Force members present included Co-Chair William G. Demmert, David L. Beaulieu, and Hayes A. Lewis. Also present was Task Force Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony presented during the day. The concerns are listed in descending order according to the frequency of their mention.

Urban Indian Education

- Desegregation has been harmful to Indian education and has hurt Indian students by scattering and isolating them from their peers and making it costly and difficult to provide effective cultural programs and support services. Brown vs Board of Education has been a benign weapon with a disastrous impact on Native American students.
    - Even in cities with strong Indian activist/advocate groups and responsive politicians and school administrators, we are a small enough minority that our needs are subsumed under policies designed to serve the needs of other groups of color.
    - When the impact of these policies can be demonstrated to be negative, waivers and other alternatives must be allowed to reverse this impact.
    - American Indians are a tribal people and Indian students learn best when there is a "critical mass" together in one site. Therefore, urban Indian children should be brought together in schools of choice, like Indian magnet schools.
- Most Indian students are now being educated in public schools. Yet public education systems are structured in ways that are counterproductive to the education needs of Native American students.
    - Unions and collective bargaining mitigate against hiring and retaining Indian educators.
    - Native American programs are continually underfunded and marginal.
    - It is difficult, if not impossible, to get Indian curriculum into schools because teachers and administrators refuse to use materials that are developed outside the system.
- Until public schools are restructured to adequately meet the needs of Indian students, there must be continued local, state, and federal support for effective Indian alternative schools,
- Indian young people are increasingly assuming the profile of other disadvantaged inner-city youth. There is escalating gang activity, violence, and use of weapons at younger and younger ages. Indian communities must develop intervention and respite strategies to reverse this trend and to guarantee safe passage for innocent young people to and from school.

Prejudice and Racism

- When Indian students are scattered and isolated in inner-city and suburban schools, they feel they are misfits. If they acknowledge themselves as Indian they are often subjected to taunts and racial slurs, which make them feel threatened and ashamed. If they defend themselves against verbal and physical harassment, they are suspended and expelled. Alienation is a key factor in the high dropout rates.

- There must be an end to the continued use of American Indian people as mascots, official symbols, emblems, and namesakes for school (and professional) athletic teams, newspapers, yearbooks, and so forth. Such depiction is offensive, demeaning, and degrading, and perpetuates negative racial stereotypes.

Federal Funding of Indian Education

- The federal government should stop providing funding for programs in public schools until they can be tied to control by Native Americans themselves.

- Indian education performance standards should be established for schools serving Indian students; funds should be withheld when schools fail to meet these standards. At the same time, parents in these failing schools should be assigned the incoming state and federal aid and allowed to take it with them to the educational site of their choice.

- Indian Education funds in public schools must be used to enrich rather than remediate the basic education program.

- BIA grant and contract schools seriously lack funds for facilities improvement and consequently must operate their programs out of temporary facilities that are often little more than shanties with numerous violations of health and safety codes.

- Tribes should be allowed to design, construct, and finance their own school construction and renovation projects with BIA-guaranteed long-term leases to backup construction loans.

- Federal funding for successful Indian education programs must be stabilized so that they are not always marginalized and at risk.

- The ISEP formula must be re-examined since it currently funds programs at one third less per pupil than public schools. It is the federal responsibility to redress this situation which amounts to a form of educational genocide.

- Both DOE and the BIA should have long-range plans so that programs are not continually facing reductions in funds. Both agencies should also develop methods for measuring the short- and long-range impacts (successes and outcomes) of their programs.

Adult Basic Education

- As a result of high dropout rates and high unemployment rates, some of the most severe needs in Indian Education are for adult services. Studies predict that by the year 2000 one-third of Americans will be illiterate. This rate will probably be worse in Indian country. Indian ABE needs more prominence and more funding, it should not always be an add-on.

- Indian ABE needs to be staffed with culturally sensitive teachers and offer culturally relevant content. The most critical success factor for these programs is the degree to which they reflect the goals, needs, and values of the adults they serve. Where Indian teachers are not available, these programs should employ Indian instructional aides.

- Staff of Indian ABE programs should have full-time positions and should receive benefits, so that there can be continuity in services provided.

- Indian ABE programs need to be offered in Indian communities and should provide transportation and child care to increase their accessibility.

Native Parent and Community Participation and Self-Determination

- Parents are still not part of the system despite efforts to increase their involvement. They know things must change, but they lack understanding of the system and how to influence it. They are angry, frustrated, and alienated.

- Indian parents need to be empowered through Indian-controlled schools where there is respect for Indian values and cultural ways.

- An Indian model of education is a multi-generational model. Elders should be involved in Indian education as more than just a sidebar. They are professionals in their own fields, and they should be used as consultants.

- Schools in Indian communities should have Indian staff to interact with Indian parents and create a comfort level that encourages their participation. These schools should have open classrooms where parents are welcome to come any time and observe or participate and a place where parents can congregate. They should also offer parenting classes which include transportation and child care services.

- Indian communities must be the producers of Indian education materials. This responsibility must be shared with the state and federal government.

Native American Language and Culture

- Public school curricula for Indians and non-Indians must reflect accurate and balanced instruction in the history and culture of Native Americans. We need to hear about our successes. Very few people know that an Indian helped write the Constitution or that an Indian was Vice President of this country.

- A broad knowledge of Indian culture, tribal customs, language, and traditional beliefs is indispensable to Indian students' attainment of self-worth, identity, and a productive life. Along with solid academics, culture should be integrated as a functional part of all curricula in Indian schools.

- Indian education must be based in traditional Indian ethics and values. Lack of respect for these ethics and values is guiding our children to foster homes, detention, jails, academic failure, and destitution.

- Culturally appropriate instructional strategies are based on a multi-generational approach that asks students to focus on their own culture, work collaboratively in small groups, seek the wisdom of their elders, learn from their environment and experience, and demonstrate their learnings through products. Collecting and publishing oral histories is a dynamic, hands-on approach that has proven very successful.

- We should establish more regional Indian heritage, cultural and historical societies and learning centers to help revitalize the values and traditions of American Indian families and communities as a way of minimizing social dysfunction, family and individual breakdowns, and preventing chemical dependency.

Teachers and Teacher Training

- There is a serious need for more Indian teachers, administrators, counselors, specialists, and support staff to provide positive role models for Indian children. More targeted training programs are needed as well as more commitment from schools to hire Indian staff.

- Alternative certification requirements must be instituted to allow tribal elders and community members with cultural expertise to participate in the instruction of Indian children.

- Teacher training programs need a major overhaul to assure that non-Native teachers receive instruction which will enable them to become culturally literate regarding Indian history, culture, and the political and legal reality of Indians in today's society.

Governance Issues

- The Federal trust commitment for Indian education must be maintained and strengthened. The Task Force should make a clear statement that all issues in Indian education are tied in a larger sense to abrogation of treaty rights.

- The Office of Indian Education should be elevated to the status of Assistant Secretary for Indian Education within the Department of Education. Within this office all programs (early childhood through postsecondary) which provide Indian education services should be reorganized under one cohesive policy and administrative banner.

- The DOE and the BIA must strengthen their collaborative efforts and work with SEAs to share available resources for training and technical assistance. They must also work collaboratively to establish a comprehensive national and state by state database on Indian education.

- States must legislatively assure that local education agencies institutionalize their commitments to Indian education.

- Tribal people need to come to the aid of tribal children. Their education must be contrived by us from start to finish. The federal government's role must be to support and provide the resources to tribal governments for establishment of their own tribal education departments and education codes to serve their own children.

- The BIA has closed regional offices without consulting the Indian groups that they serve. These closures are resulting in a hardship to programs that relied on their support and technical assistance.

Standards and Testing

- We must stop thinking of success as reduced dropout rates and fewer suspensions and start thinking of success as high graduation rates and postsecondary enrollment.

- Indian students are not adequately evaluated by standardized tests, which tend to be biased. We need to develop measures of Indian student aptitudes and abilities that are unbiased and sensitive to their psycholinguistic and cultural differences.

Postsecondary Education

- Efforts to increase postsecondary recruitment, persistence, and graduation are important. Additional resources are needed to address the barriers for Indian students which include inadequate financial aid packages, lack of child care, lack of adequate transportation, poor preparation or motivation, and substance abuse.

- There must be an increased financial aid base to support Indian students at sophomore through graduate levels. Major portions of financial aid are now dispersed to first-year students who have the highest attrition rate.

- Establish a "book voucher" which could be sent to institutions upon registration of eligible American Indian students so books can be acquired at the very beginning of the semester.

- College campuses with large concentrations of Indian students should develop Indian Learning Centers and tutorial support systems. Currently enrolled Indian college students in good standing could be selected to serve as positive peer mentors and "retention specialists" for incoming Indian students.

- Jobs in Indian communities often require experience as well as education. Internship programs are needed for college juniors, seniors, and graduate students to help them prepare for successful post-graduation employment. Internship programs could be established in partnership with Tribes and Indian organizations.

- Tribally controlled community colleges are the pride of Native American people. Congress needs to fulfill its appropriation commitment of $5,820 per student. Additional funding is urgently needed for facilities renovation and construction.

Support Services for At-Risk Indian Youth

- Many of our children are in emotional pain and are angry. They end up being suspended, expelled from school, and "thrown away." They are likely to abuse drugs and alcohol, commit suicide, develop emotional problems, or become teenage parents. Support services are necessary to provide a safety net for children from dysfunctional homes.

- More funding is needed for substance abuse prevention and dependency programs. These programs must be tribally controlled and advocate a return to traditional values and wisdom. Such programs are essential to guaranteeing safe, disciplined, drug free schools.

- The unique health needs of Indian children must be addressed so they do not become one more barrier. Of particular concern are otitis media, fetal alcohol syndrome (FAS), and fetal alcohol effect (FAE).

Other Concerns and Recommendations

- Dynamic and strong Indian youth leadership programs need to be developed and implemented in grades K through 12. The federal government should establish a grant program in this area which would be matched by state, local, and/or tribal funds.
- Textbook vendors must be firmly persuaded to publish revised texts that do real justice to the contributions of Native Americans and other minority groups. Paragraphs and sidebars inserted here and there are not an adequate response to this demand.
- Math and science need to be taught in enriched and creative ways that motivate our children in these areas.
- Home Start and Head Start programs for Indian children must be more widely available and must include parent training components.
- Schools should be recognized for successfully integrating Indian cultural curriculum into their local programs.

STATISTICAL INFORMATION

Ms. Cheryl Kulas, Assistant Director for Indian Education with the North Dakota Department of Public Instruction presented the following data on the status of Indian education in her state:

- There are 28,000 Native Americans in North Dakota, 10,000 of whom are in elementary and secondary schools. 6,000 of these students attend public schools, which represents 8 percent of the total state school population.

A survey of 1,369 teachers who recently completed an SEA-sponsored course in North Dakota Native American Indian Studies revealed the following:

- 99% of the teachers indicated that they do not have books about Native Americans in their classrooms,
- 75% do not frequently plan activities that reflect cultural diversity, while 91% do not frequently plan activities that reflect Native American culture,
- 72% had not developed or used methods that worked successfully with Native American students, and
- 67% had not learned to identify and teach the various learning skills of Native American students.

******

Mr. Joe Aitken, Director of the Minnesota Indian Scholarship Program provided the following profile of the 1,400-1,500 student award recipients during 1989-90:

- The average student was 28 years old with two dependents.
- 58 were graduate students
- 75% were college students, and 25% were vocational students
- students from rural and urban areas were equally served
- The average 1989-90 award was $1,400.00, need-based according to ACT Congressional methodology.

The program graduates 100-120 students each year. 70% have graduated within the last 10 years.

This state-funded program has grown from $5,000 to $1.6 million since 1955. The three major reasons for its success are (1) Full tribal support within the Minnesota State Legislature, (2) the success of the program's graduates, and (3) the program's credible relationship with all postsecondary institutions in the state.

******

Mr. John Eichorn, on behalf of the Native American Educational Services College (NAES) presented the following data on their program, which serves American Indians in four communities (Chicago; Minneapolis; Fort Peck, MT; and Menominee Reservation, WI):

- the annual NAES enrollment is 100 to 150 students,
- the retention rate is 75% and virtually all of NAES graduates have maintained working relationships with the Indian community upon graduation,
- approximately 10% of NAES graduates go on to complete advanced degrees in such institutions as the University of Chicago, University of Montana, and University of California at Berkeley.

His testimony also contended that public institutions in Chicago fail Indian students at a level greater than any other racial minority. This was supported with the following data:

- Current Indian enrollment in Chicago public schools is 689; 510 are in elementary schools and 179 are in high school.
- The Chicago School Board predicts that 65.9% of these students will not graduate from school.
- Performance data is sketchy, but it appears that there is a sharp decline in achievement after the fourth grade. By eighth grade most Indian students are two years behind in reading levels and drop to three years behind by tenth grade.
- The largest dropout rate is after tenth grade. The dropout rate for Indian students is increasing, while other minority groups are experiencing slight improvements.
- Family income is reported to be the primary indicator of success in school, and the 1980 Census revealed that Indians represented the poorest group in the city with a poverty level of 40%.

For those who graduate from high school, Illinois area postsecondary data presents a mixed picture:

- 1,653 Indian students enrolled in Illinois colleges or universities in Fall 1989.
- Of these, 414 were in public universities, 707 in public community colleges, and 532 in private institutions. This represents a shift from previous years when the majority were in community colleges, with the balance evenly split between public and private four-year institutions.
- Between 1983 and 1986 the college attrition rate for Indian students in these colleges was 84% to 89%, which contrasts sharply with NAES attrition (25%).

******

Ms. Nora L. Hakala, Supervisor, Indian Education Section, Minnesota Department of Education documented the status of Indian students in special education (according to a 1978-79 legislatively mandated statewide needs assessment) as follows:

- 13% of American Indian students were in some sort of special education placement, whereas 6% of non-Indian students were in comparable placements.
- By impairment category, 19% of non-Indian special education placement were in educable mentally retarded, while only 8% of Indian special education student were in this category.
- In contrast, 47% of non-Indian students were in the special learning and behavior problem category, while 68% of Indian students were in this category.

These findings led to the establishment of an Indian Social Work Aide program to review placement and follow-up on American Indian children in special education programs.

******

Ms. Loretta Gagnon, Indian Education Program Manager, St. Paul Public Schools, submitted the following data on the status of Indian students in St. Paul and in the state:

- In 1988-89, 51 out of 288 (17.7%) of American Indian students in grades 7-12 dropped out; 50 out of 187 (26.7%) American Indian students in grades 9 -12 dropped out. The comparable rates for all district students are 8.4% and 12.4% respectively.
- The number of St. Paul American Indian graduates as a percentage of 9th graders four years earlier has fallen from 117% in 1980-81 to 39% in 1989-90. Although there were some dramatic fluctuations, the average percentage in the intervening years was 71.8%.
- The number of Minnesota American Indian graduates as a percentage of 9th graders four years earlier fell from 50% in 1980-81 to 46% in 1987-88. The average percentage in intervening years was 53.7% and held fairly steady.

Indian Nations At Risk - Eastern Regional Public Hearing

Cherokee, North Carolina - October 2, 1990

Summary of Issues and Recommendations

The Eastern Regional Public Hearing for the Indian Nations At Risk Task Force was held at the Cherokee High School. It was hosted by INAR Task Force member Eddie Tullis and Project Director Mike Charleston.

The following concerns and recommendations were raised in testimony presented during these two days. Concerns are listed in descending order according to the frequency of their mention.

Federal Funding for Indian Education

- Funding for Indian education programs has not kept up with the times and has not reflected tribal needs. The unique needs of Indian students require adequately funded programs that provide direct services to students of all ages, to parents, and to the extended family in order to reduce the added cost of general assistance provided to an educationally disadvantaged population.
- The current-year funding situation with several of the BIA education programs has a tremendously adverse impact on the administration and credibility of these programs on a local level.
    - JOM suffers a great deal as it follows the school year and often doesn't see dollars for program functions until more than halfway through the year.
    - This affects staffing and creates an air of uncertainty that makes it difficult to attract and retain quality personnel.
    - There is strong support for all BIA education programs to be forward funded.
- JOM provides needed and valuable services to Indian tribes and that money should not be cut.
- Tribes who do not have tribal schools should not be excluded from access to programs which should be benefitting all tribes.
- Scholarships and adult education should be funded by a formula based on student head count such as ISEP and JOM programs, as opposed to the Indian Priority System (IPS).
- Monies should be set aside for early childhood education, Head Start, and special education (handicapped and gifted and talented), so early and continued intervention of screening, diagnostic, prescriptive, and delivery services can begin immediately for all eligible Indian children.
- Additional funds should be added to the ISEP allocation so that schools may fully meet salary obligations to teachers and counselors.

Governance Issues

- The information provided concerning the reorganization of the BIA Office of Indian Education Programs (OIEP) has been inadequate to thoroughly evaluate the plan.

    - A staffing decrease without decreasing position responsibilities only assures further strain and probable failure of an already troubled organization.

    - We are opposed to the possibility of eliminating the BIA's Eastern Area OIEP office because this would abolish accessible support functions provided by the area office, thus further isolating and severely inhibiting the quality of services provided to students.

    - The reorganization plan offers no provision for a Division of Supplemental Services--specifically, exceptional education and compensatory education.

- Priority must be given to the trust responsibility of the United States.

- For the first time in approximately ten years, the Department of Education Office of Indian Education and the Office of Indian Education Programs of the BIA have directors, not "acting directors. The lack of consistent administration in these critical positions for this length of time contributed greatly to the problems in Indian education, as no consistent and strong direction or attention was given to the many programs within these Departments.

- Timely dissemination of information from the BIA and Department of Education to tribes regarding policy change, public hearing, technical assistance, and legislation is very poor.

- Problems in the efficiency and effectiveness of educational services result from a lack of tribal input.

- The process of accessing funds for various programs is tedious and lengthy. Procedures need examination and revision, as well as tribal input as to how best to serve the communities.

- Technical assistance in Indian education programs, whether BIA or Department of Education, is sadly lacking, and, in an ever-changing technical world, is desperately needed.

- The implementation for the planning process for the White House Conference on Indian Education has been very slow and poorly executed. It cannot be successful unless it is given the priority and planning that the conference and the Indian people deserve.

- There are seldom any Indian school board members. We need mandated school board representation for Indian people in public schools where there are large percentages of Indian students (20% and up).

Support Services for At-Risk Indian Youth

- The Native American community needs dropout prevention programs that are culturally sensitive while still being geared toward the individual.

- Funding is needed for comprehensive wellness programs for children and communities which address nutritional needs, alcohol/substance abuse prevention education, single parent families, parenting skills, AIDS education, and other health issues.

- Indian students have a tremendous need for individual guidance on career availability, the process for post-secondary school application, the importance of early application, and the process of applying for financial aid.

- Identification and intervention of at-risk students should begin early and include sex education, counseling on an individual and group basis and mentor programs that include teacher, peer, and community resources.

- Goal setting should begin for students in grades K-6. Students should be guided in identifying areas of interest and capabilities.

Educational Programs

- Teachers and administrators must expect high academic achievement of all students and provide a variety of opportunities for successful achievement.

- It is necessary to recognize that a large proportion of Indian students have not mastered basic academic skills.

- There is a definite need for more intensified programs in science and mathematics. More programs should be developed that will include college professors and graduate student mentors to work with middle school and high school at-risk students to develop an awareness of careers and opportunities in science and math.

- There is a need to focus on higher order thinking skills.

- There is a need for academic enrichment programs that would provide help for students wanting to prepare for college.

Integration of Native Culture and Language

- Native American studies need to be infused into all areas of academic study: art, history, natural science, literature, etc.

- Bilingual education is a paramount need for many tribes, and many programs are prohibitive in that they address only English as a second language.

- The preservation of the Indian languages is of primary importance to the survival of our cultures and to the self-esteem of Indian children, which leads to higher academic achievement. We need funding to support language and cultural preservation for Indian tribes in a format which does not compete with other minority groups and which encourages a holistic, whole language approach.

- School curricula must enhance and validate cultural pluralism.

Indian Parent & Community Participation and Self-Determination

- There is a grave need for increased emphasis and assistance to improve parental involvement, parenting skills, and general parental interest in the education of their children. Teachers must make it their business to get to know parents, share information with them, and enlist their involvement with the school.

Early Childhood Indian Education

- Preschool education programs are needed to provide a comprehensive program for children that includes alcohol/substance abuse prevention education, culturally relevant curricula, nutrition education, and opportunities for meaningful parent involvement.
- Funds for these programs should not be restrictive, based on a poverty level or the existence of a BIA school, but should be based on the community needs of the reservation/tribe.

Prejudice and Racism

- A more concerted effort should be made to promote and provide accurate depiction of Indian people, and present the many contributions of the Indian people.
- We need to see a stronger mass media emphasis given to positive Indian role models.

Postsecondary Education - Financial Aid

- There is a need for increased funding levels for higher education scholarships programs, including funds to support career awareness and readiness programs.

Teachers and Teacher Training

- Classroom teachers need more in-service training to understand and appropriately teach children (and adults) about Indian history and culture.

Other concerns and Recommendations

- Indian education will always be at risk if its libraries and learning resources are weak.
- Efforts need to be made in the field of adult education; we need to education or re-educate the adults that dropped out of school.
- Indian parents should have a choice in education.
- The BIA and Department of Education need to remember that tribes from different geographic areas do have different needs.
- School safety and familial atmosphere are important for each student to be assured that he or she has a place in the schools.

STATISTICAL INFORMATION

Melvina Phillips, Title V Coordinator of the Madison County (AL) Schools presented the following facts about the Madison County Schools:

- The total Indian student population within the system is 1,141 (8%) of the total school population of 13,783.
- Only 2% of the graduating Indian students in the Madison County area complete their college studies in math and science.
- During the past school term, 20% of the Indian juniors and seniors dropped out of school for one reason or another.
- In one system school, 11 out of 13 junior and senior girls were pregnant.

******

Betty Mangum, Consultant on Indian education at the North Carolina State Department of Public Instruction presented the results of Indian student achievement as demonstrated through the California Achievement Test, the North Carolina Competency Test, and the Scholastic Aptitude Test.

California Achievement Test
Spring 1989 - Third Grade

Ethnic	Numbers Taking	Reading	Language	Math	Battery
Amer. Indian	1,484	3.3	3.4	*3.7	3.5
Black	24,778	3.3	3.4	3.6	3.4
White	54,906	*4.8	*5.4	*4.8	*4.9
Other	1,206	*4.0	*5.0	*4.8	*4.6

(Code: 3.7 Desired Grade Equivalent)

California Achievement Test
Spring 1989 - Sixth Grade

Ethnic	Numbers Taking	Reading	Language	Math	Battery
Amer. Indian	1,484	5.8	5.8	6.4	6.0
Black	24,127	5.8	6.0	6.3	6.0
White	54,096	*7.8	*8.9	*7.8	*8.1
Other	1,112	*7.3	*9.4	*8.4	*8.2

(Code: 6.7 Desired Grade Equivalent)

California Achievement Test
Spring 1989 - Eighth Grade

Ethnic	Numbers Taking	Reading	Language	Math	Battery
Amer. Indian	1,416	7.6	7.9	8.3	7.9
Black	24,066	7.8	8.0	8.2	8.0
White	53,901	*10.1	*11.8	*10.5	*10.4
Other	1,036	*9.5	*12.8	*12.9	*10.8

(Code: 8.7 Desired Grade Equivalent)

*** Grade Equivalent or Higher**

State Level Competency Test

Ethnic	No. Tested	Reading	Math	Objective	Essay
Amer. Indian	1,045	87.7	85.2	81.4	92.1
Black	20,804	86.6	81.5	77.9	89.9
White	47,205	96.7	94.5	93.3	95.9
Other	916	88.5	92.7	85.3	91.4

Scholastic Aptitude Profile
North Carolina Public Schools
Spring 1989

Ethnic	Numbers	Verbal	Math	Total
Amer. Indian	874	364	404	768
Asian	717	395	494	889
Black	7,346	328	368	696
Hispanic	61	414	450	864
White	28,455	420	461	881

Percent of dropouts and total enrollment
by race and gender
Grades 9-12
1988-1989

	White	Black	Hispanic	Amer. Ind.	Asian
Male Enrollment	34.5	14.7	0.2	0.7	0.4
Male Dropout	36.2	19.7	0.2	1.4	0.2
Female Enrollment	33.3	14.9	0.2	0.8	0.4
Female Dropout	26.4	14.4	0.1	1.2	0.1

******

Tom Carter, Chief of the Coharie Tribe of North Carolina provided the following information on Native Americans:

- Native Americans in North Carolina have the highest educational dropout rate of 39 percent.
- In 1980, only 41 percent of the males over 18 years of age had graduated from high school and only 44.3 percent of the women over the age of 18 had graduated from high school.
- 77 percent of the Native American population lives in the rural areas of North Carolina.
- Native Americans are a young group of people with a median age of 23 compared to 32 for the general population.
- The leading cause of death for Native Americans is accidents, which is 2.5 times higher than the U.S. average, with 75 percent related to alcohol.
- Among 10-24 year olds, the suicide rate for Native Americans was nearly four times higher than the national average.

******

Gloria Fowler, Acting Education Director of the Poarch Band of Creeks reported that of those students who have failed in school, 36 percent have failed the first grade, 17 percent have failed the second grade, and 13 percent have failed the third grade. In other words, over 60 percent of failing students have repeated the first through the third grade. The remaining 40 percent of students failing repeated fourth through the seventh grades.

22 percent of the students are enrolled in Chapter I math, 17 percent are enrolled in Chapter II reading, and 16 percent are enrolled in special education classes.

Only 3 percent of adult tribal members have complete four years of more college as compared to 12 percent of the state population.

Indian Nations At Risk Task Force

Alaska Regional Public Hearing - Juneau, Alaska

July 16, 1990

The Second Business Meeting of the Indian Nations At Risk Task Force included the Alaska regional public hearing of the Indian Nations At Risk Task Force. The hearing, held in the Centennial Hall Convention Center, was co-chaired by William G. Demmert and Terrel H. Bell. Members present included David L. Beaulieu, Joseph H. Ely, Norbert S. Hill, Jr., Hayes A. Lewis, Bob Martin, Ivan L. Sidney, Robert J. Swan, Eddie L. Tullis, and L. Lamar White. Not in attendance were Robert Coles, Byron Fullerton, Janine Pease-Windy Boy, and Wilma J. Robinson. Task Force staff present were Alan Ginburg, executive director; Mike Charleston, project director; Gaye Leia King, deputy project director. Val Plisko, Elementary and Secondary Education Division Director for Planning and Evaluation Services (OPBE) was also in attendance.

Preliminary Session

At 9:10 am, Dr. Demmert opened the second INAR meeting with an overview of the Agenda. There were no additions or deletions to the Agenda. Members were then asked to review and approve minutes of the last meeting. Joseph Ely moved that the minutes be accepted. David L. Beaulieu offered some minor corrections to statistical information he had provided on Indian Education in Minnesota. The minutes were then unanimously approved as corrected. The committee then reviewed the schedule of those who had registered in advance to provide public testimony. A procedure was clarified for extending the Agenda to include those who wished to testify, but had not pre-registered. At 9:20 am, Dr. Demmert opened the session to public testimony.

Public Testimony

Anthony Vaska, President of the Board of Lower Kuskowim School District, presented testimony based on the experiences of his district in addressing the needs of Native Alaskan students. Lower Kuskowim District is located in western Alaska and is about the size of the state of Montana. The District serves 22 schools and 3,000 students, 90 percent of whom are Yupik. The largest community in Lower Kuskowim is Bethel, with a student population of 1,000, 75 percent of whom are Yupik.

It is currently difficult to discuss what directions education should take to address the needs of native populations. We have listened over the last decade to messages from Washington, DC about our Nation At Risk, the need for higher standards, and the need to apply effective schooling research. We have implemented reforms in these areas and yet our Native students are still further at risk than any other group.

They should be treated in almost every way like students in special education. While we do want to create a "least restrictive environment" for these students, we do not want to do it by "pulling them out." We must determine more broadly-based ways to accommodate Native Americans in education, in history and in economics. We must not be treated as "problems." The education system should be addressed on a national basis with the same values applied to everyone as is guaranteed by the Constitution.

We have learned over the years that cultural confrontation does not work. People must learn to respect and value one another on a one-on-one basis. Conflicts continue to exist and the increase in incidents of racial violence in America is clear evidence that we have not solved these problems. We need to re-examine where we are heading.

When Lower Kuskowim attempted to review bilingual education, we found that this could not be done in isolation. We needed to have a better sense of where it fits in the entire education program. We needed to involve teachers, parents and members of the community as role models, and we needed to provide training. We are a large district by Alaska standards, but small by national standards. We have a high percentage of students who are Alaska Natives. We are trying as many things as possible to improve education for these students. We have moved toward including our values, culture, and language as a part of regular instruction. This may sound easy, but it is actually very difficult.

We get no direction from the State Board of Education, the federal government, or bilingual education office. The state is interested in providing Native American education for native groups, but there are constitutional constraints. Our Board is comfortable in saying that we want our students to learn from our culture and other cultures in the world, even including communities in other countries such as Russia.

We need to be bold and say let's try something totally different for our Native populations. Schools must be asked to accommodate comfortably Native American cultures, values, history, and language. We want our teachers to learn to know our students and to respect their culture. We recommend that our teachers take Yupik language, and we provide inservice training to introduce them to our culture. But these things should be done on a more formal basis with the involvement of institutions of higher education.

The national direction should be one of incorporation.

Questions and Answers:

Joseph Ely asked Mr. Vaska to clarify his early statement that education for Native Americans be treated like Special Education. Mr. Vaska indicated that a "least restrictive environment" would mean that a native child could come into a classroom and be comfortable. Mr. Ely asked how we might do that without categorizing students as Special Education. Mr. Vaska replied that textbooks need to be revised to reflect a less stereotypical image of Native Americans; that we need to get away from negative stigmas. If the system were working, a child could enter a classroom without feeling uncomfortable.

Mr. Ely further wondered about the differences in approach that might be required of rural versus urban environments. He asked Mr. Vaska to explain the educational goals of villagers in Lower Kuskowim. Mr. Vaska replied that they wanted their children (1) to be able to live comfortably in their own communities, (2) to be able to look at and pursue post-secondary options, and (3) to be prepared academically and socially to succeed in whatever they choose to pursue.

Norbert Hill wondered about the educational cost per student in Lower Kuskowim, whether or not they provided all-day Kindergarten, and what the situation was with regard to dropouts. Mr. Vaska replied that the cost was around $4,500 in Bethel, and averaged $10,000 to $11,000 across the district. Costs are above the state's average because the district is so rural. All-day Kindergarten is provided. The high school dropout rate is negligible. He went on to say that the problem was the quality of learning. Fewer than 50 percent of native students go on to college, while more than 50 percent of non-native students go on. The high school population ranges from 16 to 350. In smaller schools math and science offerings are minimal because it is difficult to find four teachers who can offer all subjects well. Even in Bethel, students can only take trigonometry through the local community college and no other higher math is available.

Mr. Hill asked about parent involvement. Mr. Vaska said that this was an important issue for the district but hard to accomplish, although some individuals do get involved. The district is currently looking at establishing a parent advisory group to work with the principal, teachers, and students.

Hayes Lewis expressed his support for the problems Lower Kuskowim confronts, since his own district is more than 90 percent Native American. He stressed the importance of formalizing a system appropriate to meeting the needs of the local community and wondered what specific efforts were being made to provide improved and more appropriate instruction. Mr. Vaska said that as a board, they tried to stay out of the day-to-day administration of schools. He noted that they felt they must trust their administrators and teachers to conduct proper evaluations and to involve parents in those evaluations. Board members do visit classrooms and they do set policy to require inservice training in different areas of need. The number one area they have focused on so far is to familiarize teachers with the Yupik language and culture. The short tenure of most teachers is a small protection for students and parents when these teachers are ineffective or insensitive. They do not have a policy-level suggestion for how boards can influence what goes on in the classroom.

Mr. Lewis then asked how the district solicited parent and community input. Mr. Vaska indicated that the state provides for a high level of local control, including establishment of advisory school boards in each community. This seems to work, but Lower Kuskowim is in the process of formalizing this system. Ultimately the District Board approves policy.

Co-chair Terrel Bell expressed his interest in the testimony with regard to the idea of mandating a "least restrictive environment." He noted that other provisions of the Handicapped Law include (1) a requirement that efforts be made to diagnose problems early, (2) that an individualized education plan be developed, and (3) that a process be prescribed for doing this. He wondered if these provisions would also be useful and how far the Task Force should go in using this approach. Mr. Vaska indicated that it would depend on the degree to which one defines the seriousness of the problem. If it is strong enough to warrant these types of requirements, then that might be all right. However, many students do not need that kind of special attention, and a prescriptive approach would not work.

Mr. Bell wondered what percentage of students who entered Kindergarten in Lower Kuskowim would graduate from high school. Mr. Vaska indicated that it was 90 percent, and that this was not a problem. Schools provide non-academic activities in communities that serve as strong incentives for students to stay in school. However, the problem is that when their graduates go on to college, they get stuck in "bone-head" classes. Mr. Bell complimented Mr. Vaska on the district's high graduation rate and on its strong commitment to improve the quality of education for native students.

David Beaulieu returned to Mr. Vaska's explanation of Lower Kuskowim's community goals for education: (1) to live comfortably in one's own community, and (2) to be able to go on to postsecondary education. He wondered how these goals would drive education and the system they would want; specifically, what percentage of student do come back to live in their communities? Mr. Vaska indicated that the district provides a career ladder for prospective Native school teachers and financial incentives to encourage students to return to Lower Kuskowim to teach. They currently have less than 10 percent Native teachers. Mr. Beaulieu wondered what percentage stay in the district after high school. Mr. Vaska replied that this was about 80 percent. He went on to explain that some members of the community were concerned that six to seven hours per day are spent in academics when students who are going to stay could be learning things they need to know to live in the harsh environment, such as survival in the Arctic and understanding ice, water, weather, and migratory animals. He said that there is a desire now to have these things taught in a classroom setting; that the schools assume responsibility for imparting these things that were formerly taught by families. He said that they were also developing a Yupik History curriculum for grades K through 4.

Joseph Ely asked for clarification for the record that Lower Kuskowim was attending these hearings because something is wrong with their education system; because students are graduating, but they are not being educated. That the district was asking for improved quality both for those who choose to stay in their communities and for those who want to go away. Mr. Vaska confirmed this restatement of his concerns.

Edna Ahgeak MacLean, Special Assistant for Rural and Native Education, Alaska Department of Education. Mrs. MacLean identified herself as a Native Inupiaq from Barrow, Alaska. She indicated that issues pertaining to education of Alaska Natives had been receiving considerable attention during the tenure of the current Commissioner of Education, William Demmert. The following account combines her oral testimony with a submitted summary of her written perspective on Alaska Native Language Development, Identity, and Success in Schooling, originally presented to a Ministers of Education Meeting in June, 1990, in Umea, Sweden.

Mrs. MacLean shared with the Task Force a large color-coded map of Alaska that illustrates the diversity of Native language groups represented in the state. The 1980 Census indicated that there were 75,000 Alaska Natives out of a total state population of 540,000 persons (14 percent). Of 100,000 students in the state, 21,000 are Alaska Natives. She went on to explain that Alaska is the ancestral home of 20 languages indigenous to North America. These languages belong to the Eskimo-Aleut and Na-Dene Language Families. They include four Eskimo languages (three Yupik of central and southwestern Alaska and Inupiaq, a dialect of the Inuit language from the Arctic regions of Alaska, Canada and Greenland); the Aleut language with two dialects, found in the Aleutian and Pribilof Islands; 10 Athapaskan languages spoken in the vast interior region of Alaska; and the Tsimshian, Haida, and Tlingit languages of southeastern portion of the state. The Eyak language, originally of Cordova and the Copper River Delta area, is now extinct.

Despite at least 100 years of diligent efforts to eradicate Alaska's indigenous languages and cultures, they remain in varying degrees spoken by children and adults. Many Native Alaskans understand some of their heritage language but cannot speak it. Unfortunately, the number of Alaska Natives who speak their own languages (45 percent at the 1980 Census) has been steadily decreasing.

The vigorously-pursued policy of eradication of Native languages was based on intuition and not research. Teachers believed that use of the Native language at home impeded the learning of English at school. The view is best summarized by the following quotation from the North Star, Sitka 1888:

> The Board of Home Missions has informed us that government contracts for educating Indian pupils provide for the ordinary branches of an English education to be taught, and that no books in any Indian language shall be used, or instruction given in that language to Indian pupils. The letter states that this rule will be strictly enforced in all government Indian schools. The Commissioner of Indian Affairs urges, and very forcibly too, that instruction in their vernacular is not only of no use to them but is detrimental to their speedy education and civilization.

This policy has been extremely detrimental in the indigenous peoples of Alaska. The very core of a young child's identity, the language and culture of the parents, was undermined in the schools. This is still reflected in attitudes of rejection or ambivalence about the worth of one's language and culture among adults.

Bilingual and bicultural education were introduced in Alaska during the 1970s when efforts were made through the Alaska State Legislature to provide instruction to young children in their primary languages and to establish a Native Language Center at the University of Alaska. Currently, most children who arrive at school with more competence in their Native language than in English receive instruction in that Native language up to second grade.

The English that other Native children speak is usually influenced by the Native language spoken in the community. These varieties of English are called "village" English in Alaska and reflect systems of indigenous culture that include presentation of self, turn-taking, organizing ideas, and politeness strategies, which are very different from those patterns of the standard English-speaking teacher. Because of these differences, teachers often misunderstand students and begin to determine that there is "something" wrong with the students' language. Although Village English cannot be the official language of instruction, teachers need to understand its relationship to Native languages and how to best use it as a starting point for language development.

Although bilingual/bicultural education has been required in most Alaska school districts since the early 1970s, the numbers of entering Alaska Native students who speak their Native languages with more proficiency than English has been steadily decreasing. Approximately 8,500 Alaska Native students out of 21,000 are enrolled in bilingual/bicultural programs in Alaska public schools. In 1988-89, of the total 1,239 students who spoke a language other than English exclusively, only 17.6 percent (218) spoke Native languages. The remainder spoke languages such as Spanish, Korean, Russian, Filipino, and Japanese. The decreases in Native language speakers may indicate that many Alaska Native students are not receiving any instruction that promotes further development of their Native language for cognitive or affective purposes. This is disturbing in light of research which strongly suggests that school success is linked to a solid cognitive/academic foundation developed through intensive language instruction and reinforcement of cultural identity (Cummins, 1986).

To rectify this situation, the Alaska Department of Education in 1987 initiated a collaborative process to establish an Alaska Native Language Policy for public schools in the state. This policy acknowledges that Alaska's indigenous languages are unique and essential elements of Alaska's heritage and thus distinct from immigrant languages. It recognizes that many Alaska Native children no longer have the opportunity to learn their heritage languages in the home and community. The policy encourages schools to teach and use as the medium of instruction the Alaska Native language of the local community to the extent desired by the parents of that community. It is hoped that this policy will also encourage Alaska Native parents to speak and use their Native languages more freely in their homes and with their children.

Schools in Alaska, having been the agents of an extensive cultural and linguistic demise of Alaska Natives, must assume a vigorous stance in promoting the development of Alaska Native languages and culture. All of those individuals who have a stake in the future survival of Native languages and cultures--local school boards, parents, students, school staff and administrators, and community leaders--must help one another move away from an historically adversarial position and toward a position where genuine collaboration is valued and practiced.

Fully addressing these program needs will require extensive curriculum development effort and training of many Native speakers as teachers. It is understood that the initial investment of time and money in the development of these language programs will be substantial; therefore, it is crucial that the state of Alaska, the federal government, and other organizations provide adequate fiscal and technical support toward this effort.

Questions and Answers: None at this time.

Representative Fran Ulmer, Alaska State Legislature. During her tenure as a member of the House of Representatives and as a member of the Governor's Interim Commission on Children and Youth, she has become convinced that Alaskans need to devote additional effort to four major areas in order to improve the educational experience for Native children.:

1. Head Start and Preschool Programs

Every child in Alaska should be provided the opportunity to participate in a Head Start or similar educational preschool program. Our national experience with this program shows how important these experiences are to establishing learning readiness. Although individual gains that children demonstrate as a result of Head Start participation appear to diminish over time, they are critical in establishing success and confidence in the primary years.

Unfortunately, waiting lists are long, and not every Head Start eligible child has the opportunity to participate in a Head Start program in Alaska. The importance of these programs must be recognized and brought within the state- and federal-supported educational framework in order that every child enjoy the same opportunities for achieving academic excellence.

2. Language Skills

Language skills are a critical contributor to success in school as well as in adult life. For Native students, who nurture their cultural roots through Native languages, acquisition of strong language skills means preparation for excellence in two languages. Bilingual education is vital to the maintenance of cultural awareness; however, we must assure that students not be relegated to mediocrity by dividing their attention between competing languages. Extra effort and emphasis must be placed on language skills.

3. Parent Participation

Parent support is the single, most important factor in a child's success at school. We need to revitalize the relationship between parent and teacher and find new ways for parents to show their support by participating in their child's education. Increasing Native parent involvement is the first step toward reducing the dropout rate for Native youth. Teenagers frequently feel that schooling is forced on them by a system and a culture that has no meaning for them. Parental support can help teens weather the storm of adolescent disaffection. Community-based efforts to develop meaningful ways to stimulate parental interest and involvement are critical.

4. Mentoring

For the children whose parents are not supportive, mentoring may be an answer. A child who establishes a meaningful bond with an older student, a teacher, or a member of the community who believes in the value of education will learn to care about school. Programs to encourage and pair students with mentors must be supported.

Each of these four areas rests upon the value we, as Alaskans, place on education. No single program or strategy can take the place of public indifference. Improving opportunities for children means each of us must hold education in high esteem and express our support through our own lives and action.

Questions and Answers:

Dr. Robert Swan asked Representative Ulmer who should have the primary responsibility for pursuing these types of initiatives. She replied that it should be shared among state, federal, and Native governments and that decision-making should be reduced to the lowest level to assure adequate community and local input. She added that strong state and federal support is essential to assure the necessary fiscal resources.

Joseph Ely wondered if we could realistically hope to turn around the trend of decreasing parent involvement, given the increase in alternative family structures (both parents working, single working parent). Representative Ulmer agreed that this would be difficult but that there were many ways that public policy could be used to support stronger families, such as family leave and child care provision. She expressed her belief that the President's veto of these initiatives was a major step backward. We need public policy that support the concept that "it is OK to spend time with children." To the extent that public policy initiatives do not work, we should pursue alternatives such as the establishment of mentoring programs (or big brother, big sister programs). Good models exist for pairing children with interested adults. We know that the opportunity for one-on-one relationships to stimulate and encourage self-confidence are necessary to success in school and in life.

Hayes Lewis noted that parent participation is often identified as a key component in improving Native education, and yet Native parents, especially in rural areas, historically have not had the opportunities or experiences of being involved. He wondered what state efforts might be pursued to look at the issues of access and strategies for overcoming these past tendencies. Representative Ulmer indicated that in Alaska, during the past legislative session, a bill (HB 469) was introduced to support new ways to look at parent participation.

Some possible strategies might include asking teachers, parents, and students to grade a school on the basis of its efforts to meet the needs of the community. While this bill is not a full answer to the problem, it is an indication of legislative awareness of the need to work on this issue, and it provides a system to encourage stronger participation. The establishment of Rural Education Attendance School Boards 10 years ago was the beginning of Alaska's move in the right direction.

Terrel Bell observed that the issue of parent participation reminded him of the well-known statement by Mark Twain about the weather: "Everyone talks about it, but nobody does anything about it." He indicated that some states were discussing laws that would require a written agreement between parents and schools delineating what each will do. Many people are now saying that if families are receiving free public education, there should be some mandated parental commitment. He wondered if there had been any discussion along these lines in Alaska. Representative Ulmer said that she hadn't heard of any discussions regarding legislation to this effect. She felt that requiring an agreement might be good, although she was not sure about a mandate. A published list of responsibilities might get parents to at least think about what they might do to participate. Mr. Bell said that he did agree with her suggestion that mentoring might work where parents don't care.

Norbert Hill inquired about the context of her suggestions, whether she was speaking from a context of mainstreaming or of the Native American. She replied that she was not sure she could answer that. She said that while she was deeply concerned, she did not consider herself an expert in Native Alaskan education or instruction. She expressed her belief that both the cultural and the broader world contexts are important.

Cora Sakeagak, member Alaska State Board of Education, representing the 2nd judicial district, which comprises the Bering Strait, Nome City Schools, Northwest Arctic, and the North Slope Borough School Districts. All serve schools in which the student enrollment is predominantly Eskimo. Ms. Sakeagak is from Barrow, Alaska.

Rather than dwelling on the sad statistics of Native children across the state, Ms. Sakeagak said she intended to share some insights and possible solutions to assist the Task Force with its report to Congress.

Going back in history before Columbus, our ancestors conquered harsh environments and lived in harmony with the land, sea, and animals and everything we know. Their tenacity and fortitude through the generations has kept alive our culture and everything we know today. All this required intelligence, education, and perseverance.

When the Europeans, missionaries, and government brought education to the Native people, traditional learning was displaced by a system foreign to Native Americans. We cannot return and start over, but we can incorporate traditional learning practices with the new.

To overcome our Indian Nations At Risk, we need to do several things. Each issue I bring to your attention is equal in importance. In an ideal situation everyone should work together, thus forging a stronger program. For alone, it is difficult for one issue to withstand the pressures of the Western society.

Parents and the communities need to have ownership. Schools need to reach out by informing and reporting educational realities to each community. Sometimes facing reality can prompt action. Hopefully, the state legislation, passed this spring, requiring school districts to issue a report card to the communities, will accomplish this. With parental involvement, schools will then have the climate conducive to teaching and learning.

To achieve success, schools must incorporate cultural values and Native languages in the classroom. The first years of a child's learning experience must be connected to that with which he or she is familiar in order to build a foundation for a successful school experience. In today's Western society, an urban school already has in place everything that a young American is familiar with. He reads about trains, shopping malls, zoos, and jumbo jets. His or her job to learn is much easier than a young Native Alaskan, who has to learn a whole culture before he or she can concentrate on the basics.

If a child enters kindergarten with a language base, then the child should build on that foundation. If a child does not have a language base, as we find today--either the Native tongue or English--the schools need to provide this. The North Slope Borough School District has found that the Early Childhood Education program for three- and four-year-olds, with the emphasis on language development, is recognized as an early intervention to avoid school failure. Children with ECE experience have scored consistently above those who have not had this experience.

Educational research shows that instructional leadership is the key to communicating the mission of the school to the staff, community, and students. A Native instructional leader can blend what he or she inherently knows to what he or she has learned, thus making a difference in a Native child's schooling experience. Therefore, we must concentrate our efforts on attracting Native students to the teaching profession. A way to increase Native teachers in the classroom is to relax the requirements for teacher certification. If one's life vocation is to clothe one's family with furs and properly care for Native food, isn't he or she an expert in that field? Can you with your teaching degree do that? Why can't this person be certified to teach these skills? If a person can teach Yupik, Tlingit, or Inupiaq, and performs the same task as one teaching French or Russian, why can't this person be certified?

Finally, schools must be accountable to the communities. A community's expectations of the schools must be met by the schools. We can no longer allow professional complacency to exist in our schools! Every teacher and administrator who has the responsibility to teach Native children must do so knowing that "All Children Can Learn" and expect them to learn. I know of a superintendent who led a school district for over 10 years. His educational philosophy mirrored that of the federal government's special education program. It is true that this program was very beneficial to the top 5 percent and the low 20 percent because it was geared toward the child's individual needs. There were no expectations for the students, even in math class. A child decided how much and how fast he or she wanted to learn. This same superintendent was also heard to say the these Native children could not learn, but they were the best athletes. So he made sure that the gyms were large and state-of-the-art. Are these students athletes today? No! What he managed to do was make this generation of people at risk, in every facet of life.

Questions and Answers:

Bob Martin referred to the speaker's plea for including Native language and culture in the curriculum and asked what needs to happen to bring about this change. Ms. Sakeagak responded that traditionally children learned Native skills in a "hands-on" fashion, with family and community members helping to teach. We now need a blend of this with the modern notion of the professional teacher. We have to be innovative and motivating; we can't stick to the blackboard and paper/pencil methods.

Mr. Martin asked why this was not happening now. Ms. Sakeagak replied that she had thought about this a lot. She has four children who are widely spread in age, so she has had many years of experience as a parent. Historically, parents were not as involved in formal schooling because they understood that their children had to learn a new language and system. Now we know these things and we have to get past trusting all of education to those who come in from the outside.

Norbert Hill expressed his appreciation for Ms. Sakeagak's credentialing approach. He added that we need to remember that many who are certified can't teach. We may need to look at a performance-based model.

David Beaulieu re-emphasized parental involvement as a fundamental theme and agreed that American Indians and Alaska Natives need to get over trusting education of their children to others.

Reva Wulf-Shircel, Director of Education, Tanana Chiefs Conference. The Tanana Chiefs oversee a consortium of 43 schools.

It is difficult to approach such a complex problem as Native American education. Hopefully, all of the Task Force members are aware of the urgency of the issues. Well-documented needs are a call for immediate action!

Family is what tribe is all about; Native families and therefore tribes are in a lot of trouble. The very high incidence of alcoholism, drug use, abuse, neglect, fetal alcohol syndrome, and teen pregnancy all sound loud alarms. Such problems are further compounded by multi-generational dimensions because these young people provide the family base from which their children will begin. Our grandchildren are at a greater and greater risk unless drastic action is taken. We must therefore commit to a significant role in addressing these concerns with families and tribes.

There is a need to accept an even more fundamental commitment. Reading, writing, and arithmetic are essential tools, but they are not the only ones. The long-standing division where teachers assume this responsibility and parents do the rest was formally ended at the National Governor's Conference last year with the new national educational goals. The process which began at the Summit, actually goes back to the publication of A Nation At Risk. It is important to note that several of the new national goals address issues that were once relegated to families and agencies outside the school. These national discussions have focused on several recurring themes that are also important for Native Alaskan education:

1. Parent Involvement - It is important that this be facilitated by access to training and support, to allow parents to become active partners in the educational process. Access to training is imperative.

2. Focus on the needs of a diverse body of students, especially those who are at risk - The system and teachers must no longer victimize students with the traditional approach of simply presenting curriculum especially when students are unable to learn because they are victims of dysfunctional families.

3. Equity must be assured as well as excellence - Many of rural Alaska's students who go on to the university find they are inadequately prepared. To say that they are two levels behind may be minimizing the situation. Native students should be included among the best.

4. Fundamental school restructuring - We need to better prepare schools for children. We must have preschools for all children, and we must have counselors at each grade level to provide support for children. The state system needs to be restructured to focus on results rather than standards. We must have teacher accountability. School boards must set aside their political agendas and learn about the needs of at-risk youth.

I concur with these findings of the National Governor's Conference. Although they are general, they open the door to needed changes and active parent involvement in the implementation of these changes.

I also refer members of the Task Force to copies of additional documents which I submit for your review: Board of Directors - Resolution No. 90-109 of the Tanana Chiefs Conference, Inc., on "Quality Education." Written copies of testimony presented by myself on May 24, 1990, to the National Congress of American Indians on changing the Alaska educational system to make in relevant for Alaska Native students; and on June 5, 1990, a Denakkanaaga Presentation to Native Alaskan Elders on the important role of Elders in the education of our youth. (Available upon request)

Questions and Answers:

Joseph Ely wondered, with reference to the needs for increased parental involvement and access, if there will be penalties for achieving these goals. How are parents received when they go into the schools to become involved? Ms. Shircel indicated that relationships between parents and schools are generally poor and that there is a heavy emphasis on rules and regulations in many local school board meetings. Boundary lines have been set up between parents and schools, and the barriers come from many sides. Parents don't see schools as comfortable places to be--even children are intimidated.

Mr. Ely asked if she could cite examples of barriers and address ways they might be broken. Ms. Shircel replied that teachers who are hired by local school boards often come from outside Alaska. They begin teaching without the information they need to work within a village school. They tend to have their own set ideas regarding education that do not take into consideration the cultural values of the community and the seasonal activities of children and the community. When teachers don't feel comfortable, they tend to isolate themselves within their own compound. This presents a dilemma for parents who would like to meet them. The community and the school become set apart. Possible solutions for this particular problem include instituting requirements that all teachers in villages receive intense cross-cultural training, like the Peace Corps, so that they can understand the Native language, culture, and history. This would alleviate many of the problems resulting from outside recruitment. Teachers might then understand how parents feel. One exceptional teacher had school doors open like a community center, and parents were made to feel welcome during the day and the evening. This worked very well. Villagers want to meet with teachers face to face.

Norbert Hill asked if she was suggesting that schools become community institutions. Ms. Shircel responded that perhaps that was too strong. However, education is at a crisis level, and we need to rethink and regroup. We may have different flavors in different communities.

David Beaulieu questioned her comment about school boards, noting that school boards are political by nature. He wondered about the context for her comments. Ms. Shircel said that once community members are on a board, they get a retirement plan and benefits. Many members then become more concerned with their position and they don't really focus on student needs, which is grossly unfair. Mr. Beaulieu agreed that school boards must be sensitive to their constituents.

Patrick Anderson, President, Southeast Alaska Native Education Commission (created in 1984 by the Alaska Native Brotherhood and Sisterhood, comprising twelve voting members, three each selected by four sponsoring organizations: The Alaska Native Brotherhood, The Alaska Native Sisterhood, Sealaska Corporation, and the Central Council of Tlingit and Haida Indians of Alaska.)

Before addressing the problems that I have come to discuss today, let me begin by stating that the Native people who live in Southeast Alaska-- the Tlingit, Haida, and Tsimpshean--are proud of their country and its people. With approximately 24,000 members, we are small. We have, however, preserved our distinction as a unique people. Our tribe, The Central Council of Tlingit and Haida, is strong and functional. Through a democratically-elected representative body, we operate a substantial number of programs for the benefit of our people. Our Alaska Native Claims Settlement Act Corporation, Sealaska, holds significant assets and is likewise strong and functional. The parent organizations of both our tribal entities, the Alaska Native Brotherhood and Sisterhood, have met 77 times to address the problems and concerns of our people and have successfully defended our interests throughout their long history. Together, we have faced numerous assaults from outside problems and have emerged stronger as a result.

As a tribe, we pay tribute to the wisdom and vision of our Elders. They are our link to the past, and they fought for our future. We also love and cherish our youth, for they are our link to the future. We think of ourselves as a whole, as a unified body, as a tribe, and that is how we address our problems.

Our collective concern today is for the education of our youth. Despite the tenor of this testimony, we have much to be proud of. Through a lot of effort on the part of many of our parents, we have educated people to choose among to serve as our next generation of leadership. They have graduated from some of the great institutions in our country and include professionals such as doctors, lawyers, engineers, educators, and business persons. We are justifiably proud of every success, and we are proud of parents who have sacrificed to make successes of their children. It is important to acknowledge and celebrate our successes because they are our link to a successful future.

But we are also angry--and frustrated and concerned because of that anger--about the many children who are not given the opportunity to succeed. And we are angry at the results. These children suffer problems that we don't address, and we look away from those problems. Our anger grows as more of our children suffer.

We are sad as a community when a young person takes his or her life because of anger and frustration at the world. The well-documented suicide rate for Alaska Native children is unacceptably high, and this is a cry for help that we need to address immediately. We recommend:

- adequate funding to train community officials, parents, and teachers how to recognize the cries for help sent out by young people,

- offering counseling resources to help those students who are identified,

- providing resources to support homes for youth in crises, where they can escape abusive environments, receive intensive counseling, and learn to live productive lives.

We are angry about the toll that substance abuse, both alcohol and drugs, is taking on our children. This is a national problem, but once again, the rates of abuse among Alaska Natives are much higher than the national average. As a community we must face the problems and seek solutions, but we cannot do this alone.

- We need education, counseling, and enforcement of the laws against distribution of drugs.

We need a more responsible and compassionate judicial system. Alaska Natives comprise about 10 percent of the Alaska general population, but about 33 percent of the Alaska prison population. Almost all of them are there because of alcohol and/or drug abuse. The non-Native approach to crime is to throw the individuals in jail for extended periods of time. Instead of dealing with our problems, we warehouse them, and at the same time we lose a generation of young men. They are not learning skills and finding jobs, becoming parents, or helping their communities. Instead of learning to become leaders, they are becoming a permanent part of the problem. When released from prison, they will not have any more ability to deal with their problems than when they went in. These problems have been introduced into our culture. We need resources and instruction on how to deal with them.

We are concerned about the high rate of teen pregnancy among our children. Having a child at a young age demonstrably affects both parent and child negatively. The teen parent has difficulty completing the ever more valuable high school education, finding suitable employment, and providing the supportive parenting, good nutrition, affection, stimulation, and communication necessary to increase the child's chances of success.

We need resources to help, first of all, to educate our children about avoiding pregnancy and, failing that, to educate them in the skills of responsible parenting. The first can be done with an information campaign. The second needs to involve us as a community, along with professionals trained to teach parenting skills. We offer the following recommendations:

- Each community should have activities available for young parents to promote their development--academically, socially, physically, spiritually, and emotionally. This includes adequate day care and financial support.
- Every community should have a comprehensive parent-based early childhood education program to teach young parents how to be parents and support their child's development.
- Every young parent should be required to participate in the programs as a condition of receiving the support mentioned above. We believe that most young parents will willingly participate, but there should also be some strong incentives to do so.

We are angry because many of our children are progressing inadequately through the school system. Our young children show great potential, on average, during their early years in school. As they reach middle and secondary school, however, their achievement level drops dramatically. Our dropout rate between 8th and 12th grade is unacceptably high. We are losing many of our students, not because they aren't talented enough to graduate, but because existing systems are failing them. There are an abundant number of reasons for this failure:

> Schools were run for many years by the BIA with no provision for parent input. When schools were transferred to the state and parents were required to form schools districts and provide policy guidance, they were unprepared to do so, and no training was provided. As a result, most superintendents run rural districts without effective community guidance, and rural residents are frustrated at their inability to effect needed changes.
>
> It has been difficult in most communities to educate and hire Native teachers. Yet Native teachers are important because they are more sensitive to the culture, they are committed to the community, and they provide effective role models. Teachers from outside Alaska often come for the experience and the high salaries, with no conception of what Alaska is about. Their high salaries set them apart from the community.
>
> Curriculum development generally does not reflect local needs. Why should young Native children be taught that a battle between Russians and Tlingits in Sitka is a massacre, instead of a battle, because the Tlingits won? Why should our history and culture be neglected?
>
> The teaching of language and culture appear strongly related to retention of students. Both tie strongly to self-esteem and academic performance. Our people have a distinguished past. Our culture has been a thriving one. Our language is expressive and eloquent. Our oral histories are rich in culture and tradition. Our leaders have been strong. Our artwork is admired the world over. Why shouldn't we be teaching it all?
>
> For cultural reasons, our students aren't communicators in the sense that more aggressive non-Native students are. We are taught to listen and learn, not to debate. Our teachers tend not to understand that and chastise us for it. Instead we need to recognize this as a cultural trait and design curriculum to address it.

All of these problems can be addressed, and in return, we feel our dropout rate will decline. Our recommendations are:

- Support research and curriculum development in Native language and culture. Materials must be developed for classroom use, and the Native community needs to be involved in development of curriculum resources.

- Through policy adoption, require integration of Native curriculum resources into the classroom. Require also that teachers be trained to use them as a part of earning their teaching or administrative certificate. Existing federal programs should be adjusted to accommodate teaching of language and culture and allow use of federal resources to do so.

- More Native teachers need to be trained. More funding for scholarships and forgiveness provisions in loan agreements will be required.

- Funding needs to be made available to assist Native parents involved with local school boards to learn their responsibilities. The Bureau should be required to endow a research and training program for such parents. Parents must also be taught to become effective advocates for their children's education. The paternalistic attitudes of the Bureau did not train our current generation of parents and grandparents how to confront the system when it is not doing its job.

- We need more programs on leadership and communication for our children. Leadership programs, such as Boy's and Girl's State, Junior Achievement, and others have to be made available for Native students. Internships should be developed for high school and college students to teach them the value of networking and communicating.

We also need to help those students who have not finished high school and have the responsibility for raising a family. For many such families, education is the only way out of poverty. Recent surveys show that Natives have significantly less income than non-Natives and work far fewer weeks annually, yet they want to work and earn more. Education is the key variable, yet the system does not support those who want to learn but have to rely on public assistance while doing so. Rules and regulations entangle, snare, and deter young men and women who are trying to learn skills and find jobs. Day care isn't readily available. Regulations must be humanized and the resources made more accessible.

For those of our students who survive high school, college or vocational training is their ticket to success and we are angry about how that ticket is issued. Instead of being viewed as a right, it is parceled out to those who are well off or have good connections. Young people who want to pursue college and vocational training are our future leaders and middle class. Their children will have an increased chance for success. If we don't issue tickets to those of our children willing to tackle college or vocational training, we suffer with them. We currently have 400 students in college and another 100 in vocational programs.

Our students survive a gauntlet of problems to attend college. If they have the motivation to attend and are progressing at an acceptable rate towards a degree, then financial resources should not be a barrier.

- More funding should be provided by the BIA and the U.S. Department of Education for Native college and vocational students in order to diminish the significant gap between available funding and the cost of a good education.

- Internships, as cited earlier, should be created and funded in order to give our students both summer earnings and valuable experiences in the working environment.

I want to close by letting you know that we view the problems we face as serious. Our anger and frustration comes because we are not given adequate resources to combat them. We have attempted to use community resources to meet some of our needs, but because we collectively have limited resources, they have been inadequate. Federal resources need to be increased, and we need to be involved in how those resources are used to combat the problems we face.

Questions and Answers: None at this time.

Joseph G. Wilson, President and Chief Executive Officer, Goldbelt, Incorporated, Juneau, AK. The recently published results of achievement scores of Alaska's public school students are a cause of great concern. It would seem that the prospect of our children entering adulthood less prepared than young people of other states would cause alarm and immediate action. Curiously, the reception of the news that our children are underachievers has occasioned little visible concern among Alaskans.

Alaska, like some other states with large populations of Native Americans (California and Oklahoma), does not have reservations. Therefore, in order to achieve improvement in Native American education, we must address the community schools as a whole. Far more Native American children attend public schools than segregated Indian schools.

Perhaps the reason for our inaction is that since the release of A Nation At Risk in the early 1980s, we have been inundated with reports and reform strategies that range from curriculum revision and teacher training to addressing the needs of ethnic minority students. The range of problems and possible solutions can be overwhelming to concerned parents, educators, and community leaders.

The achievement data provided in October 1989 on Iowa Basic Test Scores gives us a clear sense of the problem and provides clear opportunity to identify and address problems in our own state's educational system.

I would imagine the first groups of Alaskans to be concerned that our students are not reaching their full potential are the parents with school-age children. Parents must ask themselves if they are doing everything in their own power to support the schools in their communities as well as the efforts of their children to obtain a good education. Educators must be concerned at these test scores, which indicate that they must examine their teaching methods and subject-content expertise to ensure that they are providing quality education for their students. The general public in the state also has a stake in solving the problems with the education system because students of today will be public decision-makers in a few short years. Community leaders have a keen interest in helping students in their communities receive an education that will prepare them for assuming future leadership roles.

Finally, the business community, which I represent, should extend all its resources toward a solution for many reasons. First, we should be good corporate citizens in our community and our state. Second, we must be concerned with the quality of education of our future workers. A final concern is the impact of the educational system on attracting new business to the state. Any corporation or industry contemplating a move to a new community or new state is extremely concerned with the quality of the area's educational system.

In identifying the problems in our educational system, it is tempting to blame low student achievement on low teachers' salaries. However, in Alaska, even considering the cost of living, we pay among the best salaries in the U.S. for public school teachers. This is not to argue that higher salaries would not be desirable, but there is no proven correlation between teachers' salaries and student achievement.

There is, however, a significant correlation between parental involvement in the schools and higher student achievement. This can be partially attributed to modeling: if parents show little concern, their children are unlikely to put much effort into schoolwork. We must develop ways to encourage both parental and community involvement in education for our youth, especially for Native youth. Although they have been encouraged to support their schools, often Native parents who try to affiliate with conventional school support groups like boards of education or parent-teacher associations feel rebuffed or not fully included. We must look for new vehicles to involve the entire community. The schools are the most democratic institution in America, and everyone should feel the responsibility to support them.

Goldbelt is not advocating any specific solution. Instead, we propose that Alaskans begin to look at national and regional suggestions for school reform and identify those that would best meet our own needs. In a speech in Oklahoma in October of last year, Education Secretary Lauro Cavazos said that despite the fact that the United States spends more per student per capita than any other nation--a total of $330 billion on education in 1988--we have 27 million illiterates in the United States, and the rate of illiteracy is continually stimulated by the extremely high dropout rate. We also find that SAT scores have not yet returned to their levels of 20 years ago.

Cavazos offers solutions which include (1) supporting academic deregulation--getting through the red tape to get funds allocated for education directly to the students; (2) setting educational goals that are measurable--the National Center for Education Statistics will help with this goal; (3) making a commitment to restructuring schools--for example, allowing parents to select schools for the children; (4) allowing alternative certification of teachers and principals to increase the ratio of minority teachers (currently 11 percent) to minority students (currently 30 percent); and (5) developing good strong curriculum for school systems.

Dr. Demmert, Commissioner of Education in Alaska, proposed a plan that would commit state funding to teaching English in schools where children primarily speak native languages. Although this situation is not widespread in Southeast Alaska, it happens to be an excellent step for remote villages and is worthy of the Committee's serious consideration. In Texas, where large number of students are not native English speakers, English has been taught as a second language and used as the language of instruction with marked success. On the Navajo, where many entry-level students speak no English, Navajo-speaking teachers aides have served for years to the benefit of students. This is not a revolutionary idea, but it has proven educationally sound.

Another unique idea for supporting and changing schools began in California and has since spread to several other states, including Oklahoma, with great success. This is the concept of private community groups establishing local foundations to provide enrichment funds for public schools. This has been so successful in Oklahoma that with 101 foundations, it now is surpassed only by California and, based on the total number of foundations per capita, leads the nation.

I am particularly interested in Oklahoma's success because of the state's high Native American student population. The Claremore Public Schools Foundation, one of many community foundations in Oklahoma, has not only been successful, but they have carefully documented for others the specific steps needed to establish and run a successful school foundation. According to a Claremore report,the town's citizens set up a public school foundation as a "broadly based, non-profit, community organization whose purpose is exclusively education, established to assist the schools in improving the quality of education in the Claremore school district." The foundation solicits funds and, at times, equipment and other services from all individuals and groups within the community. Fundraising is accomplished through a variety of activities supported by volunteer efforts of parents, community leaders, business leaders, and other interested individuals and groups. The foundation has no members, only a board of trustees, composed of representatives of these same groups. It operates completely independently of the school system. Contributions are split, with 25 percent allocated to fund projects during the year as determined by an appointed allocations committee, and 75 percent allocated to the endowment fund and invested with interest from the fund spent exclusively on education programs. Most importantly, no staff is paid from the fund. The foundation is strictly a community effort that funds projects deemed important by citizens of Claremore.

I would like to close by reading a statement by Dr. Emeral Crosby, a member of the task force that wrote A Nation At Risk, challenging communities to take upon themselves the responsibility for bringing about change in our schools and for ensuring quality education:

One of the unique aspects about this country and our educational system which gives us such a high status is that to a large degree we are decentralized. We have many school boards, boards of regents and other administrative bodies and administrators that become involved in discussion and implement programs without having to wait on a national office, minister, or czar of education. Decentralization also entitles us to have a revolution every day--a bloodless revolution in terms of altering our educational system. Excellence exercised or practiced in any community in this country can be borrowed, transported, or implemented in other communities.

Centerboard: The Journal of the Southwest Center for Human Relations Studies. Vol 1, No 2, Fall 1983, pp 52-53.

Questions and Answers: None at this time.

The morning session adjourned.

Monday, July 16, 1990 - Afternoon Session

At 1:30 pm, Dr. Demmert re-opened the session to public testimony.

Public Testimony - Continues

Sue Murphy, Administrative Assistant, Lower Kuskowim School District. Our school district serves 22 villages, with Bethel as the transportation, communication, and political hub. We serve a total of 4,000 students. Village populations range from 50 to 450, with student populations ranging from 16 to 160. In many villages the only non-Native students are the children of the teachers. Over 80 percent of students in all but two villages qualify for free lunches. The government is the principal employer in the area, and this is supplemented by commercial fishing in the summer.

A historical account of our district may help to illustrate why educational reform has been so difficult in Alaska. The district was established in 1975 and began full operation on July 1, 1976. Prior to that time, our schools were part of the state system which was governed by a nine- member board appointed by the governor. In those days, when schools were operated by the BIA and the state, there were few high schools, especially in Native areas. Those who went to high school had to leave home for schools in the lower 48 and later for regional schools. I remember watching our children leave, watching the agony of a whole village saying goodbye to those who were leaving for four years. Those who went away missed learning parenting skills and they missed learning village life skills.

In 1975 state legislation established 21 Regional Educational Attendance Areas. High schools were mandated in each area. Subsequently, Lau v. Nichols resulted in efforts to provide equal education for those who were not native speakers of English. Collectively, all of these changes were almost unmanageable. We were heavily involved in forming local school boards, talking parents into participating, and providing training.

Then a lawsuit was filed on behalf of Molly Hootch, a Yupik Eskimo student, who charged that she was discriminated against because she had to leave her home and village to go to high school. As a result of this case, a consent decree was issued mandating that high school programs (not facilities) be established in all communities not objecting.

In the mid-1970s the Office of Civil Rights issued rulings which resulted in funding for bilingual education. In 1979 the Alaska legislature funded high school facilities in each "Hootch village." So in 1976 Bethel had one public high school, and five villages had public elementary schools, and in 1979-80 we were constructing 18 high school buildings.

We were then ready to turn our attention to curriculum, when the BIA turned over their schools--which were very dilapidated--to the district. This necessitated building elementary wings for all of the high schools.

The dominant language in the region is Yupik. We have now developed Yupik as a First Language, developmental readers, and materials for grades kindergarten through second. Our biggest problem is finding a balance between maintaining our culture and preparing our students for opportunities in the broader world. Eighty percent of our students do not go on to college or other postsecondary training, though in the villages less than 6 percent drop out of school. We are therefore working on a village economic program for those who are choosing to stay.

Our students are primarily taught by outsiders, but this year, due to recruitment, 30 percent of our teachers are Native. We also have a career ladder for Native students who will make a commitment to return to teach. We use bilingual program money to fund a few students at $18,000 per year. This year we have five students participating in this program.

In terms of social and emotional problems, we have our share of students who come from dysfunctional families. We have instituted a program of hiring an MSW to identify students with problems and help families. Last year we also hired a young man with a college degree as an assistant social worker. Both of these people are Yupik. We are pleased with the impact this program is having.

Among the problems truly facing our people are the following:

- In our drive to pursue academic excellence, we've convinced our kids that nonpursuit of a college education means failure. Vocational education is a stepchild. Students simply do not choose to go into these programs.
- We are too parochial, too protective of our own district. We refuse to share our problems. When we get together with staff from other districts, we all always say "everything is wonderful!"

We need to start talking to one another and telling the truth, instead of fighting over money.

We need to celebrate our successes. Instead, we look to our failures, and this in itself is a failing. There must be some successes or we wouldn't be here.

Questions and Answers:

Norbert Hill asked if bussing was provided in the district. Ms. Murphy indicated that this was only provided in Bethel. In the villages most students walk to their schools.

Sandy Armstrong, Director of Education, Fairbanks Native Association (FNA). Although I live in a city now, I have spent most of my life in rural areas, especially Nome, Alaska.

FNA was founded in 1962 by Ralph Perdue, who just wanted a place where rural Natives could gather for rest and moral support when they were visiting "the big city" of Fairbanks. The 1960s were a time of great changes in Alaska, and it soon became apparent that Alaska Natives were in deep trouble and had a desperate need for many things. Many volunteers gave freely of their time, and gradually FNA's services expanded to include many social and referral services.

Education was one of Ralph Perdue's main concerns, both statewide and local, and he worked to enable rural Native Alaskans to attend high school closer to home. In those days the only choices that village Natives had were BIA schools, either at Mt. Edgecumbe, or "outside." It must have seemed to the Native that the federal government's education plan for them always involved pain, right from the beginning.

Try to imagine yourself as a child in the village: You had to leave your home and family and go far away in order to be educated. You were beaten for speaking your own language in school. You were told that Columbus discovered America. In the history books Alaska didn't exist and neither did its people. So many new ways to learn, so many new experiences to assimilate, and sometimes the new things you learned were exactly opposite of the things the Elders had been teaching for a thousand years. There were things that made life much easier, but there were also new dangers and new diseases that sometimes wiped out whole families and destroyed entire villages. You were well prepared for a life in the harsh Arctic environment, but how could anyone prepare for a life in this new world that was constantly changing, negating everything you had ever known or depended on?

Social scientists call it "rapid and forced acculturation." I call it a **"natural disaster"** much like a tornado or earthquake, but its power works much more slowly; it is more insidious and more devastating to people's lives for countless generations. It's natural because it's nobody's fault. It just is, like an earthquake. But the world rushes to help the victims of an earthquake, because their needs are obvious. They need food and water, shelter, and medical attention; then they need to rebuild. We can all imagine what they are going through; they have lost their belongings and their homes--some have even lost their families. We can feel for them and we want them to know that we care.

The plight of the Alaskan Natives, however, is not so obvious, and the solutions are not so simple. And yet, in a way, they are simple--amazingly simple! And here they are:

1. All educators--in fact anyone involved with Native people--should get to know them, know the children and their needs.

2. Tell the Native children, "You are no longer invisible. I see you! I see your value and your potential. I see your problems. I care."

3. Help them to help themselves. They don't want a savior. They don't want a "sugar daddy." They want a helping hand. They want a partner.

These simple solutions are loaded with meaning and need more explanation.

When I say get to know them, I mean recognize them for what they are--they're not just dark-skinned Americans with an extra language and a love of the outdoors. They do not have memories of Mother Goose rhymes and fairy tales. They don't look back fondly on the days of football games and drive-in movies, when we ate tons of burgers and fries at the local A&W. I was raised white, and I remember these things very well, but they do not.

Their roots are not just in a different place--they are also in a different time. They had been isolated from the rest of the world for such a long time that it is almost as if they were living in a "time warp." (I have fond memories of the days when Star Trek was a brand new series on TV, too.) They come from a different world. Some of the Elders have wonderful memories of their own, memories of a childhood living close to the land, memories of playmates and wonderful ancient stories. Their memories are different from ours, but no less valuable. Their cultural memories gave them a solid foundation to build on and an identity which gave them the strength to survive harsh conditions for countless centuries. They had neither the time nor the interest to build great cities and wonderful machines.

While the white man was discovering a cure for polio and inventing television, the Alaskan Native was hunting and fishing and gathering berries and greens and heating his home with seal oil, just as he had done for a thousand years. These people have gone through more changes in the last 50 years than the white man has gone through in the past 500 years! Is it any wonder that their lives are in total turmoil? Is it any wonder that they are in deep trouble?

Yet the answers are amazingly simple: See them (recognize their existence), know them, respect them, and then help them to help themselves.

Educated Americans have come a long way since the days of "The Ugly American." We now know enough to respect all cultures; we know there's room for all of us, with our differences. So let's show what we've learned through our school systems. Let's start by requiring that all who teach in Alaska take certain courses to acquaint them with the Native cultures of rural Alaska. Let's teach them how to deal with the barriers to learning that Natives have because of their "natural disaster."

Every teacher should know how to approach the unique learning problems of children of alcoholics, of victims of child abuse and family violence, and all the other problems that Native children (and others) must deal with every day.

The number one barrier to learning is a lack of self-esteem. I believe this holds true for every school in every state across the nation. No matter what kind of problems a child has in his or her background, the solution begins with building self-esteem. In Alaska this includes validating a child's culture, his or her roots and his or her heritage.

The final part of the answer to our dilemma should really be the first step taken! We must involve Natives in planning and implementing their own education. Give them control over their own lives. The wise ones, the leaders, the Elders--they have tremendous wisdom and have offered many suggestions in the past. There are many who give freely of their time and energy to help their people, to help their children.

Some schools have had great success in involving the Native community and the parents in their children's education. But too often the same school system believes the old myth that the Native cannot be expected to perform in the classroom on the same level with white kids "outside." A few progressive and daring teachers, however, have proved this to be untrue. Students in the remote village of Gamble, located on St. Lawrence Island, won a national problem-solving contest in 1988. In actual fact, rural schools can and have turned out top-notch students, well prepared for a successful college experience. But this can only happen when a teacher believes in the ability of his or her students, when he or she tells them that they can do anything, be anything they choose.

I think we're beginning to get a handle on the problems. But the pain of the turmoil is still there. The current dropout rate for Natives in Fairbanks high schools is 60 percent, according to school district statistics. A Native study shows it to be 70 percent. In 1989 the Alaska Native suicide rate was four times the national average.

The majority of students in small village high schools score between the 20th and 30th percentile on a national scale (50 being average). Natives are still not receiving the level of education they need in order to succeed--in order to even survive. For Native men 20 to 24 years old (just out of high school), the suicide rate in 1989 was 14 times the national average. Please think about these statistics for a moment and picture your own children. Will they survive to age 25? We all hope so!

There have been many studies done, so many hearings like this one! The most recent was the Quality Education for Minorities Project. Over and over and over, experts in Native education, both Native and non-Native, have pointed out the needs and suggested solutions. Almost everything I have said today was stated in a report by FNA in January 1988, summarizing the status of Alaska Natives. We shall not give up. We will say it again and again and again!

We need culturally sensitive educators who have been trained to deal with all kinds of barriers to learning, a curriculum which includes Native language and culture, and a realistic, updated study of Alaskan history and social studies (including instruction on the Alaska Native Claims Settlement Act). We need to hire more Native teachers and counselors and involve Natives in the planning and control of schools. We need realistic expectations for Natives (they can be anything they choose from scientist to doctor). Then we need to monitor the schools to see that the changes are indeed being implemented. Schools and teachers who are successful in preparing Native students to succeed in their new world should be rewarded.

If we don't spend money to help kids while they are young, we will just wind up spending a lot more money later--on social programs for alcohol and drug abuse, on family violence programs. We pay plenty to feed and house the people on welfare and the people in jail. It would cost so much less to prevent these wasted lives.

This has all been said before. We are just hoping that this time someone will listen. At their Ninth Annual Convention, the Interior Athabascan Elders passed a resolution on the development of a Native education philosophy. I am including a copy of it with this report. (Available upon request)

When you look into the bright eyes of your children and grandchildren, do you hope they will grow up to be busboys, waiters, and custodians? Or worse--alcoholics, drug addicts, in jail for life--or even dead--at 22 years of age? We don't want that for your children and we don't want it for ours either!

We are working as hard as we can to rebuild and to heal ourselves, but we need help. WE DESPERATELY NEED HELP!

Questions and Answers:

Robert Swan referred to her call for more Native teachers and asked about the number or percentage of Native principals. Ms. Armstrong replied that there are currently about 300 Native teachers in Alaska (3.2 percent of the total), there are two Native superintendents, approximately five Native principals, and two Native assistant principals.

Bill Denkinger, Principal, Mt. Edgecumbe High School, Sitka, Alaska. Mt. Edgecumbe was formerly a BIA school and is now state operated. It has been very successful in preparing students for college. Mt. Edgecumbe students come from all over Alaska; 139 communities are represented by the student body. About half of the students are female, 42 percent are Eskimo, 24 percent Aleut, and 12 percent Caucasian.

Mt. Edgecumbe was opened as a BIA school in 1947, taking over a former Navy base. The school was closed in 1983 and then reopened in 1985 as a state-operated boarding school. The success of the school can be seen in the results. Students attend Mt. Edgecumbe for an average of 2 years. About half of our entering students have test scores below the 20th percentile range. Our current average SRA test scores have risen to the 50th percentile. Seventy-nine percent of our graduates go on to some kind of postsecondary education or training. More specifically, 47 percent of all Mt. Edgecumbe graduates (since 1985) are currently attending postsecondary institutions; of these, 38 percent are full time, and 9 percent are on work/study programs. Our college attenders maintain an average GPA of 2.9.

The school has a special focus on Pacific Rim Studies, which includes cultures, foreign trade, entrepreneurship, business applications and management, and opportunities to study Japanese, Chinese, and Russian. As an adjunct to our business program, we produce a smoked salmon product for export. Students are required to take two years of computers (applications, not programming), as well as two years of science and technology. Some of our students have traveled to China and Japan. We can produce a personal portfolio for our students that is a good indicator of their work.

The University of Alaska has a satellite campus on our campus that offers students an added advantage. It is now our goal that all graduating seniors will have some college credit on their record.

We continue to improve and change, focusing on quality. We have adopted the principles of Ed Demming and applied them to education I believe we are the only high school in the country to have done so. We are now beginning to get calls for presentations. Our students have made presentations in California. CBS taped us as a quality school 10 years ago in a piece entitled "If Japan Can - Why Can't We?"

We utilize a system of linking credits whereby students who are developing a paper for social studies can also get English composition credit. There are many other examples of cross-curricular approaches in the program.

We have found that students do not understand quality work when they first come to our school. Once they do understand, they are amazed at what they can produce. This, in turn, has a beneficial impact on their self-concept.

Questions and Answers:

Norbert Hill inquired about their cost per student. Mr. Denkinger indicated that it was approximately $8,000 per student if you only included the foundation program. With the dormitories and funding from all sources, it averages $17,000 per student. Mr. Hill then asked how many Native teachers and administrators were at the school. Mr. Denkinger replied that they had one Native teacher and one Native administrator (who would be retiring next month after 30 years).

Joseph Ely wondered about the sources of their enrollment. Mr. Denkinger said that students came voluntarily from across the state. They usually learn about the school from others in their community who have attended. Although we don't advertise the school, we do send out a video tape upon request. As a public boarding high school, 40 percent of our population is at risk. Depending on how one defines this, it could actually be as high as 70-80 percent. Out of a pool of applicants, we may take at risk youth first.

Robert Swan asked if they had a program for gifted and talented youth. Mr. Denkinger said they did not, but that bright students were encouraged to take courses at their U of Alaska campus. There are also other ways that gifted students can be challenged within the existing programs at Mt. Edgecumbe.

David Beaulieu was curious about the ratio of Native students at Mt. Edgecumbe (87 percent) versus the ratio statewide (21 percent) and how that difference could be explained, especially since the school does not advertise. Mr. Denkinger said that the school has had a fine reputation since 1947 and has trained many of the Native leaders of the state, so they really do not have a need to advertise. They currently have 200 students; by 1992 a new dormitory will be completed, enabling the school to take an additional 75.

Robert Swan asked him to provide a little more information on the make-up of the teaching staff, their experience and their salaries. Denkinger indicated that since 1985, the school has had 15 teacher openings and 1,000 applicants. Two native teachers have been hired, but they have been recruited away from Mt. Edgecumbe. About half of the teachers have Masters degrees. Many are familiar with rural Alaskan students. The entry-level salary is $28,300, and the average salary is in the $39,000 to $40,000 range.

Dr. Swan then asked about the number of computers available on campus. Mr. Denkinger said that they had gone from none in 1985 to 185 now. Acquiring computers has been one of their major priorities. Approximately half of the computers are in the dorms and in the school library. The library is open in the evenings, as is the science room which also has computers. Still students are calling out for more.

Joseph Ely directed a question to Bill Demmert. He was interested to hear that this school sounds so successful, and yet it seems to contradict everything other people have been saying about what was needed. Why is it so successful without elements like parent involvement, Native culture strongly integrated into the curriculum, and a high number of Native teachers? Demmert said he would be speculating, but there are a number of factors which contribute to the successes of Mt. Edgecumbe:

1. A cadre of very dedicated teachers who know and understand Native students
2. Very high expectations for student achievement
3. Lots of time dedicated to study
   (According to Denkinger students spend an average of 3.5 hours each night, five nights a week on school work.)
4. A well-thought-out, scheduled, and balanced program of academics, work, and socializing
5. A successful curriculum with its focus on Pacific Rim Studies
6. The fact that students are invited to interact and speak inside and outside the school community as knowledgeable adults
7. A peer culture that provides positive leadership and makes it "OK" to study and be serious
   (Students adjust and change because they begin to see a future.)
8. The tradition of leadership and success that characterizes the school
9. Extensive use of high technology

Because of the number of people wishing to testify and the time constraints, Dr. Demmert indicated that he would begin calling people up several at a time, asking them to summarize their testimony, and requesting the Task Force to hold its questions until all had testified.

Ron Williams, Co-Chairman, Native Student Action Team of the Juneau Douglas School District. This Team was established by the school board and is made up of school administrators, Native teachers, school board members, and Native citizens from the community. The Team is responsible for making recommendations to the board and to school administrators on how to decrease the dropout rate for Native students and increase their performance in the classroom. There are about 1,000 Native students in the district, and at the time the team was formed, there was a dropout rate as high as 70 percent.

The team has made several recommendations and is now in a monitoring mode. One recommendation was that nothing negative about students would be shared with the news media. We found that this has an adverse impact on students and their self-esteem. I hope that this Indian Nations At Risk Task Force will follow this same recommendation.

The Team has made other recommendations that have been implemented by the district. One of the positive results of some of our recommendations is that the district developed an affirmative action plan to hire more Native teachers. The primary purpose of this was to provide role models in the school system that Native students could look up to. When we started, there was only one Native teacher on staff. Currently, we have approximately 12 Native teachers and administrators on board. This happened because the schools were willing to do something about the problem. Another result is that different kinds of programs were established to assist Native students in adjusting and in their school performance. We found that we did not have a language problem in school, but we had a communication problem. Because of this we took on some other programs that dealt with the cross-cultural area.

This school is growing, and yet the amount of funds allocated for operation is not enough to keep special programs that would be helpful to Native students. This is the issue on which I want to comment today.

A review by the Alaska State Department of Education found that Native students in urban high schools have a high dropout rate, and in rural schools students are generally not prepared to cope with college-level classes. This creates a real problem for Natives in obtaining employment. Many lack adequate education to obtain gainful employment, so they are generally on welfare programs that cost a tremendous amount of money. Because of being idle, many are incarcerated; in fact, up to 40 percent of the inmates in the state penal institutions are Native. Many are in social rehabilitation programs either through the state or IHS. All of this costs money.

In order to make our recommendations we needed to gather information about Native students. The school administered tests and gave us comparisons. One test showed that the Native kindergartner was an average of 11 points behind other students. Of course they never do catch up. The Team made several recommendations on early childhood education and parental involvement.

Since the early 1900s the schools were operated by the federal government without school boards or parent involvement. Parents had no idea how to set up educational policies or even how to work with their own children. In the last five years the BIA turned over all of its Alaska schools to the state. Because the state system was different from BIA's, a lot of confusion was created for Native parents and students. There was no effort to provide any orientation; we are now paying for it.

I recommend that the Task Force come up with either programs or recommendations that would assist in early childhood education, such as assisting school districts in funding Native teacher aides. Also, I recommend that the Task Force recommend an increase in Johnson O'Malley (JOM) funds, Title IV, Chapter 1 and any other program that might assist early childhood education. Technical assistance on how to cope with early childhood illiteracy would be helpful.

I urge the Task Force to develop programs or recommendations that would assist parents to become involved with the schools and with their own children. This is a critical element. Many of the parents may themselves be dropouts or low achievers, so they do not have the skills and knowledge for working with their children. There is a need to work with local educational institutions, such as the University of Alaska, in establishing local guidelines for parents to use. I suggest local guidelines because of the different needs among various states, reservations, and communities. Funds are necessary for this kind of effort.

I also recommend that technical assistance and additional funding be provided to the states for cross-cultural training and school board orientation. There is a need for the school systems to learn to respect the culture of Native students. Too often, Native students are misunderstood and placed in classes that do not benefit anyone, due to lack of cultural understanding. Many parents do not understand the legal aspects of school boards, and if they do, they do not want to become involved.

There is a need to increase BIA higher-education grant programs in colleges and vocational education. The average college cost per student is around $10,000 a year, and yet BIA only allows $1,200 per student. This is most certainly a cause of college dropouts. We need to have more Native teachers, but we can't get them because they drop out of college due to lack of funds.

I recommend that the Task Force, in their final report, specify timelines and responsibilities and that the report be done as soon as possible. I hope that you are not on this Task Force for an ego trip. I hope that you are seriously using your expertise to offer something that will be helpful to Indian education. This cannot be another task force report that will end up in someone's library. You already know the problems. What you need to do now is deal in SOLUTIONS ONLY!!!

Bruce Johnson, Superintendent, Juneau Douglas School District, and also Co-Chairman of the Native Student Action Team. Our district has been working on this issue as a part of our strategic planning process, and I am pleased to report that there are some positive indicators in Juneau. We now have seven Native teachers on our staff. This past year we had 40 Native students graduating from high school, which represented 18 percent of the total 1,990 graduates and is the highest percentage ever. Native students test scores are beginning to rise. Our Head Start program is helping with early childhood education. More importantly, trust is developing, and the agendas are on the table and visible. Accountability is very important, especially in view of the long history of promises that were never delivered to Native Americans.

I am leaving a copy of our Strategic Plan for members of the Task Force. It describes the various initiatives that we are taking to address the high dropout rate of Native Alaskan students. These include the following strategies:

1. Implementing and revising the adopted District Affirmative Action Plan

2. Improving Native community input to help identify helpful strategies by:
   - maintaining a Native Student Action Team on a permanent basis
   - meeting regularly with native organizations and providing them with lists of areas, activities, requests/ recommendations for involvement
   - actively using the media to educate the public regarding Native student successes, activities, and operations

3. Establishing a positive, ongoing relationship with parents of Native students by:
   - developing a Native parents handbook
   - conducting one school board meeting annually at the Alaska Native Brotherhood Hall to create a dialogue with parents and Native organizations

4. Promoting and continuing to hire Alaska Native teachers and administrators and provide a support system for them

5. Having regular teachers assume responsibility for the K-12 Indian Education Scope and Sequence in social studies by:
   - providing training in this curriculum, developed through Title IV
   - developing a reasonable and appropriate implementation timeline for grades K-12
   - evaluating and monitoring implementation on an ongoing basis

6. Initiating teacher/administrator recertification programs that mandate cross-cultural education by:
   - establishing legal requirements for such programs which would require completion of three semester hours of district-approved cross-cultural coursework for first-time renewal

- developing a re-certification committee with broad community and district representation to coordinate with University of Alaska to design cultural education courses to meet our specific needs in speech and language programs, successful techniques, strategies and methodologies with Alaska Native students

7. Identifying, implementing and evaluating educational programs that address the needs of Alaska Native students by:
   - developing flexible, innovative and creative schedules, programs, and staffing that respect cultural differences among students
   - reviewing special education eligibility requirements to assure that Native students are not being "over identified"
   - providing funds to teachers and administrators for testing pilot programs and implementing those that work

8. Identifying at risk students; identifying, implementing and evaluating programs that reduce or eliminate the risk for students of dropping out by:
   - providing a full-time elementary school counselors for each of the schools and defining their roles with at risk students
   - coordinating counseling programs with other community services and resources
   - reviewing JOM to determine proper direction in light of this initiative
   - evaluating effectiveness of the district's counseling program and delivery model
   - encouraging counselor participation in delivery of health education to students

9. Providing Northwest Regional Educational Laboratory (NWREL) Indian Education Training Program to at least two schools and seeking Native regional corporate sponsorship for training costs

10. Providing monthly inservice training for unit administrators on current Alaska Native issues (such as affirmative action, tribal government, ANWR 1991, Sealaska Corporation, subsistence), securing Native Alaskan presenters, and replicating a monthly mini-version of each training at each school site

11. Developing and implementing a "cooperative learning" component for district-sponsored "Project Impact" staff training

12. Implementing and maintaining a database for identifying and studying early school leavers (dropouts)

Questions and Answers:

Robert Swan asked Ron Williams about his feeling regarding the parental involvement issue at Mt. Edgecumbe. Mr. Williams indicated that he had gone to a boarding school--not Mt. Edgecumbe--and in his experience the house matrons acted as parents and looked at him and his classmates with positive expectations. Mr. Johnson added that involved parents do get results, while non-involved parents tend to have kids that cut corners. He reinforced the notion that all kids need to have an advocate; if they did in Juneau, it would strengthen the system many times over. Mr. Demmert added that parental support to students in boarding schools is conveyed through the mail and also during their summer trips home.

Ivan Sidney asked for further clarification on the types of training that Williams would recommend for school boards. Williams said villagers complain that their board is ineffective because the superintendent runs the board and the schools since parents are not experienced in dealing with these responsibilities. The board has responsibility for setting policy, but members do not know what their legal responsibilities are. Any technical assistance would help.

Hayes Lewis wondered, with respect to the high dropout rate, what Juneau's commitment was to involving Native groups in addressing these issues. Johnson said that the district was very concerned and recognized that many of its students lead troubled lives. Through the Team forum, we have heard many of the ills expressed in early meetings. Now we have gotten beyond this point and have rolled up our sleeves to do something. The community wanted counselors in every school, and we now have this. They recommended restructuring roles at the high school so that staff are more proactive; we are pursuing this strategy. We have chosen a number of strategies for involving the community, and we are making progress, as evidenced by our 40 Native graduating seniors this year.

Terrel Bell said that he was impressed with the momentum that had been occurring in extending use of computer and laser disc technology in education
--that it seems to be a very great motivator. He wondered if Juneau was moving in this direction--what successes and what problems they were experiencing. Johnson said that he shared the enthusiasm and that he had recently visited an impressive program in Sacramento, CA, where a district-wide network had been set up. In Juneau, many high school students who have difficulty completing a course the first time can now repeat it and earn their credit via computer. This alternative to going to class and listening to lectures is likely to have great potential for getting students back on track.

David Beaulieu asked if the Strategic Planning was an overall district effort. Johnson said yes, that there were 11 strands in all and that reducing the number of Native dropouts was one of these strands. Others include district restructuring, developing the use of technology, and reducing substance abuse. Beaulieu asked how parents have been involved in this process. Johnson said that there is an action team for each strand, and that Native citizens had been recruited to be members of these teams. Beaulieu then wondered if parents were being informed in ways to help them measure progress. Johnson said yes, that targets and timelines had been established. Williams added that they had decided to create a Native Parent Group to be a conduit for channeling information to the communities.

Robert Jones, Bureau of Land Management, Resource Apprenticeship Partnership Program. The Partnership Program was established out of BLM's concerns that no advocacy existed in Alaska for BLM's mission and that Native Alaskans were suffering from tremendous problems related to health, education, social welfare, and so forth. At the time, BLM was involved in the conveyance of millions of acres of land to Native American corporations.

BLM wanted to develop the Partnership Program with Native students and parents, and with schools. For this reason, we established a process whereby students are recommended for participation by their school principals, on the basis of math and science aptitudes. Once selected, BLM orients both students and parents to the program. Students are then brought into Anchorage or Ketchikan and assigned a home family and mentor. We make a long-term commitment to kids (8-9 years), enrolling students in the program as high school juniors and following them through their senior year and through college. Students receive a $5.00/hour stipend for their work. The only requirement is that they must write an essay at the end of each summer regarding their experiences in the program.

This is the fourth year of the program, which is staffed with a VISTA volunteer. Thirty-one students participated last year, and we now have 42. We have expanded to involve the Department of Fish and Wildlife and Doyan. Five of our students have tuition waivers at their universities. We see many problems in our experiences with young people, and we are willing to help identify and address them.

1. Many of the math and science programs offered by public schools are inadequate.

2. Bilingual education is lacking, and Native young people need to have their Native languages.

3. The turnover of teachers in rural Alaska is far too high.

4. School counseling, if it exists, needs improvement. Even in basic areas like applying for college, kids have no idea how to go about this and counselors are not helping them adequately.

Our experience with one-on-one work with parents of Native students has been very successful.

Emma Widmark, Tlingit and Haida Central Council. Ms. Widmark prefaced her remarks by asking, "Where are the women on this Task Force?" Terrel Bell responded that there were two women members who were unable to be present at this meeting. He added that the gender of the commissioners had not been determined by the members themselves. Ms. Widmark suggested that more representation of women was definitely needed, since women are the primary educators of children.

NOTE: She indicates that she is providing a Student Orientation and Policy Packet for the Task Force -- I don't have a copy of this! Roz

I have worked in education for the Tlingit and Haida Central Council since 1975 on various committees. As a tribe, our Elders have always said that education was of primary importance--our number-one priority. They have adapted and adopted from every new culture they have met, despite the message that "you must change to be like us." Yet the budget we work with has been constantly cut on Washington DC.

In terms of higher education, our children cannot go to college on their own resources; they must take out loans, and the cost is staggering--$10,500 per year; $52,500 for five years (which is the average length of time they require to get their degree). As a result of sending students to college, we have indentured servants who must work for years to pay off their college loans. When two Native students marry, they can have a combined college loan debt in excess of $100,000. Homes cannot be considered as liquid assets; should our families become homeless to educate their children?

On top of tuition and living expenses there is travel to and from home. The average cost of a ticket is $500 or more. When colleges close for vacations, what do our students do when they cannot afford to come home?

As a tribe, we would like to increase scholarships from $3,500 per student. We also believe that more support services must be offered on campus, and students must have access to adequate health care while in college. Finally, we need to see more curriculum that reflects the contributions of our culture in all subject areas, and especially oral history and the arts.

Questions and Answers:

Norbert Hill asked Ms. Widmark if she supported the notion of scholarships on the basis of sovereignty rather than need. She said yes--like an entitlement; each tribe should set their own policies.

Sherry Ruberg, Aleut Corporation. We have five school districts in the Aleutians, and we have seen many changes in approach to education which demonstrate that Alaska Natives are serious and innovative. Some of our educational leaders are sought out for their expertise and experience by other countries.

We do have problems. For one thing, 99 percent of the studies that are conducted in Alaska never include the Aleutians because of the cost of travel. Reaching the communities on the farthest western points of the Aleutian chain costs $1,036 round trip from Anchorage on a biweekly basis. If you want to return sooner, you must charter a plane which costs $2,600 to Cold Bay and then pay an additional fare to Anchorage. Usually it is easier to overlook the Aleutians and lump them together with other bush Alaskan communities.

Funding formulas for federal programs like Indian Education and Johnson O'Malley are based on per capita calculations that are not relevant in the Aleutians, given the high costs and distances.

Our cultural materials and resources are limited. Our teachers do not have the background, and when they do include our culture, they teach it rather than using it to teach. Our Native language is lost because many Elders were forbidden to speak it when they were in school. Many of our parents don't feel competent to help their children with school since they were not educated. Television now further confuses our youth by introducing "Lifestyles of the Rich and Famous"!

Parents need education to learn many things. For example--how to raise teenagers--several generations never had to do this because the young people went away.

There are great disparities in standardized testing. We can't utilize statistics generated by these instruments because some of our schools have such small numbers of students with such vastly different cultural and educational backgrounds. For example, in one fourth grade we had one student from an affluent family, two from fishing families, and one learning disabled student from a low-income family. We can't average these students' scores and then compare our data with national data.

On a more positive note, students can now attend high school in their own communities. We have few dropouts, except in those cases where students have substance abuse problems. However, our postsecondary attendance rate is very low. Only one of our students has graduated from college in the past 15 years. We feel that our students may need a transition year before going on to college.

When young people return and have dropped out of college, they often turn to drugs and alcohol. There are few employment opportunities in their own communities, and they lack the competencies to leave and seek work elsewhere. The fishing economy is full of uncertainty. Outsiders are buying the limited numbers of permits because they have the large sums of money necessary. Native young people have to wait to inherit a boat. All the local fishing companies are now foreign-owned and there is a rapid depletion of fish stocks.

The quality of teaching is low. People come from outside with expectations that are inconsistent with the realities of village life. They often leave after a short period of time because they can't take it. Even teachers who have brought good programs and ideas often do not stay, which leads to program gaps. We had one school that developed a very good music program and had a band for two years until the teacher who led the program left.

We need more Native teachers, and we need to support those students who go off to college to study education to become teachers. Of course, the expectations are so great for Native teachers--much more than for teachers from outside--that some choose not to teach for this very reason.

Irene Nicholia, Program Administrator for Higher Education and Vocational Education, IRA Native Council, Tanana. In brief, the problems of our students are many. Our district needs to promote Native language and cultural studies and activities to promote self-esteem. Teachers should be required to participate in cultural training. Elders should be certified to help teach their culture.

We have problems with teachers who are ineffective with our children and are bad role models; yet they can't be fired because they are protected by tenure. Teachers need to be evaluated by clear criteria determined by the community. We need workshops to address teacher burnout.

Our school boards need training in how to assure school accountability. We need classes in parent involvement so parents can become more effective.

In our district, two out of 10 teachers are Native. In order to encourage Native students to become teachers we need stronger programs like FTA. Also, our students are not well prepared for college; they need transitional programs that can be offered by junior colleges (remedial education in reading and math). Our students need to be both challenged and supported.

Janelle Sommer, 1990 high school graduate of Tanana and Anchorage schools. I attended school in Tanana until my junior year, when I transferred to Anchorage. Education in Tanana was not that great, and I was scared to transfer to a school in the city, but village life was getting to be too bad with drugs and alcohol.

I benefited greatly from going to Anchorage and graduated Salutatorian of my class. I was planning to go into the Air Force as a way out of going to college. But my superintendent called me into his office for a half-hour talk and encouraged me to go to college. He said that I would be wasting my talent and abilities in the Air Force. He convinced me that I should go on to college.

I believe that most kids aren't given help in this. All students have reasons for dropping out or not going to college, but usually it boils down to lack of motivation. They need encouragement starting in at least the ninth grade.

Questions and Answers:

Norbert Hill asked Ms. Nicholia what kind of success rate her program was experiencing with students who go on to college. Ms. Nicholia said that so far they have a 95 percent success rate, but they send their college-bound students to junior college first to help them catch up, and then they stick with them. So far three of their college graduates have gone on for masters degrees and one for a doctorate.

Joseph Ely asked Ms. Sommer to explain what was good about the curriculum in Anchorage. As an example, she responded that her English teachers in Tanana mostly taught vocabulary, while in Anchorage they learned composition and grammar, and they wrote every day.

In reference to her remarks that she had left Tanana due to drugs and alcohol, Hayes Lewis asked Ms. Sommer what was being pressed upon her and what the solutions might be. Ms. Sommer said that she lived with her grandmother and did not have any other family in Tanana. "Everyone was drinking and so I finally asked her if I could go to Anchorage. Maybe half the students in Tanana have this problem." As to the solution, she indicated that there need to be more community activities and things for kids to do because it gets boring.

Ivan Sidney commended Ms. Sommer for coming before the Task Force to testify. He asked if she agreed with what others had been saying about the importance of teaching Native language and culture. She said that she didn't think it would have made a difference for her, that she still would do well.

NOTE: She later asked to respond further to that question and said that as she thought about it, she felt that if non-Native teachers had participated in cultural activities, it would have helped her.

Frank Darnell, Consultant to the Joint Committee of School Performance, Sixteenth Alaska Legislature. The Joint Committee was established in May 1989, in response to the recognition of unmet critical needs of some aspects of education by Fifteenth Alaska Legislature. The Committee was seen as one means for Legislators to fulfill their responsibility to maintain public schools and to identify school performance subjects for priority legislative attention. The Committee has held hearings, reviewed literature and reports, and met with many groups. The focus of its efforts have been directed at finding solutions, especially among the portion of Alaskans who show the greatest likelihood of being unable to succeed after leaving school. We have determined that in order to avoid the shortcomings of previous school reform movements, we must not expect immediate results. The process of providing the best possible school system for Alaska will require time, sound methodology, and patience.

Three basic beliefs have guided the Committee during its deliberations and in the preparation of its report.

1. The amount and kinds of mandated policy that school districts receive from the legislature should be kept to a minimum, reserving to the State Board of Education and local boards the greater part of regulatory authority.

2. The legislature is constitutionally obligated to define by law, statewide purposes of education and prescribe the means by which school districts are to be held accountable for meeting these purposes.

3. The legislature is bound to provide the means, financial or otherwise, to nurture the freedom to learn among all children in the state and to seek improved ways to organize, govern, fund, and oversee schooling in Alaska.

The Committee specified two criteria for selecting subjects for priority legislative attention:

- Subjects selected should relate to policy considerations.

- Subjects should be of such a level of importance that they deal with root causes of schooling problems.

Subjects identified that meet these criteria include:

1. Mandated state goals for education and school district accountability, including mandated measures of achievement

2. Improved and coordinated health and family service programs as they relate to school programs

3. State-supported and coordinated early childhood education and parenting education

4. Improved professional competency for teachers and school administrators through addressing such topics as training, certification, professional incentives, and tenure reform

5. A review of Alaska's system of school governance and administration as they relate to school performance

6. Expanded and enhanced programs of Alaska studies, including Alaska history, government, geography, cultures, and economics

7. Improved distance education and educational television, especially by satellite

8. Improved and expanded education research, evaluation, and dissemination of findings

It may be argued which of these subjects merit the highest priority, but we believe they all must be addressed as soon as time and funds permit.

The first report of the Committee was published in January 1990. It made recommendations to address the first three of the subjects identified. Legislative action on the Committee's recommendations was taken within three months. Five of six recommendations in this report are being carried out. The second report will be presented to the Legislature this coming January and will include draft legislation to address the remaining issues. This second report will focus on the unaddressed needs of at risk populations, particularly Native students.

A copy of the first Report of the Joint Committee on School Performance is submitted for members of the Task Force as part of this testimony.

Bob Arnold, Project Director, "Helping Schools Succeed at Helping All Children Learn," Report of the Senate Special Committee on School Performance, Fifteenth Alaska Legislature. As Director of this Project, Mr. Arnold is submitting for the Task Force copies of its report, based on hearings held by the Senate Committee.

He testifies today as a person with a variety of educational experience and he offers comments on (1) the overriding goal of the Task Force, and (2) a recommended sequence and content for the Task Force's report.

In terms of overriding goals, he believes that the report should make a statement of outcomes and identify specific actions that the President, the Secretary of Education, and Congress must take. This could include draft legislation. This approach is different from many Task Force reports because it is much narrower in its focus. Things that the Task Force would urge tribes to do may just turn out to be oratory, but because you are a national Task Force, you can and should make recommendations to the federal government.

With regard to sequence of the report: It should begin with a "Statement of the Problem" which lays out statistics and provides a foundation for understanding what inspired the conclusions.

Then there should be a "Statement of Concern" based on testimony. The factors that appear to contribute to failure are well known and documented in testimony from previous hearings. There has been an effort in federal law to address many of these problems. Twenty years ago the Kennedy Committee came to Alaska and visited villages. The Task Force should review its report and compare differences and similarities. Much legislation has been drafted to address the issues. Were past policies based on mistaken assumptions? Maladministration? Underfunding? Why are they not working?

Explore what Native Americans see as the purpose of education. What are the aspirations that communities have for their children. These purposes can be simply stated; they can be quoted. They should be global enough to be shared with parents and students. Goals then are more specific. They are the priorities--a select list of goals that can be pursued by a group. They are never comprehensive.

There are some criticism I would make of the President's National Goals. I see them as priorities rather than goals. Goals must be far more specific than these seven points. Goals to be recommended deserve scrutiny and debate by Task Force members. Are they realistic? If funds cannot be found to support them, what should schools do on their own to address the problems? Set realistic timelines; a decade away may be too distant a target. The matter of values in schooling needs to be considered in articulating the goals.

The report should include descriptions of programs that work well.

Most importantly, the recommendations to the federal government should be very specific and should take into consideration the failure of past policies.

Al Judson, Douglas Indian Association, Douglas, Alaska. Every time our future is as stake, there is a time limit and we have to get through all of this testimony in a hurry!

I would like to address the definition of "at risk" and what it means in terms of my people. As Alaska Native people, we are crippled economically, we are crippled politically, we are outnumbered socially, and other people are stigmatized because of their misconceptions of Alaska Native people. Education is accomplished for Native people, not with Native people.

I disagree with earlier testimony about alcoholism, suicide, and dope addiction--these are all human problems, not just Native problems. I provided statistics for a suicide conference a few months ago. The chances for Alaska Native youth ages 16 to 24 of committing suicide is 200 percent, for non-Native Alaska youth ages 16 to 24 the chance of committing suicide is 100 percent, so in proportionate numbers, more non-Natives are committing suicide. The homicide rate against natives in the Anchorage area is 10 times higher than the national average.

It has been 123 years since the U.S. Navy came and put U.S. flags on our people, like blankets, and told them "you are now U.S. citizens." We have been a state only 31 years. My name is "Schkadanah." My other name is "Ganaeesh" from Hoonah. My other name, given to me by Joe White of Hoonah is "Big Eagle." I am from "Kawagan-hit-tan." My missionary name is Al Judson. My father was "Nak-weh" from Hoonah. He was "Dak-dien-tan." His missionary name was Al Judson. My mother is"Koowah" from Angoon. She is Kawagan-hit-tan." Her missionary name is Mary Judson.

Before you can clean your laundry, you have to bring out your dirty laundry. So I am going to bring out some dirty laundry. A few years ago some people came to see my mother and they wanted to do something about the Tlingit language. So my mother sang a song in Tlingit. "You washed my mouth out with soap and now you want me to speak my language? Who are you? Who are you? Who are you?" First she sang in Tlingit, then she sang in English. By the time she finished singing, all the people had run out door. So my mother's mouth was washed out with brown government soap for speaking Tlingit. When my father went to school, children had to have permission to speak in Tlingit. Their mouth was washed with a sponge saturated with a solution of myrrh and capsicum. It was required by the government to speak English.

My experience in education is this way: My parents fought with the city council in Skagway to get me into school. My father led me in the front door and I ran out the back door. He took me back and I ran again. The third time he took me back he sat with me and got me enrolled. No one told me too much. I was only told that when the bell rings you can go home. So the bell rang for recess and I ran home! I had to fight my way to school, I had to fight my way through recess, and I had to fight my way home. And you wonder why we're having trouble with education--to me it is all racism.

My first point is that there needs to be a cooperative agreement with the state and federal government to change the Indian Child Welfare Act. In 1970, when this Act was passed, Alaska Native people were losing 70 percent of the cases in court, and Native children were being adopted out of their homes by non-Native people at a rate of 500 percent. You have to have a family before you can address education.

My second point is that the U.S. and Alaska state governments must be willing to re-examine the basic premises, policies and practices in regard to Native people and promote new programs that are based on mutual worth and self-respect. Colonialism must stop now.

My third point is that historically, wrongs have been committed by churches, schools, and governments to rid this country of that dreadful "Indian talk"--our languages. Changes must be made, and they can only happen with a unified effort. There must be a lawsuit against the United States agreed upon by all parties concerned on behalf of Athapascan, Tlingit, Aleut, Haida, Eskimo, Tsimpshin, and Eyak people. By the way, there are only three Eyaks left in Yakutat. Whichever nationality suffered the most will get the most money to be awarded.

This money should be used to restore language to each nationality. This money will also be used to train semi-fluent and fluent speakers of each nationality in linguistic writing and reading. These will be recognized by IRA and traditional councils. Although I believe that our people should know both Tlingit and English, we should be allowed to teach our own people and not fund more programs and projects for non-Native people. This should all be done through IRA and traditional councils.

My fourth point is that there should be a bill of retrocession and an agreement of retrocession should be processed. Schools that participate will get taxbreaks, or nonjudgmental federal and state funds, or both. Here is how it will work: Each school will agree to let Native children out of school to a Native home, recommended by the tribe through the IRA and traditional councils, for one hour a day, five days a week, for language instruction. The home that is agreed upon will receive funding for the instructors, materials, food, transportation, a bus, or whatever is needed.

My fifth point is that monumental efforts have been made to get rid of Native languages, so monumental efforts are needed to stem the tide of colonial and assimilation policies. Churches need to sign cooperative agreements to help restore Native languages. They should get tax breaks and funding from the government to do this. Schools should carry out retrocession agreements to restore Native languages. Government must abide by the Commerce Clause of the United States Constitution, and trust responsibility to the tribes must be carried out. The state government must stop anti-IRA and traditional council policies. Everyone must cooperate and not compromise. No one wanted to compromise when they wanted to get rid of Native languages. Does everything sound impossible? No! The Japanese are an example: when they tried to destroy the United States and failed, millions of dollars were poured in to reconstruct Japan. There were no policies against their language and culture. These were sworn enemies of the United States; in contrast, Alaska Native people were and are U.S. citizens, and yet the laws were passed against our language and culture.

My sixth point to the United States is to stop wasting money. Mt. Edgecumbe school should be changed to a Southeastern Regional High School. The money should be re-allocated by regions in Alaska. These will be for Native programs in public schools.

My seventh point is that there should be legislation to promote the ideas of this Task Force. The U.S. government and the state government must carry out the National Indian Policy agreed upon December 7, 1971, through Senate Concurrent Resolution 26.

> The American Indians and Alaska Natives and their governments are by this concurrent resolution assured that the United States, are recognized, reaffirmed, and will be performed with the highest degree of loyalty, care, skill, and diligence, as well as the other governmental responsibilities (including, but not limited to, responsibilities for their health, education, and welfare).

A story is told about Irish peasants: They were hired to build roads that led nowhere or to the edge of cliffs. They were called "jumping off places," and they were useless roads.

Regardless of what is done here today, Tlingit people are alive, we will survive; we will go on from here!!

Elizabeth Hope, Kindergarten Teacher, Juneau City Schools. I am Inupiak; I want to comment on the issue of parent participation. A strong outreach effort is needed from the teachers and the schools to share what is going on in the classroom. It is the teachers' job to play a larger role in public outreach.

I have taken today off from teaching at risk youth. Four out of 17 of my students are Indian. Two of these are from foster homes and two come from single parent homes. So we must remember with Indian students that it is not an easy thing to generate better parent participation.

Richard L. Dauenhauer, Program Director for Language and Cultural Studies, Sealaska Heritage Foundation, Juneau, Alaska. My academic training and teaching experience are in German, Russian, comparative literature, and creative writing. From 1981 to 1988 I was Poet Laureate of Alaska. Since coming to Alaska I have worked for inclusion of Alaska Native languages and literatures in schools on an equal basis with English and other traditions of the American heritage and academic curriculum. Too often I have found Native American literature and language trivialized or excluded altogether. My comments today address this problem.

I have lived in Alaska since 1969, and have been working over 20 years in Native American education, primarily in areas of literature, language, applied folklore, and applied linguistics. I have taught at Alaska Methodist University and Alaska Pacific University and have been a researcher at the University of Alaska. I have also been employed by various Native organizations providing materials and services to schools and communities. In the mid 1970s, when Alaska had its own General Assistance Center, operated by the Alaska Native Foundation, I was employed there; I was also an education specialist for Alaska Native Education Board.

Since 1983 I have been Program Director for Language and Cultural Studies at Sealaska Heritage Foundation (SHF). SHF is a nonprofit 501 (c)3 organization affiliated with Sealaska Corporation, the ANSCA regional corporation for Southeast Alaska. SHF is governed by a Native board, and most of the staff is Native. SHF was founded by Tlingit, Haida, and Tsimshian Elders. At SHF I work with my wife, Nora Dauenhauer, who is a Native speaker of Tlingit, and who is the Principal Researcher. She does fieldwork with Elders, transcribes their works in Tlingit, translates into English, and we work jointly on bilingual editions.

The Language and Cultural Studies program has two primary activities:

1. To produce cultural resource materials, including books, video tapes, and curriculum guides for the cultures of SE Alaska. The curriculum guides were developed especially with "at risk" populations in mind.

2. To provide workshops on Native language, literature, and culture for teachers and community members.

Much of the training effort focuses on how to appreciate and use the materials we have produced. We offer a variety of options and models for training and curriculum design.

Our most popular training programs have been in the form of community cultural retreats and workshops on ways to include Tlingit literature in the language arts curriculum. The literature itself is being published by the University of Washington Press in a series called "Classics of Tlingit Oral Literature." We have received favorable reports from teachers who have used the materials and methods.

Our work has been recognized nationwide. For example, we recently conducted a week-long training session for students, staff, and community members of Stone Child College on Rocky Boy Reservation in Montana, advising them on how Native American literature could be included in their humanities curriculum.

We have been funded by the National Endowment for the Humanities, with matching grants from the Alaska State Legislature. (Unfortunately, the Governor of Alaska last week personally vetoed our funding, after the legislature had passed it, but that's another story.)

The main point of my testimony here today addresses attitudes of some school administrators toward Alaska Native culture in general and its place in the curriculum in particular.

We have learned over the years that it is one thing to develop cultural resource materials such as collections of Alaska Native literature, curriculum guides, and instructional grammars for the languages, but it is quite another thing to get the materials into classrooms. Use of materials remains largely a political and racial issue. For many cultures of Alaska, excellent teaching materials exist. The problem is getting them into the classrooms.

I am personally dismayed at public and private statements made by some administrators in Alaska regarding the place of Alaska Native literature and languages in the schools. Many of these statements are indistinguishable from those made in the 1890s and early 1900s calling for suppression and eradication of Native language and culture. I have not included any of the older statements here, but we have a sizeable collection available upon request. Three recent statements will suffice.

> An administrator in one Tlingit village in SE Alaska declined the SHF offer to conduct a seminar requested by some high school students. He said he couldn't see how Tlingit literature fit into the curriculum.
>
> The superintendent of another Tlingit village stated that Tlingit language and literature are not in the curriculum, but that beadwork and dancing are offered from time to time as extra curricular activities.
>
> The superintendent of the Kodiak School District is quoted in the newspaper as saying that he opposes policies advocating Native language and culture in the schools because he cannot "resurrect lost languages for instructional purposes." The problem with this statement is that the Alutiiq, the Native language of Kodiak, is not "lost." It may indeed be lost to the children of school age, but it is not lost to the Elders. Therefore, the language, like most Alaska Native languages, is not lost or extinct, but is moribund and endangered.

What disturbs me about such statements as the above is this: If they were made about birds or animals or the environment, the administrators would be laughed out of office. If it were policy about whooping cranes or the ecology of Prince William Sound, they wouldn't get away with it. But such statements about Native language and literature continue to be tolerated if not even applauded. At the same time, teachers and administrators talk about "low self-esteem" and "students at risk."

Clearly, such statements and policies denying admission of Native American literature and language to the schools are in direct conflict with the guiding principles outlined by the Indian Nations at Risk Task Force--the principles that call on institutions to "preserve and protect" Native American cultures, to "change historical practices," and to "affirm and restore the cultural heritage of indigenous peoples through the teaching of Native cultures and languages."

There are no easy solutions to the problem, because the answer must involve evaluation and change of personal attitude and school policy. But I would suggest, for a start, increasing meaningful workshops and seminars in communities, involving teachers, administrators, and community members, and raising awareness and appreciation of Native literature, language, and culture, especially the spiritual values.

Wherever we have conducted such seminars, we have met with great success. The experience tends to increase self-confidence and cultural appreciation and reduce anxiety and hostility of all ethnic groups involved. I believe that such training can help reduce racism and insecurity and must be part of curriculum planning. But this is a slow and intimate process.

As Program Director of Language and Cultural Studies at SHF, I support the Guiding Principles of the Task Force, and I offer the suggestion of increased seminars and training as a specific strategy for implementing and actualizing Task Force Principles #4 and #5, calling for community involvement in curriculum and genuine commitment by Native corporations and other community organizations.

I would like to conclude by bringing to the attention of the Task Force another issue too complex to describe here, but one which deserves mention here and treatment in ongoing workshops. This is the general attitude toward regional dialects of English spoken by Alaska Native students (and other Native Americans). In particular, we need to look at test instruments used to assess these dialects.

This is a continuing problem in Alaska. The first talk I was asked to give in 1969 was to speech therapists in Anchorage. They couldn't tell a Yupik Eskimo accent from a speech impediment and wanted help. The problem was alive and well in 1989--20 years later.

It is the current practice of the Juneau School District, and probably others, to place Native students in speech therapy on the basis of regional English dialect. This violates the principles of the speech therapy profession. As a linguist, I feel that we must separate dialect from disorder and address dialect issues in the language arts curriculum and not through speech therapy and special education. Students eligible for bilingual programs under the laws of the state of Alaska and national civil rights legislation should not be placed in special education for reasons that are budgetary at best and racial at worst.

We do not place the Governor of Alaska in speech therapy for his regional accent. We shouldn't do it for Native children either.

Questions and Answers:

Norbert Hill suggested that the reasons for the comments Dauenhauer cited are political as much as racist. He asked if Dauenhauer really thought that workshops will address this. Dauenhauer responded that clearly the commandment to "Love thy neighbor," is not enforceable. However, workshops help people air their fears, insecurities, and anxieties and work through them. They then can begin to develop respect for the existence of Native languages as real--not dialects--with tremendous history. They begin to see that these languages are not just "babble."

Mr. Hill wondered if the issues of hostility need to be worked out before the curriculum can be changed. Dauenhauer responded that perhaps they could both be worked on at the same time. If we take Native American literature as serious adult literature--teach it along with Shakespeare and not Little Red Riding Hood--we may break down some barriers.

David Beaulieu commented in response to Al Judson's testimony as to the urgency of these needs. He noted that there is now a federal court case pending in Minnesota with the Nelson Act Tribes for violation of trust during the boarding school era. This case is in the same spirit as Judson's recommendation. It is an attempt to make a formal statement about the monstrous failure of the government. It would be interesting to see if other efforts are going on in this area.

Eric Forrer, Member, Board of Regents, University of Alaska. My profession is not in education, and I confront the subject as an interested layman. I know something of the problems and successes of Native education because I was raised in the bush by parents who taught for the Bureau of Indian Affairs. I am one of three 1989 appointees to the University of Alaska's governing board, and in that role I have heard a number of reports and seen quantities of statistics on this subject.

The issue of Native education cannot be dealt with in isolation. Native education is but a part of the whole picture of American education. Virtually every problem associated with Native is a specialized version of the same problem that can be found nationwide. Problems and shortcomings that plague the educational system generally are more apparent in Native education for three reasons. These are: (1) culture shock, (2) studying in a second language, and (3) the burden of sometimes patronizing and often unimaginative formula approaches to trying to break the formidable barrier of the first two. However, over the last 20 years it has been strikingly demonstrated by isolated individual teachers that, given the right atmosphere and the opportunity of an imaginative program, the hearts and minds of Native American students excel to national and world-class levels.

Therefore, any national policy should clearly state at the outset that the standards and expectations for Native students should reflect their abilities, and these are precisely and exactly the abilities of everybody nationwide.

We educate in order to give people the tool of knowledge. Knowledge is not just a tool, it is THE tool. The tool of knowledge and the experience of learning are as vital as water and air, and they lead to everything from personal enrichment to employment, to the frontiers of science. From this point of view, which necessarily includes universities and employers, the number one problem with the education system is the catastrophic dropout rate in high schools and the quality of the education of high school graduates. At the University of Alaska, the issue of preparedness of freshmen is a continuing one to which no small amount of time and budget is devoted. This unacceptable level of preparedness constitutes a betrayal, because even students with reasonable grades discover that the grades are meaningless in terms of surviving university standards. For Native students, flunking out of the freshman year of college is a bad moment indeed, for they are alienated from the education process itself, and their personal progress and their entire lives are up against a wall.

A lot of education statistics are generated statewide and nationwide, and most of the curves point down, except the dropout curve and other indicators of trouble which trend markedly up. At the top of the list are the troubles that go with education in the bush. Entire graduating classes from villages have dropped out of their freshman year of college en masse and returned to their homes to face unemployment and stagnation. This is the primary factor that underlies the continuous litany of murders, drownings, and suicides reported by the press.

Just the titles of recent speeches and articles are enough to give you the mood of the day in education: "The huge problem in American Schools," by L. E. Cavazos, U.S. Secretary of Education; "Higher Education and Civilization in Trouble" by J. S. Howard of the Rockford Institute; and a long study, "Lords of the Arctic, Wards of the State," a Canadian paper by Colin Irwin.

Taken with other evidence of malaise in America, I view this distressing situation in education as a function of the loss of a sense of place. To take a well publicized example from a Native community in Alaska, if you want to know why the villagers in Alakanuk are drinking too much and committing suicide too much, it is because they have lost their sense of place. If you were raised on the Lower Yukon delta and you cannot hunt geese in the spring, you are left a little bit empty. If your King Salmon fishing is reduced from two months to two days, then you are left a little bit more empty. If virtually everything that you once did is curtailed by regulation and circumstance, however necessary, you are left altogether empty, and you have no place of spirit from which you can go out every morning to face the day.

In exactly the same sense, if you were raised on a farm in the Midwest and the economy pushed your family out of farming; if you were brought up to the Striper fishery on the East Coast and the stripers are all gone; if your father was a smelt fisherman in San Francisco Bay and there is nothing left of the silver hoard; if your family worked in the steel industry in the Monongahala Valley and the steel industry went overseas; then you have lost your sense of place. You do not have to be an American Native to lose your past to the relentless tide of events.

It is the erosion of the physical relationships of a place and the dilution and loss of knowledge about methods of sustaining life that constitute the main ingredient of culture shock. This is most poignant and most visible for American Natives, and in this respect they are a bellwether for the rest of the nation. Any number of committees and commissions and theorists can spend any amount of time poking and prodding the education system and they will never find the elusive magic dogma that will solve the problems. Once in a while, individual teachers make a breakthrough, but the system as a whole cannot embrace new unorthodox methods fast enough or in most cases, at all. Therefore, crafting a Native American education policy lies in first recognizing the real problem, and this problem is the lack of connectedness of individuals to their state and nation. Without connectedness, with its sense of future well being and purpose, there is precious little reason to tackle calculus and economics. With connectedness, the walls of math and other sciences, however dismal, crumble before the able minds of students of all races.

It is the search for place that leads tribes to reconstruct their lost cultures, and it is the loss of a sense of place that Native leaders are talking about when they mourn the loss of their way of life. Sadly, this revival of old cultures is the path of nostalgia and necessarily excludes the things that education is about. It is therefore not the key to solutions in Native education.

There are some bright spots in this picture. There are islands of success and islands of hope. One such is the Rural Alaska Honors Institute (RAHI) at the University of Alaska in Fairbanks. Another is Mt. Edgecumbe High School in Sitka and the program being developed there. These two are an interesting contrast, as the RAHI admits only high achievers who are doing well already, and Mt. Edgecumbe searches out and enrolls students at risk. This Task Force would do well to learn and understand what this school is about because at Mt. Edgecumbe, students have a sense of their school--a sense of place. The RAHI is funded through the university, and there is every indication of increased support in the future. RAHI provides high school seniors with a sense of what they are up against at the university and it gives participants a sense of the university as a place of people and of learning, which demystifies the prospect of becoming a university freshman. RAHI's graduation ceremonies are so infused with hope and emotion that they can be emotionally difficult to attend. The university has a presentation of the program giving a solid statistical picture of its history and successes, which this Task Force would be well advised to request. This can in fact be initiated through me.

But the problem of a sense of place at a national level remains. This is a deep problem involving economic opportunity, national values expressed in the media and entertainment forms, a babble of confused messages from the marketplace, and a lack of inspired or even honest leadership. The inertia and the vested interests of the education bureaucracy and attending services like the textbook industry are monolithic and entrenched. Until a mechanism can be found to emphasize substance over form--a mechanism to give Native American students a sense of place and of the future--then the creation of a Native education policy will indeed be a rock-strewn path. The ideas and will are already there, buried in the brush. Let federal policy support the successes that we have. History and the efforts of people in all walks of life may take care of the rest.

Paul Young, Executive Director, Ketchikan Indian Association. As a UCLA graduate and a Native dancer I can say that I have looked at educational issues from both sides.

Briefly, I would like to reinforce some of the issues that have been discussed by others today:

1. With regard to hiring more Native teachers as role models, it is our experience that we will have a tough time convincing school administrators that hiring Native teachers doesn't lower school standards. We must therefore look at recruitment issues.

2. As a career counselor, one of the most difficult problems I encountered in working with Native students was their low self-image. We need to address cultural awareness and respect to help build Native student self-esteem.

3. Schools need to be more sensitive to students needs. Counselors, especially, need to be sensitive to home problems that impact school behavior and provide support so that students can learn to cope with their problems and be more ready to learn.

4. To increase parental involvement, we must overcome the perception that education has no value. Some parents feel this because in their experience, educated children did not come back to the village. We need to help parents put value back into education.

Questions and Answers:

Norbert Hill noted, in regard to discussions about high dropout rates, that there is a need to emphasize the fact that the schools have failed. Eric Forrer agreed but also noted that there were examples of successful non-school efforts. For instance, the connection between the Tanana Chiefs and 4H has provided an excellent vehicle for a cultural approach that does not require certification.

At this point in the hearing, all scheduled testimony had been heard and Dr. Demmert asked Ms. MacLean to help "wrap-up" the days commentary by summarizing what has been going on in Alaska over the past three years regarding rural and native education.

Edna Ahgeak MacLean, Special Assistant to the Commissioner for Rural and Native Education, Alaska Department of Education. The presentations we have heard today have been well thought out and have focused on central issues for indigenous peoples all over the world. These issues were discussed at the Artic Circum-Polar Conference in June of this year, which included representatives from Eskimo groups across Alaska, Canada, and the USSR.

When I joined the Alaska Department of Education I brought many first- hand experiences with me that contribute to my perspective. Coming from an indigenous community myself, I have seen substance abuse, abuse of children, and other serious problems that Native Alaskans deal with. Having served on the Suicide Committee, I have seen the overwhelming statistics for Alaska Natives. At one point I called home and said that I didn't think I could do this job! As time has progressed, the Department has published reports on test scores and academic achievement of Native students. I was disturbed and angered, especially when others said, "so what's new?" This is an attitude in institutions that may well prevent change--may serve as a barrier to change in the system. To overcome this barrier, we need to draw out evidence that if we take "this approach" or do "that," it will help. We must embark on a positive path and set the issues of racism aside.

Indigenous peoples all over the world want to participate in the economic development of their communities. We wanted to have visible participation of indigenous peoples in this conference and we have succeeded. I think this may be an auspicious time to focus on a taboo issue. It seems we are willing to focus on issues of indigenous people in underdeveloped countries, but not in developed countries. Maybe we will be able to overcome this tendency with changes in practice in education.

The Alaska State Department of Education has brought issues in Native American Education to the forefront. We have identified issues through broad-based meetings and discussions. These issues include:

1. Rapid Social Change - Practices and Consequences

    - Our Native institutions have been replaced by foreign ones. Our languages and cultures have been displaced. The decades long practice of taking children away from their families to go to school has had a serious negative impact on bonding and family structures.

    - The introduction of single family dwellings has increased cultural breakdown and lack of communication between generations. There have been dramatic changes in our diets and in our economies. We have moved from autonomous tribal units to domination by another culture.

2. Racial, Cultural, and Linguistic Prejudice

   o The practices of BIA teachers who worked hard to eradicate all traces of Native language and culture have been perpetuated by teachers who stayed. There continues to be a lack of inclusion of Native American language and culture in the curriculum, even though we have requested it over and over again.

   o The separation of children from parents as they became old enough, has led to low self-esteem, low confidence, and low achievement. Children who remained in their villages began speaking "village English." Many teachers are not trained to teach English as a second language and they lack the sensitivity needed to understand the impact of Native language on learning English.

   o The postsecondary curriculum for teacher training does not include any introduction to Native languages and cultures. The emphasis on improvement of English at the expense of Alaska Native languages is not acceptable to parents.

3. Substance Abuse and Inadequate Parenting

   o Statistics tell us that disproportionately high numbers of Alaska Natives are victims of substance abuse. The incidence of child abuse is high in Native communities. Many children are not emotionally or physically ready for learning after a weekend of drinking (either their family's or their own).

4. Need for More Native Teachers

   o Native teachers can be more understanding of difficult house situations and can offer understanding and warmth. They can also be role models for Native children.

5. Culture and Linguistic Shock can Render Good Teachers Dysfunctional

   o Any program to help teachers from the outside prepare for rural Alaskan communities would be extremely helpful. Teachers arrive and find themselves unable to relate to the community, and the weather intensifies their feelings of isolation. Teachers need adequate understanding of the culture and language of the community where they will be teaching, in order to be effective.

We must learn from our successes and isolate processes that work--strategies that are backed up by research--for minority and linguistically different children.

A Department White Paper has identified the need for early childhood education and good parenting skills. This year we will increase funding for Head Start and Head Start-type programs (by approximately $5 million).

We have addressed the Native language and culture issues by involving Native Alaskans in discussions about policies. We have solicited expertise from 25 outside sources, and within two years, we have determined our needs and the purpose and scope of our effort. Our policy acknowledges that Alaska Native languages and culture are unique aspects of communities, and we need opportunities for children to learn them. Schools should teach and use the Native language as the language of instruction to the extent desired by the community.

In an effort to promote multiculturalism, the Department has been an advocate for Native American education by sponsoring conferences on related issues and by participating in conferences hosted by others, some internationally. We have formed partnerships with other Commissioners of Education and Deans of Schools of Education regarding teacher training programs. We have sponsored development of a program in Kodiak (on the Kenai Peninsula) with the University of Alaska at Anchorage. This program is specifically focused on rural Alaska and on recruitment of students who want to teach there.

We are participating in national/international research in education programs that work for minority students. We have identified an Alaska site to be included in an OECD study of strategies that lead to success for minority students. Eleven countries are participating in this study, which will culminate in an international conference in Australia to share findings. Hopefully we will be able to identify what combination of strategies work best for these students.

Chuck Versaly Bearden, Cherokee Tribe, Retired. I have been in Alaska since April of this year. I heard about these hearings and thought I would come over and offer my observations. I have been listening to the testimony, and some of it has a point, but I think we have to get down to basics. People on reservations are throwing up their hands and saying there is no hope.

But there is hope. We had a strong Title IV program in San Diego that included Education and Health programs. These programs have brought me to where I am today.

I know that all children learn. If people in education are going to succeed, they have to start with the children. We have to make teachers aware of their responsibility to the students, who enter as they are. We must meet them at this point and work with them to help them succeed in getting where they are going.

We must look at short-range and long-range programs. Leaders must get together on planning commissions and must look at the whole picture. We must recognize that all students have a Native language. As educators, we must be able to say, this is what we will do for all students. We must look at Native Americans and consider where we want to take them in education; then we need to address the barriers. If we don't do these things, we will have them in taverns like those here in Juneau.

We have to show students what they will be doing after school. Parents must see the benefits themselves, as must children. We have to work together with teachers and administrators. Dr. Rulard (SP?) at San Diego State started a very strong program in Native American studies. Then at his death the program was really weakened. In order for Indians to seek this education, it must not be token. It is not just for Indians, but for all students, for all cultures.

Questions and Answers: None.

At 6:00 pm Dr. Demmert closed the session.

Additional Testimony presented at the Business Meeting, July 17, 1990:

Mr. Lewis asked to introduce a woman who has worked in the Juneau school system at the middle school level and has interesting observations on urban education in Alaska and dilution of services for Indians.

Ms. Michelle Credo identified herself as a Pamunkey Indian from Virginia who formerly ran a Title IV program in Montgomery County, Maryland. She is a parent and most recently served as a Duty Aide in Juneau Middle School.

My concerns are related first to personnel. There has been an emphasis on hiring Native people. However, the people hired should be from the Tlingit Tribe, since they are the residents of this area. I have heard that the district cannot find enough qualified candidates or enough with the right personality. But there should be more emphasis on Tlingit culture in the schools, and there is none now.

I sit on the Affirmative Action committee, and I have heard resentment from administrators who feel that friends or people they know should have been hired rather than the minority candidate.

I was discriminated against in my job. I was in charge of discipline and my ideas were constantly disregarded. The results of my discussions with Tlingits were disregarded. There is a general belief that having Culture Days when Natives are "relevant" is sufficient, and otherwise they are not relevant. We had no culture program in the middle school, although there was one in the elementary and high school levels. As a result, there was a gap, and we were seeing peer pressure to disregard the culture because it "isn't cool" to do cultural activities, especially for males.

I have seen discrimination in the treatment of students. There is too much emphasis on punishment, and the same kids are being punished over and over. My role in discipline was to supervise in-school suspension, and I was supposed to discourage them from any infraction. I was learning a lot from listening to them. Many came from dysfunctional families or families that feel powerless against the school system. Many were very bright, but teachers would tell me that I could get more work out of them because I had fewer to supervise. These young people had leadership capacity that was not being nurtured at all. I tried to suggest providing a counseling program rather than simply resorting to punishment (sit and do homework or nothing). I wanted the school to look at why these problems kept occurring.

There are a few programs in the schools that might help, but these kids do not have access. The prevailing attitude among teachers and administrators is that "it isn't our job...we are here to teach...not to teach kids how to behave...this needs to be taught at home!" Counselors felt that making counseling available would be a good idea, but still they would not support it. I kept track of the kids' disciplinary records and why things were recorded or not. I found that in-school suspension was often not reported, so that it did not become a statistic that would have to be reported to the school board.

I finally left in December because of harassment and frustration. My discipline file is thick, and I have hired a lawyer and sued the district.

I have a lot of concern about hiring and especially whether Native educators who are hired will be allowed to do the things they are hired to do.

Questions and Answers:

Mr. White asked if there are any alternative schools in Juneau. Ms. Credo answered yes. Mr. White suggested that she might want to look at the referral rate to alternative students and the records of corporal punishment, which must be maintained.

Indian Nations At Risk Task Force

High Plains Regional Public Hearing - Billings, Montana

August 20, 1990

The High Plains Regional Public Hearing for the Indian Nations At Risk Task Force was held in Billings, Montana, at the Sheraton Hotel. It was co-chaired by task force members Janine Pease-Windy Boy and Robert J. Swan. No other Task Force members were present. Task Force staff present were Mike Charleston, project director, and Gaye Leia King, deputy director. Also present was Anne Bailey of the U.S. Department of Education

Welcoming Comments

At 9:30 am, Mike Charleston, Indian Nations at Risk (INAR) Project Director, opened the session, noting that this hearing is intended to provide an opportunity for people in this area to present testimony and make recommendations for the INAR Task Force to use in its final report to the Secretary of Education, Lauro Cavazos. The report will be completed in May, 1991. The Task Force is interested in hearing testimony from as many people as possible concerned with the education of Indian children.

Dr. Charleston then introduced Task Force members, Janine Pease-Windy Boy and Dr. Robert J. Swan, indicating that they would be chairing the hearings. He further requested that individuals limit their oral testimony to ten minutes, which would be followed by a question and answer period or dialogue.

Janine Pease-Windy Boy welcomed remarks in any area of education that people wanted to bring to the attention of the Task Force. She explained that the purpose of the hearing is to identify areas where Indians feel that research is needed and to broaden the understanding of the current status of Indian education and what still needs to be done.

Dr. Robert Swan greeted the public on behalf of Task Force co-chairs William Demmert and Terrell Bell. He noted that handouts providing information on future hearings and copies of the Task Force charter were available at the registration table. There are two ways to testify, submitting testimony in writing or presenting orally. As president of the National Indian Education Association, I invite you to our conference in San Diego. It will be one of the biggest ever, with two full days of additional public testimony for the INAR Task Force. This gives more credibility to the NIEA and strengthens the work of the Task Force.

Dr. Swan then opened the session to public testimony.

Public Testimony

Robert Bailey, Superintendent of the Busby School. On behalf of the Busby School Board I would like to extend greetings to the Executive Director, Mr. Alan Ginsburg, and to the members of the Indian Nations At Risk Task Force. We applaud and commend the Secretary of Education, Mr. Cavazos, in recognizing the educational needs and problems of the Native American Indian. As Indian people who work at the grassroots level with our Indian people and children, we work with the dreams and goals that some day our tribal members will become self-sufficient socially and economically, utilizing education as a tool to achieve the ultimate goal of true Indian self-determination.

As Indian education practitioners, we recognize the momentous tasks that the Honorable Secretary of Education has laid before each and every Task Force member involved and participating in this national assignment. We also recognize the problem that not all educational issues that impede the educational efforts on the various respective Indian reservations will be brought before this body for analysis and evaluation. Due to time restrictions and the lack of existing definitive data at the grassroots level, we fear that those educational issues brought before this body today and through the future public hearings as scheduled will be too general and assumptive. However, with the late notice and untimely schedule for this public hearing--at a time when schools such as ours are busy organizing and preparing for the resumption of school for the 1990-91 school term--we will give this our best shot.

I would like to begin my ten minute summary by re-echoing the words of one of our former presidents. President Richard M. Nixon in delivering his message to Congress on July 8, 1970 said, and I quote from the text of his message:

> One of the saddest aspects of Indian life in the United States is the low quality of Indian education. Drop out rates for Indians are twice the national average and the average educational level for all Indians under federal supervision is less than six school years. Again, at least a part of the problem stems from the fact that the Federal government is trying to do for Indians what many Indians could do better for themselves....

The words of President Nixon hold true today. The 93rd Congress of the United States heard the President's message when it passed one of the most unprecedented pieces of legislation in the history of the United States government--the Indian Self-Determination and Education Assistance Act.

Congress went so far as to include a provision in its declaration of national policy by stating:

> The Congress declares that a major national goal of the United States is to provide the quantity and quality of educational services and opportunities which will permit Indian children to compete and excel in the life areas of their choice, and to achieve the measure of self-determination essential to their social and economic well being.

BIA-supported Indian schools were set back some 20 years under this administration, if they were not phased out by the BIA.

But I am not here to present my analysis of the federal administration only to the extent that federal policy has direct control on the funding of Indian education. The availability of funding allocations by the federal government has a direct relationship to the quality of Indian educational services provided by Indian schools and tribes.

For 69 years the BIA operated the Tongue River Indian Boarding School in Busby, Montana. In 1972, the Northern Cheyenne tribe was one of the first tribes across the nation to assume control of educational destiny for its children. Through an elected school board, we have been busy down through the years as a contract school to change the image of the school from one of a genocidal institution to a culturally espoused school system. The school board even changed the name to the Busby School of the Northern Cheyenne Tribe.

However, the student enrollment has steadily declined in both the elementary and high school levels, principally because of the annual limited funding from the BIA. It is not only the limited funding from the BIA, but its steadfast refusal to maintain and perform preventive maintenance of school plant facilities and its inability to construct needed facilities to meet student needs that have been the annual curse to Busby School. Busby School, through its annual ISEP allocation, is only able to afford instructional staff, eliminating any possibility of hiring ancillary support personnel. Consequently, our "high risk" students choose to drop out rather than face the anguish of frustration and lack of critical help for their emotional and psychological problems.

There are four area high schools with large concentrations of Cheyenne youth. Data revealed by the Northern Cheyenne Drop Out Research Project identifies the school drop out rates of three of these schools as follows:

Busby School	53 percent
St. Labre	42 percent
Colstrip	33 percent

In considering the transfer rate between the schools, the statistics are as follows:

Colstrip	27 percent
St. Labre	7 percent
Busby School	1 percent

The data indicate that 47 percent of the reservation population is 18 years and under.

Another report reveals that 37.9 percent of the high-school aged-population of the Northern Cheyenne reservation is not in school.

Let me also point to the data from the school drop out project on rates of graduating Northern Cheyenne high school students from each of the schools:

Colstrip	74 percent
St. Labre	64 percent
Busby School	35 percent

Colstrip is the richest public school in Montana because it is supported by taxes from two coal mining operations. St. Labre is a Catholic school with a $25 million educational foundation. Busby school is funded by BIA funds only. So clearly, while the rich get richer, the poor get poorer. Therefore, the federal government, under the BIA, is a direct cause of the low educational success in the BIA schools. When it comes down to per-pupil expenditure collectively on all educational services including costs of new construction, plant maintenance, and repair, the federal government is failing the Indian people.

In conclusion, we offer to the Task Force, as a recommendation, that serious consideration be given to the impact of Indian Student Equalization Program (ISEP) upon the Indian student clientele and that the Task Force call for an immediate review of the ISEP funding system. We suggest no less than an investigation by the Senate, the House, or both, to determine the comparative costs of public education and that of Indian education under the federal government. We suggest this under the assumption that Native American students require more supportive services, direct educational services, and adequate facilities. Lack of these is seriously hampering Indian education under the Federal government.

With that we thank the Task Force for extending to us an opportunity to come before you and speak our peace.

As we say in Cheyenne (Ha' Ho) thank you.

Questions and Answers:

Ms. Pease-Windy Boy asked which support services would best contribute to the success of students. Mr. Bailey explained that a major portion of students come from neglected homes or feel the impact of drugs and alcohol. They have no support services now due to the limits of ISEP. They need a reading specialist, full-time psychologist, social worker, and a nurse qualified to assist with students' medical needs. To the extent that we lack these services, we will continue to allow students to drop through our fingers.

Dr. Swan inquired about the cost per pupil at the three high schools. Mr. Bailey replied that the report did not go into these costs, although this would have been beneficial information.

Dr. Swan empathized with Mr. Bailey's problems with ISEP because his high school is also funded by ISEP. He told of a nine-member task force that has been put together by the BIA to study ISEP and will be meeting in Washington, DC next Monday and Tuesday. They will be looking at the problems and making recommendations. Hopefully, problems will be addressed this year. They would welcome specific recommendations from Busby pertaining to what the district wants from ISEP and what funding is needed for transportation, facilities maintenance, and institutional support.

Charlotte Black Elk, school board member of the Wounded Knee School District, Manderson, South Dakota. She represents a tribal school on the Pine Ridge Reservation that is primarily funded by the BIA.

We have two concerns:

(1) meshing Department of Education programs into ours, and

(2) meeting the high educational standards for state accreditation.

The DOE has had a history of funding postsecondary Indian programs at mainstream colleges and universities designed to turn out educators, but unfortunately for our needs these people are earning generic degrees. They are not trained to work in our schools with their special needs. They are not usable to a school which has to have an accredited, endorsed, and certified teacher or administrator. The Department of Education needs to look closely at these programs, as well as doctoral and masters programs, so that Indian graduates will be able to go back to the reservations and be able to work in the school.

There is still an emphasis on teaching bilingual students to speak English. The whole system of education, in spite of saying it is enlightened toward the needs of native communities, is still carrying on the "assimilation" efforts of the 1800s to wipe-out Indian culture. The focus needs to be on the preservation of our Native languages.

At Wounded Knee, we have just received a tribal merit award this morning from the Oglala Sioux Nation as the number one school on the Pine Ridge Reservation. We have done some things despite the restrictions of the BIA and the Department of Education programs. It is our goal that by the year 2000 all of our 8th grade students will be proficient in both Lakota and English in all subjects, not just in single words like "dog," "cat," and "horse," the way most native language programs are taught.

We also have a 97.8 percent attendance rate. We have done this by including parents as a key part of the programs. Each parent is required to spend a certain amount of time in the child's classroom. We are able to do this because our community is small and we can draw on the talents within the community and do innovative programs.

We do have problems with Department of Education programs and their process of notification:

1. As the BIA is moving to forward funding; the Department of Education programs directed at Indian students need to do the same. We spend one year developing a proposal and then wait until July for notification of funding. We end up spending our ISEP funds to process programs administratively.

2. Indirect costs should be allowed and we need to be able to charge the actual percentage of administrative costs (e.g., 22 percent). When we cannot charge more than 10 percent, we end up taking money from direct services to students to manage the grants.

3. The Federal school lunch programs should not be routed through the state. It should go directly to the schools or pass through the BIA so as not to undermine our sovereignty.

4. The Department of Education needs to look at the structure and place of early childhood education programs. They are now designed to be run via tribal government or community programs. We would prefer the government contract via school districts so we can manage and have control over all education programs that serve our children from birth to when they leave the school system.

5. Our historic location and name have given us the advantage of being able to generate a large amount of funds through direct mail fund-raising, but we feel we should not have to rely on this.

6. The Department of Education should use payments like BIA grant programs. With P.L. 100-297 we receive one-half of the funds up front so we can invest the money and direct the interest back into our programs. We have guidelines and protections for these investments and have invested the money wisely. We would like to see Indian education programs run this way. A successful investment would enable us to have a more successful program.

7. The BIA and the Department of Education should also look seriously at the development of an Indian accreditation agency to ensure the provision of culturally sensitive programs. Many of the existing programs designed to test and assess the competence of children, do not provide our children with a good culture background. A national accreditation agency for Indians would be more sensitive.

Because we are currently an elementary school, we have no drop-out factor. We start with 210 students and end with 210 students. We have an adult education program and our school is open 18 hours a day. We have an open library program for parents to come in and read while their children read, or act as tutors for their children. When Family Relief rounds up remaining books from different book companies, we get a semi-load of books we can give out. There is nothing like this in the BIA or the Department of Education. We look to involve the whole community. Our goal is to have the community with the highest literacy rate of any in South Dakota.

The Task Force needs to look closely at the products from all of the studies to produce specific, definable goals. We have participated in a number of studies in the last 20 years that have just sat on the shelves--no one looked at the suggestions. This Task Force should focus their energy on looking at measurable goals with three-, five-, or ten-year targets so we can look at how to mesh our goals with the national agenda.

In the whole area of science and math, I would like to see a program set-aside from the National Science Foundation for Indian communities. We would like to increase our students' science and math competencies at early grade levels. I come from a community with a high level of scientists because of our strong program in early grades, but most programs are in the high schools where it is too late. We are currently working with the Audobon Society to develop an environmental program. We are including traditional Lakota ceremonies as the basis for teaching principles in science. Next week our whole community will be building a playground that incorporates Lakota culture and principles.

Questions and Answers:

Dr. Swan congratulated Charlotte Black Elk for the 98 percent attendance rate, as Rocky Boy has a slightly lower percent attendance rate through its high school. He understands the problems they face despite these high rates. He then asked for clarification on the indirect costs she mentioned. She replied that Title VII

Bilingual/Bicultural that limits us to 10% and a Title IV which limits us to 12%. Dr. Swan noted that if 22 percent is your actual costs, which programs limit you to 10 percent? The Department of Education should reimburse your actual costs--they cannot limit. If you say 22 percent, they must give you 22 percent. Dr. Swan recommended that she check with the Department of Education to recover the money. Charlotte Black Elk responded that they were told the government would not process their award if it was not limited to 10 percent indirect costs. Dr. Swan suggested she review and cite EDGAR guidelines in her discussions with the state about this "illegal" limitation.

Dr. Swan agreed with the concept that we need definable, measurable goals. He has participated in many studies and believe that this one could have the effect of the Kennedy Report. He expressed the Task Force's hopes that this report would not just gather dust.

Ms. Pease-Windy Boy was impressed with the strategies implemented on the Pine Ridge Reservation that were designed to promote the success of the children. Their strategies for improving science and math instruction and their goal for attaining dual language proficiency have strong educational potential for schools in other communities. Ms. Pease-Windy Boy was curious if the strategies were summarized and available for the Task Force and for other interested parties. Ms. Black Elk said that they spent one year completing a self-study that incorporates the perspectives of a broad range of community members, the parents, administrators, and the school board. They have just completed the first annual assessment and are planning to market parts of their final report.

Dr. Charleston asked Ms. Black Elk to elaborate on her recommendation of establishing an Indian accreditation agency. She responded that we need an agency that does not follow a standardized state or federal curriculum, but rather develops a program in which Indian students feel comfortable with the teacher training they receive and feel that their training is appropriate for teaching Indian students. Currently they have to request variances from the state to bring in people from the community to teach Lakota language and culture. To employ the talents of the community in this manner, they must go outside the state accreditation system. There should be a standard to allow them to use their community resources. Similarly, they use a whole language approach that does not mesh with the current system. There should also be a standard to enable them to conduct this type of instruction.

Teacher training programs process our people with generic degrees. There are doctors in education who still need five years of training to qualify for their administrative certification to be a principal. This is a waste of their time and a waste of our time. We should be able to bring home everyone who wants to work in the community.

South Dakota requires two years of elementary education, a masters degree in education, coursework for certification, and one year as an assistant principal. Every state has requirements such as these. If we do not develop a national Indian accreditation agency, how will we get qualified Indian principals? We need someone who can manage our schools, but you send us someone who cannot handle the challenges of Indian schools, i.e., someone who cannot manage finances from multi-source funding. This is a problem for us.

There are doctors in education with no experience in administration. This is also a problem. We need qualified people to run our schools. Outsiders are able to walk away from a bad situation in the schools, but we have to stay and deal with concerned parents.

Dr. Swan proposed that Head Start be run through the schools rather than through the tribe, as is done in Rocky Boy. He suggested that they make this kind of arrangement where someone delegates agencies through the schools. However, the Department of Health and Human Services is reluctant to deal with many people and many groups prefer to work under a parent agency. Furthermore, they have a large reservation, a large land mass, and a large number of people. The Department of Health and Human Services wants a single agency, not many groups to work with, especially if Head Start operates according to the conservative objectives of the Bush administration.

Dr. Charleston asked for clarification on the standards for accreditation and was curious as to how they undermine tribal sovereignty. Ms. Black Elk explained that schools within the BIA receive money to be accredited by the state or regional accreditation agency, or they remain uncertified for a short period of time. State schools, however, must buy into a series of curricula that they do not necessarily approve of. For example, they must teach the history of South Dakota that excludes the history of Indians. To remain accredited, they must buy into this traditional white, mainstream curricula. On the other hand, if there was an Indian accreditation program, they could develop their own curricula that could help to strengthen the tribe. They feel that education is Indian business and they intend to have the system back under their own control.

Ms. Pease-Windy Boy inquired as to whether ISEP provides adequate per pupil funding to meet the standards of the schools. Ms. Black Elk responded that to meet the standards established by the BIA, they need $4,800 per pupil but are not given the necessary resources. Other public schools in the area have average per pupil expenditures from $5,000 to $6,770.

Terry Healy, Higher Education Coordinator at Fort Belknap Education Department. As students progress through the system, they do not receive adequate instruction. Consequently, they are unable to read or do well on many basic English tasks. By high school graduation they are still at eighth and ninth grade levels. When they go on to college we find in the areas of math, science, and English--even with tutorials--our students are not able to complete their schoolwork.

This year out of ten new college students, only two were able to succeed while the rest dropped out of their programs. We offer to send those who fail in the four-year colleges back to two-year schools to allow them to start over, but they develop a fear of failure and often do not continue their studies.

We have implemented a GED program which started three weeks ago, but we are unable to determine how many people will enter it. We do realize, of course, that we have many older people who are unable to read or write and we hope to address them this year.

We find the curriculum at the boarding schools (Chemaway and Flandreau) is not adequate or appropriate for our students. For example, one of the high school graduation requirements entails the study of a foreign language. Why isn't our own language an option for the students? Why must our own language and culture die out over Spanish or French?

We are concerned about the quality of the teachers. Often non-Indian candidates are chosen over Indians to fill teaching positions. The non-Indian teachers are often unqualified to teach Indian students. Similarly, the school counselors are inept and unable to counsel our Indian students.

It is hard to understand why our students continue to fail year after year when they are smart and have academic capabilities. It is hard to tell a student that he is not prepared to succeed in four-year colleges, especially when you see that he has received A's and B's in high school and yet will find it hard to earn even D's in college.

In higher education programs, the funding is low. As a result, there is no money for tutorial services or support services to help students when they go to colleges away from their homes. Our students are suffering. Those who do succeed are either from larger communities or are raised away from the reservation. Those who come from reservations are not prepared because the reservation schools are ill-prepared, i.e., the teachers are not qualified and the books are outdated. We feel that the students are receiving a less than adequate education.

Questions and Answers:

Ms. Pease-Windy Boy asked about the consequences of those who are unable to get financial aid for higher education. Ms. Healy commented that these people mostly just wait. They may be able to take out loans; however, they are jeopardized if they cannot pay these back. The funding is very limited.

Ms. Pease-Windy Boy inquired about the outlook for financial aid and was curious whether the funding level per student was adequate. Ms. Healy explained that they are only funding at one-third of the needs, indicating that a family with two children receives $2,880, a family with one child receives $2,580, and a single student receives $1,740. We are relying on their eligibility for AFDC.

Dr. Swan asked about the success of Fort Belknap College freshmen versus entering freshmen at a state institution. Ms. Healy said that they rarely have a failure. If they quit it is for personal or money problems. When they go on to four year colleges they have a lot more self-purpose and they do well.

Dr. Swan asked if students at Fort Belknap College who are able to complete their work and graduate are subsequently very successful in four-year institutions. Mr. Healy replied that there are few academic failures; it is their monetary situation that thwarts their studies.

Ms. Pease-Windy Boy wanted to know the number of students attending boarding schools. Ms. Healy responded this figure was around 30 to 40 students, on average, per year. However, the treatment of students in the boarding schools seems to have come from the dark ages. We escorted our students to Flandreau, Chemaway and Wahpeton, and when they arrived they were forced to bathe three times over with Quell before dinner. I found this an insult to Indian people and became very angry.

Maurice Twiss, federal programs coordinator of the Shannon County Schools, Batesland, South Dakota. It gives me pleasure to address this Indian Nations at Risk Task Force. My name is Maurice Twiss, tribal member of the Oglala Sioux Nation located on the Pine Ridge Indian Reservation, Pine Ridge, South Dakota. I come as a Native American educator and a concerned individual regarding the education of Native American students.

This presentation gives me an opportunity to express some feelings I have about the current status of education for Indian youth, and also to renew some friendships of people that I have worked with in the past. The opportunity to work with Dr. Bill Demmert in 1979 and 1980 was a valuable experience. The task at that time was the Education Commission of the States' Indian Education Project. Also, my working association with Dr. Bob Swan through the last 20 years has been a memorable experience.

I come to this Task Force with thoughts of making recommendations that will be considered for future action. It is important to consider where we have been and also important to consider where we are going.

In consideration of where we have been in current Native American education, I review the Education Commission of the States Indian Education Project, printed in November, 1980. I know that some of these have been accomplished, but the Task Force needs to review and reassess these. This report is recommended that the federal government:

1. reaffirm its commitment to Indian education
2. immediately begin a program to subsidize a long-range effort to train American Indian administrators, teachers, and counselors (The Dial program and the Center Satellite program at the University of South Dakota serve as examples.)

3. increase Public Law 815 funds for public high school construction, on reservation lands and areas of high density Indian population

4. simplify its regulations for Indian Education Act funding

5. keep "B" students' funding in P.L. 874, "Impact Aid"

6. reimplement the use of public service employment money for public school construction on reservations

7. reauthorize Title IV--the Indian Education Act of 1972--beyond 1983

8. create a national center for Indian education

9. assess the capabilities of state education agencies to provide technical and administrative assistance for federal programs in Indian education

10. modify civil service laws to seek and retrain qualified Indian personnel

11. increase federal scholarship and fellowship money for Indian college students

12. require that all Indian education programs effectively monitor and enforce affirmative action plans

The future in Native American education must be looked at with sincerity. Our reservation, Pine Ridge, is still tagged with statistics that are not positive. We suffer the following negative problems that affect the education of our youth. We have:

1. the poorest county per capita in the nation,

2. a high school dropout rate of 50 percent,

3. a higher than average student use of drugs and alcohol,

4. an attitude of passiveness in our society, and

5. students testing in the 40th percentile on national achievement tests

Recommendations:

Our governor has issued a statement that he wants the state graduation rate to be 91 percent. We currently have a 50 percent graduation rate in South Dakota. Monies and opportunities to develop cooperative ventures with the state and federal governments should reduce the dropout rate by:

a. Developing an alternative school to enhance skills for re-entry into the regular system. This would be a Native American public school.

b. Reviewing and revising policy to allow Indian students more effective and better access to higher education systems

c. Retraining administrators to better develop school objectives and learning outcomes

d. Retraining administrators, teachers, and parents to actively engage in a participative management process

e. Increasing the Native America and Alaskan Natives availability to Title VII program funds for the training of local teachers in elementary and secondary education In our own program, we have 68 local people in the elementary program. As a result of Title VII, in 15 years we have grown from one percent Native American teachers to 18 percent Native American teachers.

f. Developing stronger collaboration between local and state officials to enhance the educational process

This Task Force also should focus on geographical expenses that are caused by the vastness and isolation of some reservations. The busing cost is extremely high on our reservation--one school is located 92 miles from the central office. High cost of transportation prohibits some students from participation in meaningful afterschool activities that might increase their commitment to school.

We look forward to your assistance in meeting the previously mentioned problems that affect the future generations of Oglala Sioux people.

Questions and Answers:

Dr. Swan thanked Mr. Twiss for his testimony, especially the for the concrete recommendations provided. Dr. Swan mentioned that it would be helpful if Mr. Twiss could provide more data on the Dial and the Center Satellite programs by the San Diego hearings so other Task Force members could know about the educational leaders in South Dakota.

Ms. Pease-Windy Boy asked Mr. Twiss to elaborate on his systems recommendations. Mr. Twiss referred to the problems of all reservations, including Pine Ridge, in educating elementary students. Competitiveness in systems is both good and bad. We put it in terms of numbers of dollars, not in terms of quality. We are concerned about the relation between the state school and the BIA system, as well as between the state system and the federal government. We are looking for ways to assess what cooperatively can be done to aid education and derive a more meaningful education system. Hopefully this Task Force will be able do this in a proper language to be beneficial.

Dr. Swan had Mr. Twiss clarify that he represented a public school system serving 860 students in grades K-8. There are four learning centers in that one system: public, BIA, contract, and parochial.

Dr. Swan asked Mr. Twiss if he could see a difference in the education between the BIA schools and Shannon County schools. Mr. Twiss said that the educational outcomes were the same in all of the schools except for the parochial school run by the Catholic church. The parochial school is a selective school that is able to choose who to admit. Through their admission process they are able to increase achievement scores by eliminating discipline problems. A number of other students from Pine Ridge are shipped to Flandreau, the Pine Ridge boarding school, where they live in dorms.

Dr. Charleston asked Mr. Twiss to clarify his point on Title VII, the Bilingual Education Act. Mr. Twiss explained that on his reservation, three of four grants were not funded this year for reasons unbeknownst to them. Their reservation needs better access to Title VII in order to be better able to examine the problems.

Dr. Swan indicated that $4 million is currently available in Title V to meet the national need to train counselors and teachers and asked Mr. Twiss for a ballpark figure of the actual funding necessary for this training. Mr. Twiss said that in the great plains regions such at Montana, North Dakota, and Wyoming, programs such as DIAL or Center Satellite estimate a need of $225,000 to serve approximately 80 students per year. These programs are especially designed to retrain non-Indian school personnel to enable them to handle Native issues. All school personnel should be able to deal with the problems and difficulties that occur on the reservations.

Ms. Pease-Windy Boy asked Mr. Twiss how Indian education has changed within the past 15 years and which skills are new to the field. Mr. Twiss answered that 15 years ago we were fighting to become part of the system; now we are fighting to improve the system. We need parents, teachers, and administrators involved in order to create a more well-rounded participatory management system. They need training, i.e., in communication skills, to best serve the students.

Ms. Pease-Windy Boy mentioned that in Montana there is a new certification standard that includes a standardized test at the conclusion of BA studies. Are there any similar requirements in South Dakota? Mr. Twiss explained that South Dakota has a two year probation period in which teachers are assessed by performance. It does not include a sit-down-test. However, if candidates do not perform adequately, they are not granted certification. But the state performance assessment is insufficient as it was not designed for Native Americans.

Ms. Pease-Windy Boy asked how the state performance test affected the Native American educators entering the field. Mr. Twiss replied that administrators from the state who assess teachers' performances in the schools are impressed with those from Oglala College because they have good skills, good communication skills about the educational system. The success of our teachers stems in part from their experience, as many formerly held positions as teachers' aides, and also from their maturity, as Indian teacher candidates enroll in college at the average age of 35. These teachers have more life-skills than the non-Indians who are fresh out of high school.

Dr. Charleston had Mr. Twiss specify that 99.9% of the 800 students in Shannon county are Native American and that 18 percent of Native teachers that he mentioned were out of 100 teachers total.

Dr. Swan thanked Mr. Twiss and invited him provide further statistics on the DIAL and Center Satellite programs.

Patrick Weasel Head, administrative coordinator of the American Indian Research Opportunities Center. I will be using two documents, "Opening the Montana Pipeline: American Indian Higher Education in the 90s," and "Changing America: The New Face of Science and Engineering." My testimony will address the change in science and engineering in higher education.

In the booklet "Changing America" there are six goals that I will read verbatim:

1. Changing America: The Nation should adopt the goals that all children born today, from all backgrounds, have a quality education, including mathematics and science education, and the opportunity to participate in the science and engineering workforce to their fullest potential.

2. PreK-12 Education: The Nation should reform the preK-12 education pipeline so that our children's mathematics and science competence is better than that of students in countries with which we compete.

3. Higher Education: The Nation should increase the number and diversity of American students graduating in science and engineering. By the year 2000, we should produce enough professionals in these fields, including more from

underrepresented groups, to meet the demand for faculty and for industry and Federal personnel.

4. Federal Research and Development: Federal research and development funds influence the Nation's entire science and engineering effort. They generate new knowledge, and employ and train scientists and engineers. These funds should be leveraged to help develop a more diverse world-class generation of scientific and engineering workers by the year 2000.

5. Employment: Employers should continue to develop a work environment that is accessible, equitable, and favorable to attracting and advancing young people, especially women, minorities, and people with disabilities, to careers in science and engineering.

6. Influence of Culture: Our Nation's future hinges on having an ample supply of people who achieve in mathematics and science, are science-literate, and perform technical jobs with world-class competence. The entertainment industry and the mass media--powerful forces in shaping society's values--must participate in reshaping popular attitudes toward science and engineering.

These are the six goals I would like to promote; however, the primary goal is to involve Native Americans in math and science. If students are not engaged at an early age, it is hard for them to become involved in the future. In high school, we need programs to bring students onto the college campus and into active scientific research. At the college level, we need to provide students with intensive support services for two or three semesters and then gradually release them to mentor incoming students. High schools need to work with colleges on dual enrollment programs and on a sound articulation of shared goals.

It is important that we start encouraging students' participation in science and math at the junior high school level. To accomplish this, we need to involve the parents and also have the schools actively promote their science and math programs. Many students from other areas involved in science fairs have parents that help them, but this is not the case for Indian students; they lack and need this mentoring. We should encourage parents and grandparents to work with their children on science projects.

We need to develop summer programs to introduce students to higher education environments, to science and math labs, and to hands-on, active experiments. We need to provide role models for the students. We need to develop a tracking system to give continued support and information on science and math programs, and encourage students to participate. We should develop summer programs that last for at least two weeks that engage students in natural and biological activities, and environmentally based projects. These programs should have media coverage so the families of the students can see what is happening. The most important part, however, is establishing a tracking system to encourage students and to provide adequate support services.

I have several concerns about the education in Indian schools that I would like to address:

1. I think boarding schools take students away from their culture and environment, and take child rearing away from the parents. What is the impact of this on the culture?

2. Indian schools are promoting athletics over academic excellence. The three R's are too often "Rah-Rah-Rah."

3. Parents need to reestablish their authority because parenting skills are important in handling the multiple problems that exist today.

4. Sex education needs to be taught in schools because it is not discussed between parents and students. Students experiment with sex, which results in teenage pregnancy. Teenage pregnancy leads to a cycle of poverty.

5. We need tribal colleges to train teachers who are sensitive to Indian people, especially because this is hard for four-year colleges to do.

6. Education boards and committees need to look at having drug- and alcohol-free meetings, to stop smoking in non-smoking areas, and to stop providing sweet food that increases the desire of diabetics.

7. We need to get back to an emphasis on physical fitness.

8. We need to teach people how to fish rather than giving them fish. If we teach the people to fish, they will be independent.

Finally, my most famous line from the movie Network, "I'm mad as hell and I won't take it anymore" needs to be reverberated around the country because people get complacent. If institutions are not producing for the people, we must get mad as hell and do something to influence the end result.

Questions and Answers:

Ms. Pease-Windy Boy asked Mr. Head to expand on his strategy for working with high school students and engaging them actively in scientific research. Mr. Head explained that statistics indicate a high success rate for students in science programs, but the data are misleading because the programs have always recruited students from the top of their classes. Mr. Head felt that all students should be exposed to math and science and be given a real experience in a scientific environment. In this manner, more students would be able to determine for themselves if they had an interest in math or science.

Dr. Swan expressed his agreement regarding the concern about the role of athletics. Although he noted that extra curricular programs often are the factor which keeps kids in school, he also agreed that academics need to be of higher importance than athletics.

Ms. Pease-Windy Boy asked Mr. Head to summarize the role of the university in establishing science programs. Mr. Head believes that it is important for the entire institution to buy into the desired system. At Montana State University, the President buys into the system and his commitment filters down to affect the entire staff. The chief executive officer must accept and support the program or it will stumble all of the time. The quality and the commitment of the personnel is important. Complacency is a deadly game.

Dr. Swan remarked that Dr. Tietz, the President of Montana State University, is the most committed college president we've had in a long time and hopes he will be replaced by someone with equal commitment to Indian education.

Bobby Wright, Assistant Professor/Research Associate at Pennsylvania State University. I appreciate the opportunity to address this Task Force as it enables me to express some concerns I have. Presently I am a research associate and assistant professor at Penn State University and a member of the Chippewa-Cree tribe of the Rocky Boys Reservation. I have worked in a number of capacities for Indian education at both the secondary and post-secondary level. My most recent research examines the student outcomes in tribal-controlled colleges.

I would like to address two concerns. First, because we lack a national database on Indian education, research efforts that might inform of us our progress or lack of progress are hindered. We have typically undersampled American Indians causing our national data to be insufficient and unreliable. In the most recent data released by the National Center for Educational Statistics (NCES) on "The Condition of Education in 1990," information was reported by ethnic groups but Native Americans were not included because of this lack of data. Agencies such as NCES should provide this needed data and collect the information by which we can judge the progress of our programs. The TRACKS Program in Montana might serve as an example for a national model.

My second concern is the lack of substantive research in Indian education at all levels. Because one of the most urgent needs of higher education is research on the tribally controlled community colleges, we need an emphasis on sound, substantive research that may have potential policy and practice implications.

I recommend that the Task Force to promote this much needed research in Indian education by urging:

1. national support of research through fellowships for Indian doctoral students, who are interested in academic career and/or careers in research,

2. Indian faculty development programs, and

3. support from the Department of Education for research on Indian education.

Questions and Answers:

Dr. Swan asked if Mr. Wright knew of any current research in Indian education. Mr. Wright responded that there were few scholars engaged in research in Indian education, especially at the higher education level. However, he was aware of studies determining student outcomes in tribal colleges that examined student satisfaction, student success, and transfer records. Mr. Wright offered to submit articles on these studies to the Task Force.

Ms. Pease-Windy Boy inquired about the factors limiting the level of research. Mr. Wright mentioned the lack of Indians with doctoral degrees who are involved in research as one factor. Most Indians who attain higher education degrees are brought into the practitioner level--there are very few in research or faculty positions. For those who are on faculties, their research suffers to other demands.

Dr. Charleston asked Mr. Wright to address the roles of institutions--research institutions, tribal colleges, etc.--and their relationships to each other. Mr. Wright responded that there was a place for every type of institution, but the development of the tribal college was very important because it filled a long existing gap. Unlike Congress would like us to believe, tribal college are not inferior to four-year institutions, and they are not necessarily feeder institutions to four-year colleges. On the contrary, often the reverse is true. Indian students who initially attend four-year institutions often return to tribal colleges to experience the success and receive the support that is lacking from the four-year institutions before returning to the four-year colleges. Unlike Congress would like us to believe, the roles of the tribal colleges are diverse. They do not merely play a transfer role; they meet a wide variety of community and personal goals.

Mr. Wright emphasized that we need to remember that the road to higher education begins at the lower levels, in junior high school and high school, where we need partnerships with higher education. There is a place for all institutions--rural and urban--to meet the comprehensive needs of the communities.

Dr. Mike Doss, President of Arron Croek Associates. I welcome everyone to Crow country. I have a brief testimony that I have condensed to a unique form. (Dr. Doss placed a jar of horseradish onto the table.) Federal regulatory control of Indian education is a lot like horseradish: a little might enhance a meal, too much will ruin it. The federal government should back off on the red tape, consult with the local people on the amount of control needed, and make it more possible for Indian educators to do their jobs.

I want to commend this Task Force for coming out to Indian country to hold these hearings because it is very, very important. On the other hand, a few years ago at a National Indian Advisory Council hearing on Indian education, we had a one and one-half foot tall stack of testimony which was submitted to the US Senate and the House of Representatives. I question today if any of this testimony resulted in meaningful change, and if it was ever read or considered by anyone in the legislative or Executive Branch.

Questions and Answers:

Dr. Swan agreed that the NACIE hearing 10 years ago probably did gather dust in Congress, but felt the INAR report would not suffer the same fate. The final report will be short and will give specific recommendations to Congress and to the White House. Dr. Swan expressed the hope of the Task Force that the their report will have the impact of the 1969 Kennedy Report.

Ms. Pease-Windy Boy referred to earlier testimony describing challenges to Indian education that are new since 15 years ago. Did Dr. Doss see any particular changes? Although he did not have data to base his answer on, Mr. Doss responded that Indian education is in a catch-up race; that it is behind 20 to 30 years, and as thus, tribes need talented, trained people to meet the survival needs of the nations. There have been crises over the past 10 years because we haven't been able to fill the gap of Indian educational needs. Assistance is needed on a local level, but we also need freedom to design programs to meet our local needs. We need to be able to design our own futures.

The morning session was adjourned.

Afternoon Session

At 1:30 Ms. Pease-Windy Boy re-opened the session to public testimony.

Carol Ward and Norma Bixby, director of the Northern Cheyenne Dropout Project. Ms. Bixby began the testimony. I am the Director of the Northern Cheyenne Career Development Program in Lame Deer, Montana, which is basically higher education, adult vocational training & Johnson O'Malley. Through my studies of dropouts, I have discovered that much more work needs to be done at all levels to help people from birth throughout life. I have found that our students in higher education & AVT are having a lot of problems, which are resulting in a 50 percent dropout rate.

My research began by setting up communications and developing relationships with the public and private schools on the Northern Cheyenne reservation. I am also the Chairman of Dull Knife Memorial College so I am aware of the needs of students coming into tribal college, as well.

In working with schools, I see one of our main problems as being the high number of dropouts. The high dropout rate has been an issue every year since 1982 when I first moved to this area. Another problem we have been working on is the transfer problem although we did not know why students were having these problems in high school and in higher education.

When Carol Ward first came to Dull Knife Memorial College to work on these issues, we agreed that we needed data on the problems of students and the reasons for their dropping out. Our first step was to find funding to do research and collect this needed data. I would like to stress that without this data, you have nothing to go to public schools and say, "Here it is in black and white. Here are the issues and the problems." We are at that point now where we have something concrete to bring to the schools as Carol has finished her study that gives us this data.

Because of the importance of collecting such information, and because of the lack of state-wide data, we have offered to work with the State of Montana to develop a tracking system for the whole state. They started this year by gathering information on minorities and Native Americans in the public schools, a study that will be available shortly.

We now want to share the results of Carol's study with you, why we did the study, and what we intend to do with it.

Carol Ward began her testimony by explaining that she had been working at Dull Knife Memorial College for three years and had been working on dropout and truancy problems before this.

Upon receiving funding from OERI for my study, I began a lengthy process to determine the exact issues to address and data to collect. I worked cooperatively with the three schools serving most of the students on this reservation--Busby, St. Labre, and Colstrip. Each school expressed different concerns about the data collecting process, but they finally agreed on who would collect the data and how to manage issues of privacy.

One critical aspect of my data collection process was the involvement of school personnel. This proved beneficial for my work as they invested a large amount of time in the process. Their involvement was also beneficial for themselves as they learned a great deal about their own school and students, and as a result are very interested in the outcomes. I strongly urge that school personnel at all levels be involved in research endeavors.

We collected kinds of information that were suggested by other studies on school completion and tried to determine whether students completed, transferred, or dropped out of schools. However, the definition of "drop out" is complicated because some students do not finish high school and others attend elsewhere. Because of the high rate of transfer among local schools, there was an underlying concern about transfer problems. We also collected data on student performance that included grade point average--overall and by subject, standardized test scores, and percentile ranking, to allow a comparison of measures. We reviewed student characteristics such as the number of days missed in high school, discipline problems, in and out of school suspensions, and which schools attended.

We collected information on 698 students which represents three cohorts--the entire student population who would have graduated in 1987, 1988, and 1989, for all three schools. It is not a sample.

Norma Bixby then presented the following results of this study:

- The Indian dropout rate is higher than for non-Indians.
- The overall dropout rate for students at the three high schools is very similar to the dropout rate identified nationally for Indian students at about 40 percent, compared to 8 percent for non-Indians locally. Students dropped out of Busby school most often, with St. Labre next, and Colstrip last.
- Indian girls drop out more than boys.
- On the average, Indian students have lower performance levels than non-Indians as reflected by GPAs and percentiles on standardized tests.
- While grade point averages increase each year for both Indian and non-Indian students, percentile ranks on standardized tests generally decline to levels below that of the 9th grade.

- Indian graduates miss more days of schools, have more suspensions, take more advantage of remedial services and have more involvement in extra curricular activities than non-Indian graduates.

- Indian students who drop out start high school with levels of performance as high as Indian students who graduate.

- At Colstrip, St. Labre, and Busby, students who dropout have similar performance rates overall, however Busby students show the highest mean grade point average.

Those are some of the results from this study. We could develop more and more data on the topic of student performance and dropout rates. Overall, Indian students enter and leave at lower levels of performance than non-Indians. We can't deny that students are not getting an equal opportunity to education in public schools or on the reservations based on this study.

Questions and Answers:

Dr. Swan inquired about the negative correlation between grade point averages and test scores. Ms. Ward replied that while the grade point averages increased, the test scores decreased for both Indian and non-Indian students. However, because Indian students are at a lower level to begin with, their percentile ranks declined less sharply. Indian scores began to decrease in the 9th grade while non-Indian scores declined after grade 10. Both Bob Bailey and the superintendent of Colstrip say that getting information from standardized tests is hard. Furthermore, when looking at test scores from Busby, it is difficult to collect data because of the high transfer rate. Busby school tests the students four times a year to attempt to collect accurate records. However, at all three schools--Busby, Colstrip, and St. Labre--many students stay away on the test day or do not take the test seriously, thus decreasing the accuracy of the tests as good reflections of the ability of students.

Dr. Swan made the comment that testing once a year is probably sufficient and testing four times a year may be a problem. He further asserted that they also must consider the cultural bias in tests as they may be tests of acculturation, not achievement.

Ms. Pease-Windy Boy asked about the dropout data for non-Indian schools. In the state they talk of an 87 percent completion rate and Ms. Pease-Windy Boy was curious if this was the number of students who graduated? Ms. Ward responded that it was hard to get a handle on dropouts because no common definition exists. For example, in some places, if students miss more than 10 days, they may be considered as dropping out, while in other schools, the policy may be different.

Ms. Ward explained that the data she collected could be used to verify the extent of dropping out. Employing the educational census sponsored by the Northern Cheyenne tribe, they completed a household census in which about 80 percent of the tribe participated. They collected information from each member and merged this data with the student data base. Furthermore, they collected information on students and on family background to get an idea of how one affects the other as other studies suggest that parents' level of education is a factor in student achievement.

Ms. Ward said they plan on providing a copy of the data base to each school. The schools can use the data on each student to look either at the individual student or at the household. If the schools update the information, they will have a system that can track students through high school. Furthermore, they can also use the data in a collective form to track changes in performance levels over time and address apparent school problems.

Norma Bixby continued by saying that they would like to extend the data collection to start with Head Start and follow through postsecondary education. She recommended to the Task Force that more money be put into research and data collection to facilitate access to research especially at tribally controlled colleges. They have applied for other grants to fund their research but were declined. However, because of the importance of such work, she recommends that the Department of Education or the BIA provide funding to continue similar projects. School superintendents and state legislators need data in order to act. She suggests that tribal departments of education be funded to continue research in Indian education. They need data to be informed so they can care for our students. Students in Northern Cheyenne should be at the same level of non-Indian students, not coming in or leaving at lower levels. She expressed her anger at these statistics.

Ms. Ward added some comments about the research process. Others mentioned the need for good research but say this is too difficult or too expensive. This is not the case. The difficulty of this research comes from working with difficult issues and with concerns of confidentiality. I have been fortunate to work with a school. Having it located in a tribal community college was important because it is centrally located in the middle of the reservation. I had college students working on every aspect of the project: data entry, data collection, analyzing, and writing. Their input was essential to the research and they learned and contributed a lot.

Moreover, it is important to conduct research at a local level. When you look at national studies like "High School and Beyond," there are small representatives of Indians. It is important for local studies to compare to the national studies, and critique whether they represent Indians well. It is only with good local research that we can evaluate national studies and have an accurate perspective on their meaning. I recommend others to take on local research.

The state is now interested in the project and its outcomes and has now initiated a TRACKS system, but our experience shows it can be done successfully at a local level.

Ellen Swaney, Director of American Indian/Minority Achievement at the Office of the Commissioner of Higher Education. I am a graduate of Montana State University. I was only able to get my graduate degree because of the Indian Education Graduate Fellowship program. I encourage the Task Force to lobby for this kind of program so other Native Americans can take advantage of programs at the postsecondary level.

Because the TRACKS state project came into the office of higher education on soft money, we are now trying to get this program legislatively funded. We are also working on getting a K-12 Indian Education Specialist Office legislatively funded.

The TRACKS project is the first time in this state we have had a consolidated effort from K-12 and higher education to gather information on Indian education and it is going slowly. However, data equals power, and if you don't have any data you can't get anywhere. The Office of Public Instruction in the last two weeks got our count of Indian students which is our first gathering of ethnic data. The Indian population is very young, with ten percent of the Indian students at the elementary level (K-2), a level higher than originally anticipated. 6.8 percent are at the high school level. This was very exciting to OPI because they didn't realize that the numbers were that high. Other researchers are involved in conducting a survey of schools in the state. One-third of Montana's schools have Indian students, a number that is also high.

Our concern about the data is that this is the first time we have collected this information and we are interested to see how accurate it is. It is easier to get accurate data from Montana State University because they are computerized.

We have begun analysis of the numbers of Indians, school by school. We are just beginning to get baseline information as this process is going very slowly.

Within these studies there is a parental concern about privacy. They want to make sure that student privacy is guarded. LEAs are also concerned because they have a fear of being compared. They have to move beyond this so SEA's can recognize good schools in order to promote activities that work.

We need to put pressure on the Office of Public Instruction, universities, and tribes to get the information we need on the status of Indian education. Access to information equals power. Data being collected will be published along with information and recommendations from Montana Advisory Committee on Indian Education and the Montana Committee for Indians in Higher Education. We hope to present to the Board of Regents and the Board of Public Instruction a draft that will have much stronger recommendations than past studies.

Suggestions and concerns:

1. Policy discussions need to be connected to funding because you can't talk about making policy without talking about money. We could fund graduate students yearly to work in the Commissioner's Office on higher education and in the K-12 system.

2. We need further training of researchers.

3. Talking about curriculum across the board in school systems and in higher education is threatening to the faculty.

4. We need to study teacher training and performance and do studies of teacher expectations to see how they affect Indian children.

5. There is a concern about studies that are based on test scores. We need to consider cultural bias in tests, and determine if they are testing what we want to test.

6. There is a concern about hiring practices in higher education that schools are not hiring Indian people.

7. There are financial aid issues. Indian students, because they tend to be non-traditional, need more support when they go back to school--especially married students with children.

8. We meed more bridge-type programs with our kids on campuses at a very early age.

9. Tribal colleges articulated agreements need to be sensitive to the needs of the Indian students.

10. We need to work on self-esteem programs.

11. We need analysis of students in Chapter 1, gifted, and special education. We need to find out if Indians are overrepresented in Chapter 1 and why.

12. We need to study students with their GED versus those with diplomas as they come into higher education.

3. We need more creative math and science programs for the students.

Questions and Answers:

Dr. Swan requested a copy of the TRACKS report to send to other Task Force members.

Dr. Charleston indicated his concern about both the cultural bias of test data and the high college dropout rate. He asked Ellen Swaney to make recommendations to help predict or provide measures. Ms. Swaney responded that this was very tough because not enough was known about testing potential. When she worked at

Lodge Crest on the Crow Reservation as the Title 1 supervisor, bilingual children and high school students were asked to take nonsense English words and put them into sensible English structure. She has questions about the validity of this type of assessment. Similarly, students were asked questions about Shakespeare even though this material was not being taught in their high school. She felt that we need to monitor tests to ensure their appropriateness. Subsequently, if there are areas where the tests are not appropriate, they should not be used.

According to Ms. Swaney, written teacher recommendations should be rated higher than grades or test scores. She knew bright people who never went to college because the system somehow "got rid" of them. Bright students dropped out while other slow C students succeed. She recommends that colleges look at a combination of tests, teacher recommendations, grades, and statements from the students.

Bill La Forge, member of the Crow Tribe and Director of the Indian Bilingual Teacher Training Program at Eastern Montana College. As a former administrator of Indian schools, a former teacher, and as a faculty member at the College of Education in a four-year institution, I would like to present a position paper on Montana Indian Education, which I will summarize briefly. Among Indian educators from kindergarten through the twelfth grade and into post-secondary education, it is an accepted fact that the majority of Montana Indian students have a more difficult time than non-Indian students with personal academic achievement and progress at all levels of academic endeavor.

The problems of Indian education have been identified many times over since the National Study of American Indian Education, a United States Office of Education funded project conducted by Estelle Fuchs and Robert Havighurst in 1967-71. In response to the unique and special needs of Indian students during the last two decades, federal programs were instigated by the federal government to address specific needs in the education of Native Americans. One example is the Crow Teacher Training Corps in the 1970s to train Crow tribal members to become teachers of Crow Indian children. But like so many Indian education programs that have gone by the wayside in dismal failure, only parts of the total Indian education problem were addressed.

The whole Indian student must be scrutinized, analyzed, and synthesized in order to arrive at the most viable method of establishing and maintaining Indian education programs throughout the State of Montana. This scrutiny must take into consideration the following attributes and characteristics:

1. American Indian cultures and values
2. The American Indian holistic world view that all systems are connected and the parts make up the whole
3. The American Indian kinship and clan system
4. American Indian learning styles and teaching strategies
5. Low socio-economic conditions on most Montana Indian reservations and/or within Montana Indian families
6. Low individual and/or tribal cultural esteem
7. Limited English language proficiency OR limited Native language proficiency OR concurrent limited English and Native language proficiency

In order to positively impact Indian education in the State of Montana and on the Montana Indian reservations, the following suggestions are offered:

1. Localize the curriculum at all local education agencies to reflect the local cultures and values and to address the bicultural classroom population and community.

2. Train Native American teachers to appropriately use relevant bicultural curriculum materials in "Indian student" populated classrooms. Training of Native American teachers can be best accomplished through professional teacher training programs in bilingual/bicultural disciplines at the tribal college level and continued on through the baccalaureate degree-offering colleges from whence Native American teachers can receive the appropriate state teaching certification.

3. Teacher certification in bilingual/bicultural studies needs to be included in the areas acceptable for certification in the state of Montana.

4. In-service training, workshops, and the six-credit Native American Studies ruling must all be utilized to the fullest to expand teachers' knowledge of local and relevant educational needs, but most importantly, to recognize that bilingual/bicultural education is also bifunctional in nature when educating Indian students.

5. The English language/English culture-only style of teaching and learning at the elementary and secondary levels must be changed to include a combination of English/Native American language and culture style of teaching and learning in "Indian" schools. This can be accomplished by continual and positive acknowledgement of Native American cultures and languages. State certification of local Native Americans to teach Native American languages and cultures as integrated into the regular public school curriculum is the most positive form of acknowledging Native American languages and cultures.

6. Indian student advisors, staff, and tenured Indian faculty members are needed at the university level to work specifically with Indian students and to address the unique needs of the Indian students as they enter four year colleges. With proper advising and just to see a professional Indian faculty member on campus will provide the impetus needed for greater success of Indian college students which in turn will lead to more relevantly trained and certified Indian teachers who would return to their home towns to teach to Indian children. Federal and state monies are needed to place Native American personnel on the rolls of the four-year colleges in the State of Montana.

7. A regional, but most assuredly, a state center for bilingual/ bicultural Indian education is needed in the State of Montana to address the educational concerns of all Montana Indian tribes. Eastern Montana College in Billings, Montana a is in the process of developing such a center but needs the financial, political, and the emotional support of federal and state education agencies.

I recently taught a class, called Teaching the Bilingual Student at Little Big Horn College, in which all students were Crow. We administered tests and then gave a survey about bilingual teacher training. I would like to submit a copy of this for the Task Force because the results are interesting. The main point was that 100 percent of the participants were Crow speakers, indicating that research and curriculum need to be localized. We need direct input from teachers, administrators, and aides. I will submit the research because it is appropriate and relevant for Task Force use.

Another study interviewed parents to see what happens to students during the summer and to hear what parents would like to see happen. We are just looking at the data now, but in scanning the results, bilingual education was important.

A majority of the students and parents are on the Crow Reservation. It is not true that students who enter school in first grade and do not speak English do not belong in the schools. I believe those who speak their native language need that language enhanced and used to contribute to the advancement of other learning.

In conclusion, the wants and needs of the Montana Indian tribes and peoples are many and varied. Many of these issues can be addressed in general, but for the most part, the concern of each individual Indian tribe must be approached at a tribal level at the onset and monitored and maintained through the elementary, the secondary and the post-secondary levels in cooperation with federal and state educational agencies.

Questions and Answers:

Dr. Swan inquired whether students entering Mr. La Forge's program, or transferring from tribal colleges are prepared. Mr. La Forge said that it was not the preparation, but the adjustment to a four-year institution that is most relevant in looking at the success rate. Many of their students come from Little Big Horn Community College on Crow Agency and many still felt they needed more preparation to be able to succeed at Eastern Montana University. Some monitoring found their needs to be the same as the needs of students at the elementary and secondary levels. Their attitude and willingness to find help is key because if they come in with a negative attitude, they won't find anyone to directly help them.

Ms. Pease-Windy Boy asked Mr. La Forge to comment on the challenges of certification for Native American teachers. Mr. La Forge replied that bilingual certification needs to be a higher priority for the state because there are not enough people to champion the cause. Supporters within the state level who working on state certification are at the stage where they may realize the importance of bilingual certification within the next few years.

Dr. Charleston asked about the current status of the Crow language. While Mr. La Forge could not quote from data, he estimated that 80 percent to 50 percent were Crow speakers, with the largest percentage of Crow speakers coming from the Crow Reservation. Many entering children in Crow Agency come in speaking only Crow (99 percent). Because of the widespread use of the Crow language, they need to provide relevant curriculum and appropriate teachers.

Dr. Charleston asked about the number of schools that taught in Crow and had bilingual programs. Mr. La Forge answered that there was not one fully developed program. They have developed a good curriculum and have trained teachers, but depending on the particular school and the attitudes, many materials are not in use, and they will not ever be used without administrative support.

Dr. Charleston inquired about the number of Crow-speaking teachers. Mr. La Forge did not have that information. However, he felt that they have teachers who are not trained to help Indian students, on the other hand, they are specifically taught to teach to white anglo-saxon students. Programs such as his teach how to specifically teach Indian students.

Bennett "Tuffy" Sierra, Chairperson of the Pine Ridge School, Chairperson of the National Indian School Board Association, and Chairperson of the Oglala Nation Education Coalition (ONEC). We realize that there are many problems out there:

1. One is the shortage of funding. South Dakota has the lowest salary paid per student. The Shannon County School District, the local state school district, has a per pupil rate of $6,050, and BIA funded schools in the same area operate at a rate of approximately $3,000. We live on a shoestring budget leaving no money for extra activities. We need programs for the arts and cultural programs, but we have no money.

2. Another problem is drug and alcohol addiction. Teachers and administrators blame the kids without ever looking at the underlying problem. We took 28 staff members on a retreat to learn about these problems. They resisted at first, but when they came back they saw things had to change. We still have 20 staff members to go through the training.

3. Parents don't understand the school process and they are frustrated with the lack of jobs. We need federal funds to train parents nationwide.

4. There is much denial about the trauma caused to Indian people by reservation living. Despite the fact that over the past 150 years we have lost our culture, language, and family, we are trying to bring this back in. The federal government should be responsible to help us bring in what they have taken from us; they should help us learn our history, culture, and language.

5. There is no respect or discipline. Lack of this leads to some of the alcohol problems. The school board at Pine Ridge has gotten tough about this at the high school. They are not accepting transfers without transcripts, or allowing kids in after missing 10 days of school. Some kids want an education--we can't have other kids in schools disrupt them. We have few problems at the elementary level, but many problems at the high school.

I am very glad this hearing came up. I'm sorry I couldn't prepare better for it. Someone on the school board will testify in Minneapolis and will provide documentation.

Our tribe and others need to be more responsible and we need to develop our own department of education. We need stability in tribal education and we need funding for that. Without either, we will stay at the same level. We need to get away from the politics, as politics have caused our downfall over the years.

We need more vocational education programs. The colleges are doing well but it is still tough. The kids are not ready to meet the challenges outside the reservation.

People at my home like Bureau schools because of their ties to treaties, but I see the following problems with Bureau schools:

1. We are not allowed to look at the selection of personnel. Instead of looking at the applicants for teachers, we are only allowed to look at the total package.

2. There is game playing with staff in the Bureau. Even with contract and grant schools the information is not getting out correctly because there is too much documentation required.

3. The superintendent cannot get to the educational duties because he is always writing and justifying things. There is no way to handle all of that. He needs to be able to jump into the day-to-day activity of the school.

The school board needs education on drug and alcohol addiction. We need a two to three week training. The problem with addictions is that we allow people not to be accountable.

On our school board three members have a degree in education and have been able to help a lot. Five years ago, school board members intimidated the staff, but this has stopped. School boards need to be more than just advisory. ONEC formed last spring out of a concern for the state of education in our tribe and we are optimistic about working to meet the challenges we face in education. We need good people who are sincere about working with students.

Questions and Answers:

Dr. Swan inquired why Pine Ridge and American Horse remained BIA schools. Mr. Sierra answered that Pine Ridge felt it would lose its identity if it lost the BIA. The dependency on the Bureau can't break at this time. He could not speak for American Horse.

Dr. Swan referred to Mr. Sierra's comment that Shannon County Schools receive $6000 while BIA schools receive on $3000. He was curious as to whether they would consider changing from BIA to public. Mr. Sierra responded that they did not want to switch to a public school because South Dakota public schools are not doing great. Furthermore, the schools have a fear of the state taking over and they want to hang-on to their identity. The schools fought for control in 1986 when the state tried to force them to go public, but the Indians want to run their own system. However, we still have a lot of work to do--they don't have a department of education yet. We need stability in the tribal system and we need to form our own board of education. A three to four year staggered term for a council would help--a separate entity from the tribe, like the Navaho have set up.

Ms. Pease-Windy Boy asked about the strategy for the attendance program. Mr. Sierra explained that when he first joined the school board, kids were coming and going all the time. However, over a couple of years there were new board members who felt similar to Mr. Sierra about this problem. There were some kids coming to school who wanted to learn, so they gave all of the students the option to come to school on time from September to May, or not at all. There were not three chances; they had one chance. Most kids are looking for discipline so they set the rules. If students were gone for more than five days, they were out. They had five days to enroll in school or they had to wait until the next semester. The enrollment has dropped but he thinks it will be up again when the kids learn that we mean business.

Dr. Charleston referred Mr. Sierra back to the question of control at Pine Ridge. Mr. Sierra added that Pine Ridge needed more control in hiring personnel and in dealing with discipline problems without all of the red tape and the documentation. He felt that the school board needed more leverage with the school.

Dr. Charleston asked about facilities management. Mr. Sierra responded that they needed control over school maintenance. He said that getting a new school was nice, but some things were still short; for example, they needed a gym and a swimming pool that the special education students could use as therapy.

Loren Bum Stiffarm, President of the Montana Indian Education Association and Tribal Education Programs Director at the Fort Balknap Indian Reservation. I am pleased to be here today. On behalf of the Montana Indian Education Association, with its 500 members, I am pleased that you are holding a hearing in Montana.

I need to know from the start where the Task Force came from and how you got funded. Did the Task Force come from program money? Are our Indian children missing out? Are they suffering from this?

Dr. Swan noted that the Task Force was created by Dr. Lauro Cavazos and the Task Force understands the money is coming from Title IV now under Title V S&E (that is salary and administrative budget) and Chapter 1 Evaluation and Technical Assistance. When they found out that the money was coming from Title IV, they had the same question. But the money is not coming from program money. This money could not be used for programs without congressional legislation. It could be used for S&E, transferred to a task force such as ours, or revert back to the Federal Treasury.

Dr. Charleston added that it was the understanding that no money could go to programs. These were strictly administrative funds that would otherwise go right back to the Treasury. This is similar to the Chapter 1 money that comes from administrative funds. The Task Force has not seen a complete budget. They gave a request of their needs and the Department of Education is committed to support them on a need-driven basis.

Mr. Stiffarm said he still didn't like this idea, but would begin his testimony by addressing some of his concerns:

1. After the 25th anniversary of Head Start, Indian people have seen the rewards and benefits of the program. However, there is a flaw in the financial requirements on parents because salary shouldn't matter. Money does not determine educational needs. If college students come back and get a decent job, then their kids can't go the Head Start anymore. Financial requirements for Head Start should be reviewed, changed, or eliminated completely.

   Day care is important for college students and parent education. It is important to allow college students or potential college students to devote time to study. Furthermore, providing early education for small children increases their learning capacities and can lay the groundwork for success in the child's education.

2. The FY90-91 budget for the BIA is a joke. Each year they ask for less and less money. Their request decreased from $23 million to $20 million but in order for the program to succeed according to the law, it needs at least $29 million. With the present budget Fort Belknap can only serve one-half of the funding requests forcing them to determine who does or does not go to college. We have to be the bad guys, not the BIA. We have to say whether you can or can't go to college. We have to decide next week which 105 people get to go to school this year.

3. The same is true for vocational training centers. Some of our adults want training and employment right away. If this is the land of opportunity, there is simply no opportunity.

4. At the same time the population in college is growing, the money stays the same. Less money means fewer students go to college.

5. We need Congress to approve an increase in allocation: we are now getting $1,800 per student, and this needs to be $5,000 per student. If Howard University receives $13,000 to $15,000 per black college student, why doesn't this happen in Indian country? College increases opportunities for students and parents but Indian parents can't afford to move from the community to four-year institutions. A portion of our population realizes the importance of these institutions and will go on to four-year institutions to come home to work in schools. This will all play a role as Indian tribes become self-sufficient.

   Last month the House Appropriations Committee reported $342 million for TRIO programs such as Upward Bound, indicating a 41 percent increase. In Montana, where Indians are the largest minority, many Indian students receive very important benefits from these programs.

I will now talk about Title IV/Title V. If there is ever an attempt to transfer Indian Education programs from the Department of Education, never transfer them to the BIA. The BIA can scarcely manage their own programs. They have limited commitment to BIA schools and almost no support for Indian education at all.

1. We need to increase funds for Indian education programs. In fact, OIE should be funded at least for FY '91 at $98 million. More funding is needed to get more adults in adult education, or to increase gifted and talented programs. All Indian education programs are under funded.

2. Some statutes need to be reviewed and implemented more aggressively. PL 874 (Impact Aid) needs to make tribal involvement more effective. The statue should require dissemination of policies to all tribes. They should report on parental involvement and how tribal parental involvement can increase school

effectiveness. They need to look at the complaint procedures. Added funds could monitor the enforcement of this provision and we need some teeth in the law. Funds should be withheld from LEAs that don't comply.

At Fort Belknap, parents had to file suit to have their parental input.
There were problems in Hayes Lodgepole when they received too much PL 874 funds. The federal government wanted the extra money back; however, the school had already spent the money. When the government was going to withhold federal funds until they made a plan to repay the money, the state refused to help. They let the school and the students stand alone. The school did not close, but for three weeks the students did not learn because they felt the school would close any day.

State should help the tribes. PL 874 compliance laws need to be looked at.

3. I recommend that appropriations for vocational education in FY91 be increased to $980 million. Many students who do not want to go to college choose vocational education to learn a specific skill. Some can't move to universities because of the costs of moving. Also, some adults need retraining. We need to provide training at a local level.

4. We have to develop more teacher sensitivity within schools in the nation. Many children have heard horror stories of their grandparents being beaten for speaking their native language. The students are now punished with their grades, or with negative reinforcement. Telling these kids they will be "ditch diggers" promotes racism. Training programs for teachers and potential teachers can improve the communication between teachers and students. All school personnel should be required to attend workshops on Indian history to help promote sensitivity.

   I did a survey of high school students at an informal gathering at Fort Belknap and not a single student I talked to wanted to be a teacher. When I asked one student why he did not want to teach, he responded that in the third grade they beat his brother with a ruler until his hands bled, and this child did not want to do that.

5. We need more Indian teachers. In a school with 80 percent Indian students, there are only two Indian teachers. The administration says they would hire Indians, but they can't find any. However, they do hire Indians as janitors, secretaries, and aides. We need Indians in high levels such as the state offices. We need them as role models to help the kids identify with them. We don't even hire them in coaching positions or for art classes.

6. $200 million dollars is needed to build new libraries and acquire books. Construction of libraries would help promote literacy and develop self-esteem.

7. There is also a problem with the library materials and the curriculum. A kindergarten student brought home a Dr. Suess book that was dated 1961. I have a problem with books that are 29 years old. The libraries need to be reviewed, and not just in the number of volumes, but what is in the library. The materials in the libraries are outdated. I went to Atlanta, Georgia, and found that some Blacks think we sill live in tepees. This is absurd.

We live in the most racist state and the state promotes it. You should make the point that when funds go through the state, the state needs to be accountable.

In conclusion, I know you have an enormous task before you. If MIEA can provide any materials or supporting data, don't hesitate to contact me.

Questions and Answers:

Dr. Swan referred to Mr. Stiffarm's statement that he did not want to see programs transferred from the Department of Education to the Interior and asked if he would transfer programs from the interior to the Department of Education. Mr. Stiffarm answered that in his experience with the Department of Education, though they have limited money, they have provided a better setting for educational programs. The interior has too many programs which forces education to take a back seat. When the money comes down through the Bureau, it has to go through a priority system, making the tribal council choose where the money goes. They then face putting education against social service agencies, agriculture, roads, land, and other matters.

Dr. Charleston asked, if the Department of Education were to deal directly from the federal government to the LEA, what role does Mr. Stiffarm see for the SEA and the tribe. He responded that Title V deals directly from the tribes to the federal government. He compared this to his contract for higher education programs under PL 638 that have been tied up with the local agency at Fort Belknap for 35 days and hasn't even reached Billings yet. He would prefer to deal directly with Washington, DC, as he does with Title V. He does not want to deal with the state until the state shows a commitment to Indian education.

Ms. Pease-Windy Boy asked for an assessment of how MIEA was addressing the challenges in education. Mr. Stiffarm expressed his hope that they could meet the needs of all their constituents, but Montana is a big state and they are not reaching everyone due to the distance. There are other Indian organizations such as bilingual programs, Montana Committee for Higher Education, and Montana Head Start that are reaching a wide range of constituents. We as MIEA try to work through these types of hearings to promote more funding and resources.

Dr. Charleston referred Mr. Stiffarm to his statement that at Fort Belknap 80 percent of the students were Indian and only 2 teachers were Indian. Mr. Stiffarm added that there were two Indians on the school board who stayed out of the chair seat to be able to vote, as the chair could not vote.

Dr. Charleston inquired about the productivity of preparing people for community roles, and also about the number of people in tribal government who complete tribal college. Mr. Stiffarm explained that tribal colleges use placement figures that include those who go on to the military or four-year institutions, but the estimate is somewhere between 10 percent to 15 percent. There are 4,800 people in the tribe, with 125 average Indian college student count.

Dr. Swan asked Mr. Stiffarm what he expected from the Task Force. Mr. Stiffarm replied that he didn't have enough money in his parking meter to answer that. He said, "We are studied so much as Indian people that we are sick of being studied." There are thousands of Indian experts. He would like to see reforms in the public schools especially in fields that are not remedial but rather in programs that enhance learning, such as gifted and talented, or summer programs. So many times Indian education is tied to remediation. This is wrong and needs to be changed. We can promote ourselves on high standards.

He would like to see things done. He is tired of reports. With all of the money going to other countries, he would like to see more going to minority schools. We need more money to upgrade our standards and technology. We need more funding put towards research, new educational techniques, and methodology. There are many countries ahead of us. We need to upgrade our standards. Self-sufficiency is here to stay. We can't depend on others anymore. We need to look at training of teachers. We can't hire teachers just because they are Indian or we are cheating the kids. We don't treat kids wrong with education, we need to treat them right.

Dr. Charleston asked where the jurisdiction of education should rest. Mr. Stiffarm answered that he was comfortable with where it is now. He is not happy, but he is comfortable with the educational structure. However, they need direct lines of communication from Indian educators to the Secretary of Education.

Dr. Charleston asked him to clarify whether government support should rest with the public school, tribal school, or elsewhere. Mr. Stiffarm felt that maybe his example of PL 874 was not clear. The parents had to file suit against the federal government because they were not getting their words into the system. There are rules and regulations about compliance, but they are rarely followed. These rules should be followed to the teeth and the LEA's should be punished if they are broken. The LEA must be accountable. It should be held on a local level.

Dave Schildt, physical education instructor. I want to talk about how economic pressures on the reservations affect learning problems in schools.

I formerly taught PE and Health in all grades at a K-8 elementary school and was also the athletic director, head coach of all sports. I had a half-time contract to $14,600 but felt I had a full-time obligation. I feel I should have been paid more but was more strongly devoted to my teaching at that time. I had 7th grade students reading at the second grade level. They had been exposed to inhalants, alcohol, and drugs. I spoke out adamantly against these problems to get the tribes and the police department to protect the helpless victims. I was assaulted by the drug dealer who I turned in but nothing was ever done--he was never prosecuted. As far as I can see the tribal government can't control the drug problems.

A child was inhaling chemicals of gas and almost sniffed herself to death. She was only five years old. Tribal police found traces of acid on Mickey Mouse gum wrappers. I don't know the answers. Maybe you can tell me.

I'm off the reservation now as a musician and an actor trying to show people how to do things from a different perspective. Politics are a major problem. I worked in a junior college that had a successful program. The Board of Regents cut off the funding. I left for eight weeks and when I returned I saw that they had given the same funding for the same program to a young person the director wanted to hire. Nepotism in politics is very destructive.

I worked on another reservation and suspected a case of child abuse. I reported it to the superintendent but he told me my job was to teach students and not to get involved in their personal lives. So I left at the end of the year out of discouragement.

Questions and Answers

Dr. Swan remarked that at Rocky Boy they busted every drug dealer this summer and Mr. Schildt should not give up hope. Mr. Schildt added that he saw guns now. He also wanted to add a statement about Indian education off the reservations. There should be more Indian education programs in the public schools. There are seven reservations in Montana yet there is a huge gap of ignorance. Others don't understand the Native American situation. The only way to bridge the gap between Native Americans and caucasians is to get Indian education programs into the schools. He has talked to a number of students who have never been on a reservation and are afraid to go. They need to introduce an Indian education program in the public schools.

Dr. Charleston asked Mr. Schildt to comment on his motivation for taking an advocacy role. Mr. Schildt answered that he was the child of an alcoholic and a victim of child abuse. My family had $9,000 per year for 13 members of the family. I needed between one and two years of professional counseling to understand my own problems. I had a problem with alcohol that I never knew about until I reached a level of frustration and couldn't deal anymore. That's when I tried to understand. I learned my father was a war veteran. He came home with a lot of rage and never had treatment. Four of my sisters married abusive husbands. Two of my brothers are suicidal. My siblings suffer from isolation because they are scattered from Arizona to Montana. That is how I understand the effects of the system on reservations.

As an educator I can see the characteristics of the children on the reservation. It is so complex because it is related to identity confusion, to portrayal of Native Americans in films, and to discussion in the media and on the street.

I am trying to solve these problems but I can only work for myself and my immediate family. I hope to have an effect so their children will be okay. Most people do not get help. They just continue to live their lives.

Ms. Pease-Windy Boy said that they were trying to identify strategies for helping the kids he was talking about. The Task Force would welcome a summary of how he would apply strategies.

Dr. Charleston commended Mr. Schildt for his candid portrayal of the problems on reservations.

Dr. Swan closed the hearing at 4:10 pm.

Indian Nations At Risk Task Force

Northwest Regional Public Hearing - Seattle, Washington

September 5, 1990

The Northwest Regional Public Hearing was held at North Seattle Community College, Seattle, Washington on Wednesday, September 5, 1990. The Hearing was hosted by INAR Task Force Members Norbert Hill and Hayes Lewis and INAR Project Director Mike Charleston. No other Task Force members were present. Gaye Leia King, Deputy Project Director, was also present.

Morning Session

The hearings were opened at 9:00 am by INAR Project Director Mike Charleston, who welcomed those in attendance and expressed his appreciation for those who have come in to Seattle to provide testimony. Prior to opening the floor for public testimony he recognized Ms. Roberta "Bobbie" May, Region X Representative for the U.S. Secretary of Education. Ms. May also welcomed those who were in attendance and said that she was delighted to be able to be there. Dr. Charleston then recognized Gaye Leia King, Deputy INAR Project Director who would sign people in for oral testimony, collect written testimony, and provide interested participants with general information on the INAR Task Force and its guidelines and areas of focus. He then requested that those who provide oral testimony limit their remarks to 10 minutes, to be followed by questions from the Task Force members and discussion. At this point Dr. Charleston introduced Norbert Hill and Hayes Lewis and turned the proceedings over to them.

On behalf of the Task Force, Norbert Hill thanked Willard Bill for use of the facilities and logistical arrangements he had made at NSCC in preparation for the hearings. He also thanked Joe Coburn at the Northwest Regional Educational Laboratory for providing mailing lists which helped the Task Force publicize the hearings in Northwest Indian country. He noted that the Indian voice in this effort is critical to its success. We need the "voices of Indian truth tellers" to identify what really needs to be done in order to improve education for our children. The INAR Task Force hopes to produce a report that will make a significant difference. He stressed that in his role as a Task Force member, his priority is to represent Indian children rather than the U.S. Department of Education.

Hayes Lewis indicated that he too welcomed all of those who had come to testify and participate. He stressed the importance of setting out a clear record of the current status of Indian education, and all working together to support these efforts. The Task Force commitment in conducting these hearings is to present a united voice to the U.S. Department of Education and to Congress regarding what must be done to improve Indian education. He looked forward to the testimony and to his continuing role as a member of the INAR Task Force.

Public Testimony

Bernie Whitebear, Executive Director, United Indians of All Tribes Foundation (UIATF), Seattle, WA. In order to best represent the comprehensive programs at UIATF, I have asked the director of each program to join me this morning and briefly describe the services they provide, the problems they encounter, and their recommendations. We are a non-profit organization serving 1300 to 1400 Native students in the Seattle area. In addition to directly serving children, we provide technical assistance to a four-state regional effort. We also publish a reader that is distributed nation-wide. So you can see that our focus is with local, state, regional and national efforts.

The problems in Indian education are legion, and they have been documented countless times in the past. We will therefore concentrate this morning on the positive aspects and successes of our programs, and what we might recommend for the future. UIATF operates out of three centers in the Seattle area, including the Day Break Star Center at Discovery Park and two downtown locations. Each center provides educational programs and a host of other services including, family crises intervention, identification of Indian foster homes, and employment programs--all of which are critical to the health of our Indian community. Essentially, we have attempted to look at the whole range of available services provided by other public and private agencies in the area and fill the gaps with our programs.

Now I would like to introduce Phyllis Grisham of the Sioux Tribe, who is Director of our Indian Kindergarten Program; Sharon Potacsil of the Blackfeet Tribe, Director of our Head Start/Early Childhood Program; Henry Delle Chiaie, Director of our Adult Basic Education Program and GED Testing Center; and Woody Verzola, an Aleut, who is Director of our I-WA'-SIL Youth Program. They will each present about five minutes of testimony and then respond to questions from the Task Force.

Sharon Potacsil began by noting that her Early Childhood Education Program serves 148 preschoolers (mostly four-year-olds), actively recruits Indian children, and receives its funding from Head Start. The services provided are comprehensive and include health, medical, dental, nutritional, and developmental screening for special needs and learning disabilities. Children receive hot meals every day and are transported in from all over the city.

In terms of problems: Our average parents are 21 to 22 years old and they may have one or two children, which means that they became parents when they were 16 to 18 years old. We need to provide more parent education so that these young parents develop the skills to meet the developmental needs of their children at early ages.

Head Start has a major limitation in that we can only offer one year of services to each child. In my 21 years of experience working with Indian children, I have become convinced they must have at least two years of early childhood education services if we are to make an impact. I would therefore strongly recommend that Head Start be extended to two years of service.

Phyllis Grisham explained that her program is the only all Indian Kindergarten in the region and the entire program is designed to serve the unique needs of Indian children.

Our students are recruited from the UIATF Head Start Program and I work closely with Sharon to determine who will benefit most from our Kindergarten. We have two classrooms with twenty children, one teacher, and one teacher's aide in each. With this configuration we feel we can give our children the kind of individual attention they need.

We focus on children from dysfunctional families or from non-Indian foster families. These children are not emotionally ready for public school classrooms of thirty children and one teacher. Also, many of our Indian children are extremely shy and we find we must work with them on self-esteem so they can reach a point where they will benefit from being in a regular educational setting.

In our program we offer instruction in basic skills, a cultural component, and alcohol abuse prevention activities (since many of our children come from alcohol impacted families). Morning circle begins each week and this gives our children an opportunity to learn how to express themselves in a spiritually supportive environment, how to open up and share with one another. We make education fun by incorporating many art activities, especially drama, because these activities help children get in touch with their emotions and feelings--they can be expressive and get a response from other people.

Henry Delle Chiaie noted that his Adult Education Program offers Adult Basic Education, a GED Testing Center, and Re-Entry Services for youth who have dropped out of school but would like to re-enroll.

Our program has grown from initially providing services to 200 per year to our current situation where we are serving 400 per year. Our GED Testing Program is the largest testing center in the State of Washington and last year we were lucky enough to be recognized by the Seattle Superintendent because one of our ABE students scored highest in the region.

Many adults come in to our ABE program at the Yale Building because they want to change their job circumstances. Many of these people are coming in from alcohol and drug treatment centers because they do not want to go back to their old jobs. We provide training and college tuition, and help them get into another field. We collaborate with alcohol and drug treatment centers and other service agencies in the area that work with Indian people. We have also taken our services to the county jail and into rehabilitation settings.

Altogether, our ABE program serves 200 to 250 per year yet we have had no increase in funding for several years, so we are now serving more people with less money. All of our teachers are Seattle Public School certified, yet we can't even begin to match the salaries they would receive if they actually taught in the public schools. Fortunately our people are very loyal and they work in our program out of love and dedication, not because of the money.

Our Re-Entry Program is for 13 to 19 year olds and we work both with Woody Verzola's program and the Seattle Public Schools. Most of our students have been out of school for least two years. We call these students "push-outs" not dropouts. We try to get them to play the game of high school and be successful in that game. We teach them how to be independent enough to go into the system and get what they need, at the same time that they give the system what it needs to view them as a success. Often our students feel isolated, picked-on, and alienated. Their way of dealing with these feelings has been to act out. We use a lot of behavior modification to reinforce what our students do achieve and to show them how they can be successful.

We have found that 75 percent of those we serve have been dropped from school for poor attendance. We see this situation as positive reinforcement for non-attendance.

Two years ago we had 35 students, now we are serving 90 per year. The numbers of those who need these services continue to rise and our waiting list grows longer and longer. We are on a voucher basis with the public schools, but we have a $60,000/year limit, so our program cannot serve more students unless the budget is changed. We have employed a lobbyist to try to convince the State Legislature to provide additional funding, but so far we have been unsuccessful.

Woody Verzola explained that his program is called "I WA'SIL," which means "to change" in the Salish Language.

I have been around for about 19 years, working with the same population in downtown Seattle. Our program serves 19-20 year old kids that no one else wants to serve. In order to be successful, we have found that we need to house as many programs and services in one place as possible. If we refer our young people out to other locations, they will drop out or never show up, because they lack trust in the system.

We have found that many of our youth are not vocal--they don't speak up on their own behalf, especially in court. A judge will ask a kid, "What do you think about this situation?" and get no response from the kid. He will ask the same question of the parents and still get no response. So how can a judge get any idea of the feelings and views of our people? For this reason, we now have three people working in the courts full-time, to try to keep our kids out of detention.

We see many needs in the alcohol and drug area with our children, so we have an Alcohol/Drug component, staffed by an A/D prevention coordinator who works with our Indian youth and with parents in the King County school districts and youth centers, providing awareness activities, rendering casework assistance, and providing resource and referral information/ assistance for probation and diversion cases. We also have a trained A/D counselor doing alcohol/drug assessments and parent/community outreach. We provide a 12-week intensive alcohol and drug outpatient program which accepts youth 13-19 years of age through court-, school-, or self-referral. This program consists of Indian cultural awareness and focuses on Indian spirituality and A.A..

As we counsel Native children, we feel that it is important to bring in medicine people as a component of the mental health program to try to bridge the gap caused by alienation from our culture. It is a touchy situation, but we feel it is important to have this exposure to our ceremonies and to develop a cultural identity as the basis for building self-esteem and confidence.

We also have a registered nurse who comes to our program to serve kids who will not go to another location to get medical help.

Basically, we feel we must address the whole person--mind, body, and spirit--through our program and services. But we find that this is not enough. We have to take our children out of the city, get them away from the TV and the RAP and reintroduce them to the forest where they can camp out and participate in talking circles and sweats. In this way they can begin to develop a way of identifying with their tribal roots. We need to share this information in an environment where respect for the natural world can be nurtured. Many urban Indian children have never had this exposure.

At the same time, urban Indian children need programs and service in urban settings that they can identify with. As they participate in I WA'SIL programs, they begin to identify with the staff as an extended family. We see that the Center can provide a comfort zone for them and help them make a transition--become empowered to be productive in the community at large.

Success requires a long-range approach. A year-by-year approach is ridiculous and sets us up for failure. We need to have a stable staff so we can do staff development. Our people need to have opportunities to fail, to learn, and to stay on. So my recommendations are that we need an urban place to serve urban Indian youth, and we need to be able to engage in long-range planning.

Bernie Whitebear indicated that his primary responsibility is to try to provide political clout for the organization.

American Indians represent 2.3% of the student population in the Seattle area, so we must align ourselves with other minority groups in King County. For this reason, I am a member of the Minority Alliance which meets monthly for planning. There are also no Indian members of the school board, so here again, we have to join with others to make our requests. We work with other programs such as the Indian Heritage Program.

The UIATF has an all-Indian Board of Directors and at this time Dr. Willard Bill is the Chairman. We have just received a three year grant from Title V, so this year for the first time our staff doesn't have to worry about program continuance. We are a community-based, multi-program organization which includes spiritual, cultural, artistic and educational components. In Seattle we are an urban education center which serves many of the thousands of district children who come to visit and learn about Indian culture.

Our organization has recognized one important thing--when our children leave our Early Childhood Education Program they are as bright as any of their age mates, but by third grade their performance begins to decline. This is why we put together the Academic and Cultural Education (ACE) Program to provide college students as tutors, as well as cultural and recreational support services to help our kids succeed. Over half of the Native American children who are sixth graders in the Seattle schools today will drop out before graduation. The system is failing our kids. ACE is designed to stem this tide of failure and turn it into success. ACE is designed to touch and help every American Indian and Native Alaskan child and teen in the Seattle area.

Questions and Answers:

Mr. Hill asked what Mr. Whitebear perceived as the biggest challenge they face in obtaining funding from the federal government.

Mr. Whitebear replied that it really is a lottery.

You never know who the readers will be and what their backgrounds and priorities will be. So you never know what you will be dealing with when you send in proposals. Is this the most appropriate way to allocate funding?

Mr. Hill asked Ms. Potacsil if she was seeing any Fetal Alcohol Syndrome (FAS) children in her Early Childhood Program.

She answered that at first they were unsure if it was actually an upward trend, or if they were just seeing more kids, but now they are convinced that it is increasingly widespread.

FAS is also hard to identify unless it is also reflected in physical handicaps. Head Start will be expanding, but they will want us to take on more children at the same per pupil dollar, so UIATF did not apply for expanded funds. We can't do that and what we really need is two-year funding. We also need to be able to help our parents find alternative services on their own.

Mr. Hill asked about the success rate of the 90 GED students they were serving.

Mr. Delle Chiaie replied that last year their success rate was 87%.

Mr. Hill then asked Mr. Verzola about how many youth they had served in I WA'SIL.

Mr. Verzola said that in the last six months they had served 450 kids, 80% of whom were Native American. He added that he had forgotten to mention earlier that one staff member in their education program (who has been with them for 14-15 years) has had to "duke it out" with kids on a number of occasions, which is usually their way of getting out of a program...but then he has to tell them "no, you are coming back." This is always takes them by surprise.

Mr. Lewis noted that some of the problems they had brought-up were the same as problems they have on the Zuni Reservation. And that they too find these problems are magnified by lack of funds.

Legislators like to say "you can't just throw more money at these problems," and "you need to come up with new strategies." However, it is very clear that they can't continue to say this as the pot of money keeps shrinking while the problems keep growing. He expressed interest in the problems of "pushouts," wondering what was being done to bring them back in.

Mr. Delle Chiaie responded that in their program they understand that these kids will continue to act out, and this is accepted.

We talk to their behaviors, not to them personally. Our curriculum is centered around the students rather than the subject areas. We do not assign homework. We structure learning around hour-to-hour individualized assignments which students must complete to 75% satisfaction. Students can therefore work at their own pace. We had one 16 year old who could not do his multiplication tables and didn't want to talk about it. We set him up with a chalkboard behind a partition and put various tables on the board for him to work with silently and privately. Within 5 to 6 months, he could work them easily and do them orally, but he first had to get past his embarrassment. This is the kind of attention and approach that our kids cannot get in a public school setting.

Mr. Lewis then asked Mr. Verzola what actions they take to develop Indian awareness.

Mr. Verzola replied that what they have tried to do is understand the stresses and lack of risk-taking in their students.

We present them with ceremonies and help them explore different ceremonies to give them an alternative way to think and behave, rather than acting out. We are evolving and as we evolve we work on different approaches, but the bottom line is to give students a sense of their cultural elements and ways that have made their people strong. That is the medicine that leads to the healing process.

Mr. Whitebear noted that three years ago UIATF had lost its Title V funding and Mr. Verzola had to go out and piece alternative funding together to keep the program running.

This is a good example of the problems we have had providing continuing services, Mr. Verzola added that much of what they have been able to accomplish is due to the commitment of the staff.

Mari Watters and Bonnie Labbee. Ms. Watters is Nez Perce and Treasurer of the Higher Education Review Commission of the Affiliated Tribes of the Northwest, a member of the Commission's Ad Hoc Committee and on the staff of the College of Education at University of Idaho. Ms. Labbee, is Sioux and is a counselor and faculty member at Yakima Valley Community College in eastern Washington State. Ms. Labbee indicated that she was here as a concerned parent, grandparent, counselor and also as a member of the Ad Hoc Committee of the Affiliated Tribes of the Northwest.

Ms. Labbee then introduced Ms. Watters who explained that the Ad Hoc Committee represents a large group of interested individuals in higher education from the Pacific Northwest that has met several times during the past year to discuss the problems of Indian students in higher education.

It was decided that we need a power base to protect the integrity of programs and exert influence with higher education institutions to respond to the needs of our Indian students. A position paper has been developed from these meetings with the following as important concerns:

A. Preparation of students:

Identify students doing well academically and put them on track in a college prep program through high school.

- Support/encourage special programs to stimulate student interest in math and science

- Work with families/parents to generate interest in higher education

- Use college students as role models--bring them back to the tribes, high school, junior high, and elementary schools to talk to students about college.

- College admissions personnel should take Indian college students with them on recruiting trips to schools to recruit Indian students.

- Parents need to become more aware/involved in higher education opportunities for their children.

- Tribes and schools need to expose children to higher education and career opportunities early.

B. Strengthen relationships:

Cooperative efforts among tribes, institutions of higher education, K-12 schools, and higher education coordinating boards are needed to effect change and improve access, retention, and graduation of our students. It's everyone's responsibility.

- Representatives of institutions of higher education should interact with tribes to meet with them and discuss ways of addressing the needs of our students, ways in which we can work together.

- Tribes need to learn more about the various institutions of higher education, determine what each program has to offer our students in terms of programs and services.

- Institutions of higher education should track Indian students, identify problem areas, do outreach to tribes, and share with tribes what is offered at the institutions.

- A better understanding of-, and relationship and input with the Higher Education Coordinating Board (HEBC) would be helpful to tribes.

C. Increase/strengthen support services/retention:

Support services are critical. Institutions need to commit to providing special services and staff to aid retention efforts for the Indian student.

- Institutions should routinely track the academic progress and graduation rates of Indian students.

- Institutions should develop comprehensive plans and programs to address retention and graduation issues.

- An institution should provide programs and places to aid in the retention of Indian college students and their academic success by providing an atmosphere for social cohesiveness and a sense of belonging.

- There needs to be more realistic academic advisement within the secondary and higher education with regard to Indian students preparing or entering higher education.

-- Encourage conferences at institutions to address student concerns, goals, and problems.

-- Part of the student's orientation and adjustment to college must include attention to basic survival skills, such as budgeting and time management.

-- Institution support services should address the Indian college students who are non-traditional--older, having families, single parents, commuters, and part-time students.

D. Financial Aid:

Lack of sufficient financial aid is a major barrier for our Indian students.

-- Institutions and tribes must seek additional funding resources and develop special financial aid packaging formulas for Indian students.

-- Institutions must recognize that many Indian students and their parents cannot make the minimum student contributions for financial aid due to high unemployment on the reservations and few opportunities for summer earnings.

-- Institutions must be sensitive to the cultural aspects of the Indian student's view of extended family, sharing, finances, and cultural differences.

-- Institutions and tribes must work together to assure that financial funding packages be available to the Indian student at registration.

E. Institutions:

Tribes must learn more about higher education institutions and their programs to assess which provide the programs, services, and staff supportive of Indian education.

-- Tribes should be familiar with an institution's:

Mission Statement.
Goals.
Description of Programs, Support Services, Staff, and Budgets.
Ethnic Studies Programs and Curricula.
Number and Percentages of Indian students Enrolled and Tribes Represented.
Mentor Programs.
Indian Student Graduation Rates.
Number and Percentages of Indian Faculty, Staff, and Administrators.

-- Tribes should attempt to:

Meet with university/college representatives to gather information on the above. Pertinent statistical data may also be gained from affirmative action reports, surveys, and annual reports published by the Chronicle of Higher Education.

Survey students to determine problems/concerns which can be addressed to enhance their educational experiences.

Review general university requirements. Doest the institution allow proficiency in an Indian language to substitute for the foreign language requirement?

Review institution's financial aid packaging formulas/award policies.

Explore non-traditional degree programs.

Attempt to decrease institutional racism and elitism.

F. Increase graduation rates and employment of Indian graduates:

-- Work with institutions to develop mentoring process

-- Get on institutions' mailing lists to receive position announcements

-- Establish cooperative education and internship programs to provide Indian students experience in tribal positions

-- Work with institutional job placement centers to assure that Indian students receive career/employment-related information

-- Solicit support of Indian alumni to enhance student success. Use the special talents of our own Indian people who can serve as role models and mentors.

Ms. Labbee added that in her fourteen years as a community college counselor one of the really major problems she continually encounters is inadequate transportation for students who live in distant rural communities. We need information on how to fund and start to provide transportation systems for our students to help increase our retention rate.

Ms. Watters noted that the Pacific Northwest is traditional with regard to the spiritual community on many reservations, but unfortunately our rural students have far greater dropout rates than urban students. Around the University of Idaho we can serve six reservations, but we cannot get very many Indian students.

Questions and Answers:

Mr. Hill asked two questions. "(1) Do you think post secondary institutions are really committed to recruiting and serving Indian students? and (2) What do you perceive as the greatest financial aid barriers?"

Ms. Watters responded to the second question with an illustration of one of her students who has financial aid from the BIA, the Tribe and a PELL grant.

Classes have started and so far this young man has only the $400 granted to him by the Tribe. Unfortunately he needs $585 to register for classes. So the University took his $400 which leaves a balance owed of $185. He still has to buy books and has no money for this or any other living expenses. Another student has only $600 which will not cover board and room. Another has two children and is working two jobs but still has inadequate funding to cover child care.

Our group was formed out of a desire to ask post secondary institutions for their commitment and at the University of Idaho we are starting to see improvement.

Dr. Charleston asked if the universities in the area have an understanding of the needs of the non-traditional Indian student and if their are financial aid formulas which could account for these differences.

Ms. Watters said "No!" In fact, one of her students was asked to move out of the dormitory for one month during the semester break.

This student had no money for alternative housing. Yet the University allows foreign students to stay in the dorms. We don't understand this kind of policy.

Dr. Charleston wondered to what extent financial aid problems were contributing to the college dropout rate.

Ms. Watters explained that the largest problem for her students is that non-Tribal portion of financial aid packages will not come until three or four weeks into the term. Therefore students cannot buy their books, so they fall behind immediately. They can't find affordable housing and if they commute they find that the transportation costs are overwhelming. Maintenance costs are very high and reservation cars just don't hold up well, even when students car pool.

Mr. Lewis indicated that many of the problems they had raised are also of concern for Zuni college students. He asked to what extent they have been able to create an awareness of Indian students' needs among financial aid officers. Had they been able to establish a network of those who see the issues.

According to Ms. Watters, Lewis and Clark State College has an Indian Education Board which advises them in these matters. The University of Idaho is considering setting up an Indian Education Board which would function in an advisory capacity.

Ms. Labbee noted that another thing that needs to be done is to get the BIA to lift its ceilings, because they are so unrealistic.

Our students often drop out near the end of the quarter due to small things like lack of gas money. Ms. Watters added that the BIA wants to get out of its trust responsibility by contracting with the tribes, but we know of several instances where responsibility has been contracted out and we now see the sons and daughters of the committee members getting funded and dropping out while other more sincere and deserving students don't get funded.

Mr. Lewis agreed that we need to get beyond political barriers in order to successfully affect change.

Yvonne Peterson, from the Chehalis Tribe and member of the faculty of the Teacher Education Program at Evergreen State College in Olympia, Washington. Ms. Peterson observed that there were several ESC alumni in this room today and that would keep her very honest.

I am not speaking on behalf of my college, but rather as a faculty member there and I will be speaking about our program and the problems and barriers we face.

Evergreen State College, with its location in Olympia, is within 30 minutes driving distance from four tribes; 90 minutes from two other tribes and slightly more from two additional tribes. Our experience is that the four closest tribes still fall into the situation where they have low numbers of high school graduates for us to recruit and retain. We tend to recruit from the four state Northwest area, Alaska and British Columbia. Most of our students are the older non-traditional students although we do have a few urban high school graduates.

We need to establish a collage recruitment base in the public schools even in early elementary schools. Yet we find that Indian students in both tribal and public schools are at odds with school administrators. It is hard for us to get our materials out and so many of our faculty take it upon themselves to do off-campus outreach.

As a public school teacher in the 1970s I worked with the Snohomish Tribe to develop a curriculum which would highlight their traditions. We created one program called IMAGE--Indians Making Assertive Gains in Education which was a challenge curriculum for 6 to 12 year olds. At ESC we have produced a program called TREATY--Treaty Rights Empower All Tribal Youth, and we have developed another program called Native American Academics for Higher Achievement, which is aimed at high achieving 2 to 7 year old Indian girls. We thought it would be easy to call the public schools and ask for their help in identifying candidates for this program. Yet when we called one public school to solicit names of Indian girls, we were told "our school does not have any Indian students who fit that category." We told the counselor that we did not believe this, and we would have to talk to the local tribal chairman. Within twenty minutes we got a list of twelve names. So it is still true that Native Americans have to be primary advocates for their own needs. Stereotypes still persist.

We have a number of other programs that we sponsor solely from our own funds or in cooperation with other regional groups, that are intended to provide cultural activities and leadership training to Indian students in this area, at the same time that they bring them onto the college campus. One which ESC is sponsoring with its own funds is called 1992 Multicultural Voice and is a program of activities for seven regional tribes leading up to a large conference in 1992.

In conclusion, I would like to note that 60% of our tribal members are less than 24 years of age and many are in grades Kindergarten through 8th. If they complete 12th grade, we would like to believe that they will retain their cultural identity and become critical thinkers in the larger community. I have a daughter who is an '86 graduate and who will testify later today. She began her schooling with 18 Indian students in her class and only three of these students graduated. I have a second daughter who will graduate in 2005. What are the odds for her peer group?

Questions and Answers:

Mr. Hill asked about the characteristics of those students who do matriculate.

Ms. Peterson said that she is teaching in the Teachers Education College and many of the Indian students she teaches are not academically prepared. She also teaches in the CORE Program and there she is dealing with students who have very low writing abilities. She observed that it is an unusual Indian student who will be tracked into gifted and talented programs.

On the contrary, most are educational survivors who often have financial obligations to support their families (which may mean that as much as 50% of their part-time earnings go home). On the one hand we have academic high achievers and on the other hand we have those who have potential, but have never really had an opportunity to succeed. At ESC we have the ability to track our students and provide support services. We know our students on a first name basis because only 20 out of 3000 students are Indian. Evergreen is really committed to better serving Indians and each of the regional Indian Nations are mentioned by name in the College strategic plan. We are now working on making this an actual program.

Mr. Lewis asked about the relationship between the Tribes she mentioned and the program.

Ms. Peterson replied that the relationship is strong. I see many here in this room today who attended and supported our Youth Leadership Program. But the important energy and passion has to come from the kids. We must also remember that out-marriage is a serious threat to our numbers and to who will ultimately qualify for Indian membership. If there are no other Indians in a college, as a parent I won't be as supportive of sending my child there.

Olicutt J. Watters, Nez Perce Tribe and undergraduate student at University of Idaho, from Lapwai, ID. I am here to talk about the barriers to Indians students in higher education. Money and financial problems are the biggest barrier that I have encountered in trying to go to college. I received financial aid from the BIA, the Tribe and a PELL grant. The BIA grant was late and after I got the money I paid for the apartment and just berely had enough money to purchase food and supplies for that semester. Transportation was another real problem. I am not attending right now for those reasons. I had to drop out last semester, but I plan to go back next fall.

Questions and Answers:

Mr. Lewis asked if dropping out had jeopardized his tribal money. Mr. Watters said no, but he would have to wait. Mr. Hill wondered if he had had any loans or work-study grants. Mr. Watters said he hadn't. Mr. Hill inquired about the extent of his unmet need. Mr. Watters said that he had gotten an apartment off campus because it was cheaper than housing on campus. However, on-campus housing would have included tickets for meals. The problem was that meals are only served between certain limited hours of the day and if you have a class during that period you miss your meals and you don't really get your money's worth.

Mr. Hill asked if Mr. Watters had a family. He said that he did not have a wife or children. He said that he was saving money so that he could buy a car in order to have transportation when he goes back to school next fall.

Mr. Lewis pointed out that what he was saying reinforced earlier testimony that there is a need for BIA and PELL grants to be coordinated so that the money comes through in a timely manner.

Dr. Floy C. Pepper, Creek Indian originally from Oklahoma, currently an American Indian Educational Consultant to Portland Public Schools in Oregon. I have been an educator for 50 years serving as a teacher in Indian schools, teacher in public schools, counselor, consultant, keynote speaker, administrator of Special Education, teacher trainer, and college professor. I am also a widely published author. I am a member of the Portland School District Indian Curriculum Advisory Committee. It is as a member and an elder of the Indian Curriculum Committee that I stand before you today.

There are approximately 900 American Indian students among the 52,000 students attending Portland Public Schools. This represents about 1 percent of the student population. In 1986, these students were not achieving and growing at a successful rate. In fact, they were losing ground in math and reading. Despite the small proportion of Indian students in the district, 14 percent of the Special Education population were American Indian students. Although there has been some improvement during the last five years, the district has been and is extremely concerned about these statistics.

As a result of this concern, Portland Public Schools in cooperation with the Indian community have formed an advisory committee of professional and grassroots people. This committee has been advising the district on the development of the American Indian Baseline Essays. Baseline Essays were brought about to correct untruths--to correct the constant distortion by the scholarly. Distortions were meant to suppress history, suppress culture, suppress group identity, and promote white supremacy. Baseline Essays answers questions such as: Where did my people begin? When and where did my people come from? What have my people contributed?

This basic source of information about American Indians will be infused into all of the seven disciplines in Portland, which are language arts, social sciences, math, music, art, and PE. This would mean, providing it is accomplished, that Indian content will be infused into the core curriculum and not be taught just as a special addition on Columbus Day or at Thanksgiving time.

We expect that this curriculum will be available to share with other districts within two years. For more information, contact:

Carol Leonard
Portland Public School District #1
501 N. Dixon
Portland, Oregon 97227

Site visitations to eight different programs in Minnesota were supported by the Multicultural/Multiethnic Education Department to enable staff and representatives from the American Indian Curriculum Committee to see and bring back to the district ideas for implementing the American Indian Curriculum Project.

Copies of Indian Treaties and the Law: An Oregon Curriculum developed by Law-Related Education were purchased and distributed by the Department of Instruction. Resource packets for Thanksgiving (booklet and articles) were distributed to all schools.

It is not possible, in the short time allotted, to give a true picture of the scope of this project. We can say that the Portland School District Administration and the parents and elders that make up the committee have something in common. They are committed to helping Indian students achieve and to helping students find answers as to why they are not achieving.

- We believe that parent involvement is an essential element in Indian educational programs. Emphasis must be given to the advantage of the superior power of the parent-child relationship by establishing a formal partnership between home and school to produce better educated Indian children. Despite the need for parent involvement in programs for Indian students, student and families are usually ignored in school programs. Reasons for lack of involvement include:

  Many Indian parents feel alienated from the regular school program:

  -- use of unfamiliar language or jargon
  -- view school as mysterious--something they cannot understand
  -- school was a painful experience for them when they went to school and they still carry those negative feelings and attitudes into today's world, with no good reason to feel otherwise
  -- Indian parents feel they have no power
  -- lines of communication are not clear
  -- Indian parents are confused and do not know where to go for help
  -- some parents feel inadequate in assisting their children with homework

- We believe that children need stable homes and families who are not dysfunctional. Time has proven that Indian students who have good support systems do achieve with greater degrees of success. Lack of stable homes include:

-- lack of parenting skills
-- child abuse

-- alcohol and/or drug abuse in the home
-- lack of a good economical base
-- mental illness involving one or more family members
-- many other reasons

- Urban Indians comprise approximately 89 percent of the Oregon Indian population, while the national average is 50 percent. Urban Indians have a sense of losing who they are and seek to hang onto their identity while attempting to adjust to a different and often frightening way of life. They encounter a physical environment, social organization, impersonal behavior, attitudes, and values that are foreign to them. Urban Indians are less likely to have social programs to assist them and have limited means of communicating with other Indians in the city.

We're not trying to take away from the reservation people at all, the Urban Indian says. But the needs are as great for Indians in the city as they are for the Indians on the reservation--perhaps greater because they are away from friends and family in what amounts to a foreign world.

There is great interest in Indian urban communities in learning about Indian ways. It is seen as a way of preserving their culture but also as the way to solve many problems that Indians face.

- It is essential that teachers and schools change and respond to the needs of Indian students in terms of

-- understanding the characteristics of Indian children in the classroom
-- Indian student learning style
-- understanding that an Indian child's culture and values influence all aspects of learning
-- cultural learning problems
-- the development of self-esteem
-- characteristics of teachers conducive to Indian students learning
-- demands of bicultural or multicultural world
-- understanding the Indian value structure
-- extended family
-- Indian concept of time
-- all Indians are NOT the same
-- the Indian family, community and tribal government
-- treating Indians with equality and mutual respect

- Teachers need specific training to be knowledgeable about:

-- contemporary Indians
-- local Indians near the school
-- the economic status of local Indians
-- the geographical and cultural areas in their state
-- the geographical and cultural areas in the United states
-- the contributions made by Indians to the world
-- the relationship of Indians, land, and Mother Earth
-- the Indian historic view of ownership of land
-- the special relationship of the U.S. government with Indians
-- the treaties between the U.S. government and the Indians
-- the impact the newcomers to this land had on Indians
-- the changes the Indians were forced to make

-- the disaster brought about by the reservation system, the allotment system, and termination
-- the prejudices and stereotypic issues which Indians face today
-- ways to combat these issues in the classroom

Questions and Answers:

Mr. Hill wondered if after 50 years of her experience Dr. Pepper felt that we were moving forward or backward. He also asked her what her one wish would be regarding Indian education.

Dr. Pepper said that in 50 years that she has been in Indian education she hasn't seen that much progress.

There was some progress years ago under John Collier and William Beatty who tried to introduce bilingual education into BIA schools. They had a real fight with white teachers who felt that this was unnecessary and also felt that Indian people were not capable of teaching. During that era we started to institute cultural education at Chemawa. But then they got rid of Collier and Beatty and we went into a period that was a "black hole." We did manage to get rid of many of the boarding schools and move education to the reservation and closer to home. Basically there is still so much to be done and I am bothered that Indian studies are not taken by all students so that they will understand the real history of this country and its Native people. So if I had one wish, it would be that we could educate all people to be Indian.

Augustine Mowatt McCaffery, member of the Commanche Tribe of Oklahoma and Assistant to the Dean, University of Washington, Graduate School, Academic Programs Office, Seattle, Washington. Ms. McCaffery is also Chair of the Task Force on Community Colleges and was recently named to the Higher Education Advisory Board for American Indians, a newly established scholarship program.

Thank you for the opportunity to provide testimony on Higher Education needs of American Indian students, particularly in the area of financial aid.

In the past session of the WA State Legislature, Representative Ken Jacobsen, Chair of the House Higher Education Committee, sponsored a bill to establish an American Indian Endowed Scholarship Program. The Legislature passed the bill and appropriated $250,000 for the Endowment. This state appropriation must be matched by an equal amount of non-state monies, which may come from tribal or federal monies or private contributions. It is anticipated that by 1992 matching non-state monies will have been contributed and sufficient interest accumulated so that scholarships can be awarded to Indian students. Students to be targeted for scholarships will include those in upper divisions and graduate students. Representative Jacobsen will be seeking additional state monies for the Endowment in the 1991 Legislative session.

The impetus for the legislation was based on recognition of Indian students' need for financial assistance. Two 1989-90 studies by the WA State Office of Financial Management and the Higher Education Coordinating Board, as well as recent national studies, indicate that availability of financial assistance is one of the most critical factors which affects minority student participation and success in higher education, particularly for American Indian students. While the cost of higher education has steadily increased during the 1980s, and federal monies have decreased, financial aid for students has also increased in the form of loans instead of grants. Findings in national studies also indicate that economically disadvantaged minority students are among the least likely to borrow money to attend college.

A comprehensive study was conducted in 1980-81 by the WA State Council for Postsecondary Education, the predecessor of the Higher Education Coordinating Board. The result was a report titled

"Postsecondary Educational Needs of Washington Indians: An Assessment." The report was developed from information provided by the State's Indian tribes, Indian education programs, educational institutions, and state and federal agencies. Some of the findings included the following:

- Economic--WA State Indians have higher unemployment rates and the lowest standards of living (below the poverty level in most cases) among the State's major ethnic groups. Opportunities for employment on most reservations are limited. In urban areas, where there may be wide range of available jobs, low skill levels continue to be a significant factor in high unemployment rates.

- Education--The educational level of American Indians is lower than that of the general population. Improvements in educational attainment for younger people have failed to keep pace with the population as a whole. In WA State the high school dropout rates consistently exceed those of all non-Indian students.

- Access--Financing for postsecondary education is provided for qualified participants by tribal and Bureau of Indian Affairs funds and institutional financial aid programs. Not only may these funds be insufficient, but more seriously, they are only partially available to members of unrecognized tribes, non-reservation residents, and students in certain occupational and professional fields. Most Indian students need substantial financial assistance to participate in postsecondary education.

Although the report is nine years old, the findings are unfortunately still applicable today. In WA state's higher education institutions, American Indians are consistently the most underrepresented group in all disciplines at the undergraduate level. At the graduate and professional level, the underrepresentation is even more severe. The number of American Indians who achieve undergraduate and graduate degrees is disproportionate relative to the State's Indian population.

I would like to share some statistics with you on graduate and professional enrollment and degrees awarded over a period of years to American Indians at the University of Washington. The University is the largest institution in the state which has consistently awarded the greatest number of Bachelor's, Master's, Doctoral, and Professional degrees to American Indians/Alaskan Natives.

Minority Graduate Student Enrollment by Ethnicity
Autumn Quarter, 1978-88

Year	Black	Native American	Asian American	Hispanic	Total	Total Other
1978	154	47	296	70	567	7,082
1988	82	41	325	82	530	7,029

Minority Professional Student Enrollment by Ethnicity in the Schools of Dentistry, Law, and Medicine
Autumn Quarter, 1978-88

Year	Black	Native American	Asian American	Hispanic	Total	Total Other
1978	22	12	54	32	120	1,399
1988	24	21	85	27	157	1,157

Master's Degrees
1978-1986

Year	Black	Native American	Asian American	Hispanic		Total	Total Other
1977-78	1,822	1,696	93.1%	126	6.9%	11	.6%
1985-86	1,820	1,689	92.8%	131	7.2%	11	.6%

Doctorate's
1978-1986

Year	Black	Native American	Asian American	Hispanic		Total	Total Other
1977-78	310	291	93.9%	19	6.1%	1	.3%
1985-86	1,820	323	93.6%	22	6.4%	0	0.0%

Professional Degrees
1978-1986

Year	Black	Native American	Asian American	Hispanic		Total	Total Other
1977-78	389	346	88.9%	43	11.1%	3	.8%
1985-86	355	331	93.2%	24	6.8%	3	.8%

What needs to be done to increase the participation and success of American Indian students in state higher education institutions:

- Develop programs in public schools designed to prepare Indian students academically for higher education

- Increase state and federal funding at undergraduate, graduate, and professional levels in the form of grants, tuition waivers, scholarships

- Target students for fundings in areas which we are most underrepresented, e.g., education, health sciences, business, engineering, etc.

Obviously there are no strong political relationships at the state level because tribes have put their energies into their relationships with the federal government, since this is where the resources have resided.

Questions and Answers:

In relation to the issue of state-tribal relations and the number of Indian students, Mr. Lewis asked if they had had a task force to get their endowment. Ms. McCaffery said that their task force was primarily people working in higher education. Mr. Lewis commended them for the strength of their state relationships. She replied that obviously many people pay no attention to bills that go through the State Legislature. There is also a communication gap between post secondary education and Indian agencies and organizations. From the state side we need to educate people on how to develop relationships with the tribes in order to overcome the mistrust and apprehension that has resulted from federal government relationships. Mr. Lewis wondered if University of Washington draws students from the whole United States. Ms. McCaffery replied that they do draw from other states. If you take away the numbers of those from out of state, the numbers from local tribes are really underrepresented.

Dr. Charleston asked if she had any statistics on the number of Indian faculty. She said that there are very few faculty members who are really Indians. Maybe seven or eight really involve themselves with Indian students (these are primarily from the Anthropology Department and from Indian Studies). More identify themselves as being Indian and they are in Social Work, Engineering and the hard sciences. However, none of these other faculty work with our Indian students.

Mr. Hill wondered about the percentage who complete their undergraduate degrees. Ms. McCaffery said she did not have that data.

Dr. Charleston asked why University of Washington hasn't had a part in Title V. Ms. McCaffery replied that part of reason is that the availability of this program has not really been brought to the attention of the University. Also there is no real institutional commitment at the graduate level, although it does exist at the undergraduate level. The University needs to increase its support services to increase the graduation rate. We do waive tuition for most Indian graduate students, but there is no concerted effort to recruit minority students in general nor specifically Indian students.

Dr. Willard Bill, Chairman of Social Studies and International Multicultural Programs at North Seattle Community College.

There are a number of issues confronting American Indian/Alaskan Native Education that I would like to bring to the attention of the American Indian Nations At Risk Task Force. I am basing my remarks on my experience in Indian education, including past experience as Washington State Director of Indian Education, Director of the University of Washington Indian Teacher Education Program, and board member of the National Indian Education Association. My views are included below.

The Johnson O'Malley Act (JOM) of 1934 has been seriously eroded from lack of funding. Throughout the 1980s national funding for JOM was in difficulty at the national level and several times was in jeopardy of being eliminated. The inconsistency in funding has resulted in inefficient planning by tribes and state departments that are administering the funds. It has also had a minimal effect on academic performance of Indian students because of the scarcity of resources to implement proper support in the classroom. There needs to be enough supplemental JOM funds to administer a treatment that will have an effect on school life of Indian youth. The problem is made more difficult in situations such as the State of Washington where the Indian Education Office is required to utilize JOM funds to pay for some portion of the administration of the Indian Education Office. This is estimated to be in the neighborhood of 60 percent, which hinders the office in allocating JOM funds to individual school districts and tribes.

Title V of the 1972 Indian Education Act has had a beneficial impact on Indian students throughout the United States. I would recommend: (a) Discontinue the administrative costs associated with counting the Indian students. Students have been counted for a number of years dating back to the 1970s, and it would seem reasonable that districts could be trusted to turn in a count providing some leeway for statistical error that would follow their history of counting eligible Title 5 students. Currently, programs are spending an undue and academically unproductive amount of time counting their students, and I believe this should be eliminated. (b) Continue provision for local programs to provide for both academic assistance and American Indian/Alaskan Native culture. (c) Publish a journal with the success stories of the Office of Indian Education so that effective practices can be replicated. (d) Increase funding of Title 5 to provide for adequate assistance for Indian students because of the decline in real dollars of the program throughout the 1980s; (e) Institute affirmative action as it relates to American Indians within the Office of Indian Education.

There is a need to provide for teacher eduction. School districts are requesting American Indian teachers and the teacher education institutions have lost the momentum that they had during the 1970s for educating and certifying Indian teachers. There is a shortage at the present time, and we will need to activate some programs similar to the Teachers Corps and Educational Professional Development Act to provide resources to prepare teachers to work in public and tribal schools with American Indian students. Washington State is among others requiring more of future teachers such as the masters degree. Indian students will need more resources if they are going to pursue teacher education, which takes from five to six years to complete. Indian teachers are needed in math, science, social science, and drug education to work with students in K-12 programs to really make a difference. Additional resources are needed to implement such programs in higher education.

North Seattle Community College has been a leader in developing learning communities for community college students. NSCC has developed a process that creates a faculty team to work with 60 to 80 students for a quarter at a time. Students attend the same lectures, read the same material, and form support groups within the coordinated studies program. This concept has great positive implications for student achievement and retention. Students tend to remain together throughout the quarter, and few drop from the program, and they have reinforcement for working together on their academic challenges. This concept should be funded for utilization at Indian controlled community colleges and is worthy of introducing at four-year colleges and universities. The Evergreen State College Center for the Improvement of Undergraduate Education is also another valuable resource for implementing the concept.

Dr. Bill presented testimony on behalf of **Dr. Joe Coburn**, Director of Research and Development Programs for Indian Education at the Northwest Regional Educational Laboratory. Dr. Coburn had to attend a funeral and was unable to come up to Seattle.

The Northwest Regional Educational Laboratory (NWREL) is funded by the Office of Education and Joe Coburn as administrator of the Indian Education Program, and his assistant Kugie Louis, serve a region that includes Oregon, Washington, Idaho, Montana, and Alaska. Their program has a Policy Advisory

Board that draws from all of the states served and they meet three or four times each year to advise the program regarding the focus of their work and delivery of needed research. In the 1970s NWREL worked heavily on curriculum development and produced a widely respected and used Indian Reading Series. This series represents the oral traditions of 18 Northwest tribes and contains teacher's manuals, activity cards and more than 60 booklets written at six reading levels. It has been out of print from GPO for several years but will soon be republished by a private Spokane-based company.

NWREL's current work has focused on conducting research on effective practices in Indian education, publishing documents and providing school staff training in the areas of curriculum, administration and teaching.

Joe Coburn sent several NWREL monographs for submission to the Task Force. One is entitled "Teachers Do Make a Difference." It reports the results of a survey of successful Indian high school students to determine the most influential factors in their K-12 school experience. Based on the responses of more than 300 1987 graduates from over 80 public high schools in Idaho, Montana and Oregon, NWREL found that the most influential factors, as reported by 77 percent of respondents, were teachers. Students characterized influential teachers as respectful, caring, positive, concerned, responsive to requests for advice, expectant of high student achievement, and complimentary about good student work. "Easy" teachers who were lenient about rules were the least likely to influence students in positive ways. Students also expressed a desire to have teachers with talent and sensitivity, who do not view students as stereotypes. These results call attention to the importance of teacher training which enables teachers to work with Indian students in positive interactions that are very powerful contributors to their success.

Other factors which influenced students success, in rank order, included: (2) participation in sports, (3) participation in other extracurricular activities, (4) the individual attention of administrators and counselors, (5) the challenges and accomplishments of schools, (6) interesting classes, (7) the opportunity to be with friends, and (8) the honor of graduating.

The second NWREL monograph is entitled "Reducing Teacher Turnover in Indian Schools." This study found five factors that influence teacher turnover rates: school size, teacher salaries, tenure of current staff, rapport Indian parents, and proximity to the reservation. According to principals, schools with low teacher turnover are characterized as "good schools with small classes, opportunities for professional growth, good working conditions, high teacher morale, and job satisfaction."

This monograph is submitted for the record along with three other effective practices documents which have proven popular and helpful among Indian educators in the region. They include a curriculum monograph, an administrator monograph and a teacher monograph. In fact, many people here today participated in the research that produced these documents.

One of NWREL's main messages in its work with teachers is to "stop doing things that aren't working and try other strategies that will work. Over the past three years NWREL has worked collaboratively with a number of other regional groups to present an annual six day Institute of Excellence in American Indian Education which is held at Gonzaga University in Spokane, Washington. These Institutes are provided at very low cost to participants and present a balance of materials, covering theoretical frameworks in the morning sessions and practical applications in the afternoon. NWREL conducts follow-up research on the impact of these Institutes and finds that almost everyone who has been involved has found them to be very valuable.

Questions and Answers:

Mr. Hill asked about the rates of teacher turnover in Indian Education. Dr. Bill responded that typically non-Indian teachers move away to go back to graduate school or to marry and so forth. We have to realize that training in Indian education is an "inservice" process rather than "preservice," so turnover is very disruptive. Mr. Hill asked if he would then recommend working with teachers to improve the quality of education K through 12. Dr. Bill said that would be step number one. We now feel that we need teams to represent teachers, teachers' aides, parents, students and administrators to attend our institutes. Because often teachers return to find inadequate administrative support. Mr. Hill asked what subject areas were addressed in the Institutes. Dr. Bill said that they cover Reading, Language Arts, History and Creativity.

Mr. Lewis wondered if teachers were working primarily with Indian students. Dr. Bill said they were. He added that one school had sent its entire faculty.

Ms. Sally Johns, member of the Squaxin Island Tribe and Education Coordinator, Planner and Grant Writer for the Squaxin Island Tribe, Shelton, Washington. I work with our Indian students--ages three through college graduate--and I realize the limited scope of my own testimony, so I am glad to hear other people's testimony because we have some of these same problems as well as those I will discuss.

The Squaxin Island Tribe, like most of the tribes in the State of Washington, is small and rural in nature; it does not have a firm economic base and does not have a BIA Indian school system. The nearest Indian school is approximately 35 miles away, and we do have some half-dozen students enrolled there.

Our tribe, with minimal federal funding through a BIA Indian Child Welfare Grant ($5,000) and a JOM funding level of $1,800, operates an extremely successful part-time preschool program. Thirty percent of the funding to operate this program comes from tribal funds derived from such volunteer activities as the sale of fireworks. We do not intend to decrease our contribution; in fact we plan to increase the tribal expenditures for education, but we do need additional dollars from the government.

Logically and equitably, Squaxin Island youngsters should have the same opportunities for education as Indian children in larger tribes with full Indian School programs. The need for education programs especially at the preschool/Head Start level should not be funded on a per capita formula; the costs associated with operating the program are comparable regardless of the size of the tribe it serves. This opportunity to operate such programs should come from expanded regular funding sources rather than from grants or funds that cannot be predicted from year to year.

I don't believe you need to be told of the low education levels in our tribe, or what a tremendous asset to the education of the individual the preschool has been. In our small tribal schoolroom, we have some 15 students who make amazing progress by participating the three hours per day, three days per week that we can currently afford to run our school. Our teacher is paid too low a salary, has little or no paid preparation time, and often buys the school supplies for the class out of her own pay.

Like many poor communities, the typical preschool/Head Start student is from an environment of poorly educated guardians, who cannot really help them even if they wanted to, their own experiences with the educational bureaucracy having produced nothing but frustration or those who have little or no drive to see their children get any education. These homes are typically bookless as well.

We will start this year to feed the children a wholesome meal, which may be the only good meal they will get. We would like to give them two meals. Beyond preschool, there is some light at the end of the tunnel in that the current Shelton School District administration shows interest and creativeness in assisting Indian children in succeeding educationally. The district has accessed the services of a PASS Program that is administered through the Migrant Workers Coordinator. The PASS Program allows regularly enrolled high school students, who would be unable to attend regularly scheduled classes due to the nature of their parents' work, to "make up" a broad range of classes on their own time. There are certain restrictions as to the number of classes that may be taken at any one time, but they do allow the students to make up classes they have missed or do the classwork for those classes that will occur during times they know in advance they will miss. The Migrant Workers Program Coordinator has designated the fishing and clamming activities of tribal members as migrant activities, which enables tribal youth to access the PASS Program and continue their high school education. The local alternative school, CHOICE, has incorporated a half-day daycare for students in attendance there. Our next goals will be the establishment of a daycare service, either at the high school, at the tribe, or at the home of a state-licensed daycare provider, for those students who wish to attend the regular high school. The staff at the high school and the new leadership of the district have promised and, to date, honored their promise of improved communication, increased opportunity for tribal participation, and the extra effort to successfully transition students from the alternative school back into the mainstream high school on diploma tract. Schools such as those in Shelton should be rewarded for these efforts and encouraged to expand them with additional federal funding.

Indian nations and tribes across the United States recognize that development of their natural resources is the key to breaking the cycle of dependency that has been nurtured from the time the first treaty was signed. For some nations this means the "harvest" of their mineral resources, for some--their oil resources, for others, like the tribes of the Puget Sound region--the harvest of their fisheries resources. For all of us it means the investment of time, energy, caring, and money into our most precious resource--our children.

Questions and Answers:

Mr. Hill wondered how large the Squaxin Tribe is. Ms. Johns indicated that there are 1300 members of the Tribe and 400 of those are students. I am 47 years old and it took me 16 years to get my BA. I have had my degree for two years now. We find many of our people are going back to school at an older age. We recognize the critical state of our community's educational status. Our children seem to stay in school through the fifth grade, but we are having a hard time keeping them in through sixth grade. So we are interested in what is happening in our grade schools. The schools are 7 to 10 miles off the reservation. We are only 1 percent of the Shelton School District student population and we have no members on the school board.

Mr. Lewis asked if they had seen any improvement. Ms. Johns said that they have and that during last year, two of their students returned to school. Mr. Lewis then asked her to talk more about entitlement versus current funding arrangements. She said that it would allow them to plan from year to year and to establish continuity in their services. If we can guarantee that services we have this year will be around next year we will see more success. We would like to expand to a parent outreach and support program which would empower our parents to become advocates for their own kids.

Dr. Charleston asked if Shelton receives Impact Aid under PL 874. Ms. Johns said yes...We go round and round on this. In the past the district has felt that this is LEA money and they will use it as they see fit. We have tried over the years to impact how it is spent, but we have had no success. Dr. Charleston asked if the district provides for tribal participation. She said that a letter goes out requesting input from the Tribal Council. The LEA then makes its decision regardless of the Council's input and feels they have met their obligation.

Mr. Lewis noted that the Zuni have had to go to court in New Mexico to assure that the Tribe has meaningful input into planing for expenditure of PL 874 funds. He suggested that the Squaxin Tribe may have to do the same. Ms. Johns replied that their Tribe is so small that they need to have the resources to go to conferences and become involved in concerted efforts with other Tribes. With JOM funding we are supposed to go to two conferences per year, but we don't have money to go so I have never been able to go and there are many other examples of this.

Break for Lunch

Afternoon Session - Continued

Carol DittBenner, Apache, Program Manager of Title V Indian Education for Puget Sound Educational Service District, Seattle, Washington.

I have a staff of five and we serve eight local school districts in King and Pierce Counties. Our program provides services to 723 Native students.

The types of services we provide include individual student advising (regarding future goals and social skills), classroom cultural presentations and cultural enrichment, tutoring in basic skills, and provision of resources to teachers and school administrators. Five of the eight school districts are located in rural farming areas, thus presenting students attending those schools with limited resources for completing high school and especially for alternatives like adult education, community college and vocational education. Our specialists strive to seek out alternatives for those students who wish to complete their high school or further their education outside of the regular school setting.

We have an increasing need for additional dollars in order to hire qualified professional staff to serve as counselors, teachers, social workers, and nurses.

Out of 70 Native American seniors, 56 graduated from high school and 3 graduated from alternative schools (e.g., correspondence courses and night school), the remaining 11 either dropped out or moved out of the area. Of those who graduated: 35 are college bound, 4 will enter vocational programs, 9 will have jobs, 4 are entering the military, 2 became mothers and 2 married.

We see an increased need for role models in our public schools. Attached is the affirmative action chart from just one school district, the largest in our ESD. At the elementary level we have 161 Native American students and at the secondary level we have 96 (in both cases almost evenly divided between boys and girls. Out of 1092 staff in the district only 10 are Indian and half of those are non-professional staff (drivers, custodians, office personnel). We have one certified Indian administrator, one Indian elementary school principal, one secondary assistant principal and two elementary school teachers. As you can see, at the secondary level, there are no Native American classroom teachers or special education teachers. Many of our students are enrolled in these classrooms. Other staff to whom our students look for help are counselors, social workers, nurses and the learning resource staff. Once again none of these are Indian.

Funding to support the educational goals of our talented students is neglected. Our students today are our leaders for tomorrow. They therefore deserve the best education we can provide. With your cooperation and our resources and dedication we can give them the best today.

Bonnie Johnnes, Regional Indian Education Specialist for Puget Sound ESD. As you can see, I am white and as a Regional Specialist I serve two local school districts which include a total of fourteen schools spread out over a forty mile area. In Sumner there are 125 Native American students out of a total of 5000 and in White River there are 125 Native American students out of a total of 3000. I deliver services, provide Native education, and try to serve all of these Native youth which means that I travel a lot. I actually focus my work on the five secondary schools in these districts at the same time that I am on-call with the elementary schools.

As I see it, dropping out is a big problem. Students say that their teachers don't care. Our Indian high school students get into a cycle where they need money and are chasing after dollars after school and it starts to interfere with their school work. When they become ineffective at school, they no longer want to come to school. So money wins and school loses.

I also see a lack of basic skills. The library is a foreign place where sophomores don't know how to use the card catalogue and even graduating seniors cannot find things in the Reader's Guide to Periodical Literature. Many of our students also do not know how to put a basic sentence together. I try to tell them that school is really easy and that someone isn't telling them how easy it really is.

But there definitely is alienation and institutional racism which our students must cope with. The media, the newspapers only report on crises--the negative things that happen--which creates an undercurrent of negativism in the community regarding Indian people. No one talks about this, but it is very present.

In Puget Sound all teachers need a strong background in Indian history and in Treaty Rights. The curriculum is there, but it is never used, even when we deliver it to the teachers.

Another problem is lack of career planning and low expectations among our students. I counseled one young man who wanted to go to Stanford University. His counselor had told him that his chance of getting accepted was very remote and left it at that. We contacted Stanford and they helped him work out a program that would prepare him for admissions and he was ultimately accepted. When I commented to the counselor "Isn't it wonderful that he is going to Stanford?" he just grumbled that this student wasn't "our best student" and that he only got in because he is Indian.

I would recommend that Indian Education Grants be streamlined. Not enough money is available for urban Indians. There are too many ways that Indians get disqualified from the counts--if they are adopted by non-Indian families; if they are in a matrilineal tribe and they are Indian because of their father; if they are disassociated from their tribe. Also, we need additional funding to address health and transportation problems.

Ms. DittBenner added that she would like to see a policy that all prospective new teachers have at least one course in Indian education. I am still asked by people if I live in a tipi!!

Questions and Answers:

Mr. Hill asked Ms. Johnnes if in working for two school districts, she also worked for two different parent committees. She indicated that for purposes of the Title V grant, the districts are consolidated and the ESD is considered to be the LEA.

Mr. Lewis asked how she did an effective job when she works across so many schools. Ms. Johnnes said that first of all she targets those schools with the highest Indian population, and secondly, she hopes that the elementary students get support through other programs. She carries a pager so she can be contacted if she is needed when she is out in the field or on the road. She runs an after school tutorial support program and two other support programs including Life Quest which is for high school girls. Ms. DittBenner had indicated that the other specialists on her staff have similar problems and that as Project Manager she also personally visits all the districts.

Mr. Lewis wondered about the level of LEA commitment of funds to Indian education. Ms. DittBenner answered that the ESD contributes no funds. In fact, we pay fees for night school for our students. We have two districts that receive small JOM grants, but this is minimal. The local Kiwanis will pay for some classes for our students so we do have a few other resources. Except for the Fife District, we don't find working relationships between the tribes and the LEAs. The Muckleshoot in Issaquah to try to tap into tribal resources. Ms. Johnnes indicated that she would like to have parent committee review of Indian student suspensions this next year and she wishes that the schools were situated closer to the reservation to make this easier.

James P. C. Egawa, Coordinator of the Indian Education Program for Tacoma Public Schools, Tacoma, Washington.

Mr. Chairman, ladies and gentlemen of the Indian Nations At Risk Task Force, it is an honor and a privilege for me to participate in these historic hearings. Almost 20 years have passed since the birth of the Indian Education Act. To my knowledge, this is the first time in history that we as Indian educators, parents, and students from all over the nation have been able to come together to share our information and to help provide direction in the development of strategies for the future education of our children.

My name is Jim Egawa. I am a member of the Lummi Tribe and have worked in the field of Indian education for the past 17 years. I have worked at the community college level as well as the public schools. For the past 15 years I have been employed as the Coordinator of Indian Education in the Tacoma Public School District and have had the opportunity to serve on a number of educational committees. Tacoma is one of the top three school districts in the state that has an average enrollment of 1,000 or more Indian students each year in grades K through 12.

Much has happened over the past 18 years through the efforts of our Indian Education Programs in the State of Washington. We as Indian educators have seen for many families the first generation of Indian high school and college graduates; have seen the dropout rate of Indian students go from 99 percent in the 1960s and 1970s to 25 percent in the 1980s; have seen Indian students stay in school long enough to be tested so that their academic test scores could be compared with their non-Indian classmates; have seen the average yearly high school Indian graduation in Tacoma schools go from one or two students in the 1960s and 1970s to 35 to 40 in the 1980s; have seen Indian students participate and excel in extracurricular school activities; have seen Indian students take leadership roles in both the Indian and non-Indian activities and programs; have seen Indian students research, practice, and live their own Indian culture; have seen Indian students being able to go to school with shoes, coats, and school supplies; have seen Indian students reading curriculum materials developed and written by Indian people; have seen Indian parents and cultural people involved in the educational system; have seen Indian paraprofessionals complete degrees and become certificated teachers and counselors; have seen 1,200 to 1,300 Indian youth come together annually (Youth Conferences) to discuss their concerns; have seen non-Indian educators become effective and important to our young Indian students; have seen parents and educators cry with joy at graduation time. The list goes on and on. We can say with pride we have been very successful with the seed monies for the past 18 years. I say seed monies because that's what it has been. To illustrate this point, our district has a budget of $160 million this year. Compare that to our national Indian Education Act budget for 1990-91. Let it be known that we are ready for more funding and that we are capable of handling the funds.

Everything that I have seen and stated has been the direct result of establishing program goals and objectives and the commitment of Indian educators, parents, students, tribes, and effective non-Indian teachers and administrators. I recommend that each of you take the time to review the annual reports that have been submitted to the Office of Indian Education. These reports contain all the data and information you need.

So what do we do now? Of course we would like to have it all and request more money, although times tell us different. We know that what lies ahead is change. We are forced to sharpen our focus, redirect our dollars, and continue to combat poverty and its side effects that have crippled our people. This task becomes more difficult each year as our dollars become fewer and we are forced to make cuts in services and people.

As an individual Indian educator, there are many things I could recommend that should happen. I am sure that when you finish these hearings you will hear them all from other programs. I would like to focus on two issues. First, as the nation moves towards education reform, it appears to me that we are being left out. Think about it when you listen to the keynote speakers at educational conferences and read educational journals. They always talk about the issues of the minority in education. They talk about the needs of the Hispanics, the Blacks, and the Asians. Indian concerns are never mentioned. It appears that they do not know our needs or maybe they just don't care. Sometimes I think it's our fault. We need to become involved in this national education reform. Our concerns must be presented to other top level educators outside our own circle. We must enter the arena of education and become pro-active rather than reactive.

Second, studies reflect that a teacher shortage of tragic proportions is threatening our schools. By the year 2000, studies indicate that minority students will make up about one-third of this nation's school population. School districts are passing policies to ensure that they hire minority teachers. Our concern is that we do not have a pool of Indian teachers to fill these future positions, nor do we have Indian students entering universities to major in education. Therefore, my second recommendation is that we establish Indian teacher education programs. We know that a positive Indian role model is very important to both the Indian and non-Indian students. It is our chance to become a part of the educational mainstream system which will create change for our children.

You have a difficult assignment ahead of you and a very important one. Use your wisdom and the wisdom of others to make the best recommendations possible. Chief Seattle once stated, "This is a bad time for my people and our way of life, we will be swept away with the outgoing tide, never to return." This has not happened. Our young people are coming in with the tide, riding high on the crest of each new wave.

In sum, I truly feel that our programs have been successful, but often it is a money issue and we are being cut to the bone. From $250,000 in the early 1960s to $100,000 this year. This funds two staff and 90% of the funding is in salaries, so there is very little left for programs. At the same time, I believe that education is our salvation.

Let me close with a sense of Indian humor. Let our theme for the 1990s be "injunuity." Thank you for your time.

Questions and Answers:

Mr. Hill asked Mr. Egawa to speak to the parental involvement issue. Mr. Egawa indicated that parent involvement is a difficult area. We look at the numbers and wish we had 40 to 50 parents, but actually we have been most successful when we have had a very dedicated 10 to 15 people. Unfortunately, it is hard to get dedicated people to keep coming in when there is no money for them to make decisions about. We used to get $60,000 from the LEA and now this has been cut back to $40,000, and this is being held-up until our enrollment data is in order to justify our hiring a parent liaison for schools with high numbers of Indian students.

Sal Sahme, member of the Confederated Tribes of Warm Springs in Oregon. I want to share with you a couple of documents our Tribes have produced with the local schools district of Jefferson County. One is an Intergovernmental Memo of Understanding (MOU) between the Tribes, the BIA and the Jefferson County School District regarding education of Indian students and the other is a Concept Paper entitled Setting a New Course to Guide Indian Education which was originally developed during the Reagan Administration and recently revised for presentation to this Task Force.

We recently reviewed our MOU with the Oregon State Department of Education and an addendum was added to draw them in as a fourth party to the document. The purpose of this review and addendum was to enlist the DOE in helping us evaluate and assess our programs that are using this document as a guide to improving education. We bring these documents to the Task Force because we are always happy to share what has worked for us.

The purpose of our MOU is to define and establish a system of policies and procedures to ensure effective inter-governmental consultation, planning and delivery of service for Tribal students. Inherent in the acceptance of this document is a solemn pledge to adhere to the agreements herein contained. The expected outcome of these agreements will be the advancement of Tribal student performance to a level comparable with all students in the District.

The goal of this document is to promote clear understanding of the roles, interests and expectations of each agency for the education of Tribal students. This goal is to be attained by joint consultation and planning in the areas of (1) equal educational opportunity, (2) instructional services and curriculum, (3) support services, (4) equipment, buildings and transportation, and (5) governance and administration. Progress is being measured by the consistency of objectives and results of each agency's long range and management plans, which are evaluated annually.

Although this document is a statement of mutual policy and interest, it is not intended to have the legally binding effect of a contract, but the signing parties also fully expect and agree that each entity shall voluntarily follow both the letter and the intent of this Joint Statement as far as reasonably possible, and to the extent consistent with applicable state, Tribal and federal constitutions, laws, treaties and rules. It is not intended to either enlarge or diminish the legal obligations of the parties as they existed prior to the execution of this Joint Statement, but it is intended to set forth in a concise and coherent way in a single document, the goals, policies and obligations of the parties.

The concept paper suggests that Indian Tribes and communities take the initiative to develop a process to address long-range policy and program planning for Indian education. It proposes that the established regional education laboratories in the United States provide coordination for this effort in order to have a neutral forum for tribal-federal deliberations and to capitalize on the laboratories' collective expertise in designing and operating model education services and systems.

> Comprehensive Indian Education Standards Must Be Set. Planning that now takes place in Indian education is basically short-termed and disjointed. By and large, Indian education services operate on annual budget cycles and under one-year program constraints. Indian education programs are often required to get by on tentative, short-term allocations. If they limit their programs, they may have large surpluses at the end of the year. If they do not, they may have large assessments which must be repaid in future years. Obviously, this practical dilemma effectively precludes long-range planning. There is neither much opportunity nor much incentive to look beyond the next year.
>
> If Indian education is ever to break out of the short-term cycles that plague its progress, Indian tribes and communities must take the initiative to decide the direction Indian education should take and to define how all the available resources can be tied together most effectively. To achieve this objective, Indian tribes and communities must join together to establish a new forum in which their individual goals and needs can be discussed and out of which general objectives can be formulated. Whatever process is used, it should encourage constructive dialogue among all Indian education interests, and it should emphasize pragmatic recommendations that can provide the direction needed for tribal, federal, state, and local Indian education services. Among the critical issues which need attention are the following:
>
> - The draft BIA standards for Indian education and their relation to long-range quality programs
> - The role of BIA off-reservation boarding schools in furnishing quality Indian education programs
> - The role of state governments and public school districts in Indian education
> - The role of tribal governments and the federal government in Indian education

- Innovative education programs that could be successfully adapted to the present systems which support Indian education.

In developing common strategies to address these issues, Indian tribes and communities will also demonstrate that their diverse interests can be reconciled towards constructive, long-term objectives for Indian education. Ultimately, the success of this effort will depend on the participation and support it receives from a broad cross-section of Indian education interests and on the quality of the products it can put forth.

To tie these needs for a policy framework and program standards in Indian education together, the Confederated Tribes of the Warm Springs Reservation of Oregon calls on other tribes and Indian communities to join us in establishing a new course for Indian education. We are convinced that our collective efforts can provide the long-range direction which has been lacking in Indian education for too long. As a starting point for discussion, we propose the following outline for action:

- Interested tribes and other Indian communities would initiate a request that the directors of the seven regional education laboratories through the United States serve as a coordinating council between federal Indian education agencies and Indian tribes or communities.

- If they agreed to so serve, the directors would develop a proposed work plan to carry out their tasks. This work plan would be referred back to the participating tribal and Indian education organizations for their review and endorsement.

- The coordinating council would be responsible for identifying the present direction in federal Indian education services through consultation with the Bureau of Indian Affairs and the Department of Education.

- The coordinating council would communicate these findings to Indian tribes and communities through a series of regional seminars and would solicit suggestions about ways Indian people believe the present direction could be modified to provide improved Indian education in future years.

- These tribal and community perspectives would be reported back to the BIA and the Department of Education for their review and analysis.

- A national convocation on Indian education would be sponsored by the coordinating council to allow for discussion of the direction in Indian education desired by Indian people and the ability of the federal government to support this direction.

- The coordinating council would publish these proceedings and identify those issues resolved, those not resolved, and those requiring further consideration.

- The BIA and the Department of Education would develop annual plans responding to the needs and concerns they agree to address, and they would provide periodic reports of their progress in these areas.

We believe this approach will provide needed objectivity and educational expertise in developing long-range Indian education policies and plans. We also believe that it will provide a vehicle, which Indian tribes and the federal government can support, to begin a constructive dialogue concerning or regarding their respective Indian education interests.

An example of how this might work is the Inter-Tribal Timber Council which has had success in dealing with the federal government in setting a national agenda, establishing priorities, and lobbying Congress.

As a final note, as we understand them, our concepts meet at least two objectives of the Bush Administration's planned White House Conference on Indian education.

Questions and Answers:

Mr. Hill expressed his appreciation for Mr. Sahme's sharing of the two documents. He then asked what kinds of schools serve the students of Warm Springs. Mr. Sahme indicated that there is a K-5 school on the reservation and that 6th through 12th graders are bussed to a public school about 15 miles off the reservation. Also a number of kids are sent away to the Chemawa Boarding School. Mr. Hill then asked about the success rate of Warm Springs' students and Mr. Sahme said that they have an extremely high drop out rate. In fact, we have established an Inter-Tribal Task Force on Indian Education to focus on the drop out situation and other issues. Our students constitute one third of the district enrollment, yet we contribute 60% of the gross LEA operational revenue.

Dr. Charleston wondered what the Tribal involvement was on their local school board. Mr. Sahme said that there is one Indian member out of five. We hope to have higher representation. Our community is always very supportive of bond issues. Our minority student population when combined with Hispanics and other minority groups is now the majority population of the district, so we see hope for greater influence.

Mr. Hill asked if Mr. Sahme saw any potential for broader use of their MOU. He said that they had had expressions of interest from other Tribes including the Umatilla in northeastern Oregon and the Klamath in the southern part of the state. We feel it is a good framework for establishing roles and responsibilities and it is a good faith document which will enable the Tribes to work with other governments.

Julia Davis, member and Educational Liaison for the Nez Perce Tribe of Lapwai Idaho. On behalf of the Nez Perce Tribe Indian Education Committee, organizations, concerned parents, and the educational institutions that are serving Native American children, we hereby submit our testimony regarding educational concerns. We will address these issues as they relate to our reservation and also to other tribes that reside within our reservation boundaries. The Nez Perce Tribe wishes to thank the Indian Nations At Risk Task Force for coming to the Northwest to receive testimony.

Assessing the barriers to greater achievement of Indian students in formal educational pursuits requires an examination of the collective historical process endured by tribal populations throughout the era of colonization. The loss of land, language, social structures, economic patterns, and cultural identity resulting from practices of the dominant society upon the Nez Perce people has resulted in victimized social and educational structures within the tribe. The results, evidenced in the low educational achievements of our children, are the effects of oppression, assimilation, and acculturation.

Addressing these barriers requires a commitment to the humanization of Native people. It is essential to recognize our values, philosophies, and competencies as equal partners in the development of educational goals, curriculum, and to provide for meaningful participation in dialogue that defines what education means to the tribal communities.

Based upon the historical relationship and the current dehumanization process which impacts the Nez Perce people, the barriers to academic achievement for our children are as follows:

Academic Barriers

1. Funding levels are inadequate to meet the unique and specialized needs of the Native American and Alaska Native education from K-12 and higher education. The proposed reduction of funding

will affect program quality and services pertaining to reaching the educational needs of Indian population.

2. The proposed change by the Department of the Interior Central Office to eliminate the Northern Idaho Indian Education Department from the Northern Idaho Agency would not only affect the Nez Perce Tribe but also its neighboring tribes which are in their service unit. The proposed change would move the Agency to the Portland area, which would create a hardship for students seeking financial and/or technical assistance that is local and currently readily available.

3. All BIA personnel, nationally and locally, should be required to receive tribal community recommendations and become the advocates for the communities served as mandated.

4. The JOM funds should be funneled directly from the federal level rather than through the state, for financial and technical assistance, in order to provide direct services to meet the unique educational, social, and cultural needs of the Indian students being served.

5. Educational institutions are not always sensitive to the needs of their Indian population, nor do they respect the responsibilities of the Indian Education Parent Committee when they usurp their rights and responsibilities as outlined in the Indian Education Programs regulations.

6. The trust responsibilities of the BIA are to maintain and support adequate funding levels for the JOM programs that have been instrumental in meeting the supplemental services for Indian students. To deny these much-needed funds would be robbing future generations of equal opportunity for success and participation while maintaining the richness of their cultural heritage.

7. An educational study was done on "standardized testing" at the Lapwai school district grades 2 through 12. The test scores were divided between the male and female; and Indian and non-Indian students. Results revealed that Indian males and females scored below the non-Indian students. Gaps were identified to show that female Indian students scored 14 percent below non-Indian female students, and male Indian students scored 20 percent below non-Indian male students. The results of this educational study have shown the Nez Perce people the importance of bridging the gap toward educational quality and using this as a measuring instrument for the community.

Indian Education Recommendations

1. There should be more recognition of the significance of culture, history, and language of the Nez Perce and greater effort to incorporate culture, history, and language into the formal education system. There should be an institutional financial commitment towards this effort.

2. Allow greater participation of Indian parents in the planning and development of curriculum for the educational programs K - 12 that affirms the Indian parents as equal partners in the education of their children.

3. There should be greater sensitivity developed among the teaching staff and administration on the history, culture, and language of the local tribes and communities where they are located.

4. Greater incorporation of right brain/left brain educational conceptual curriculum. It has been documented that a higher number of Indian populations are right-brained, whereas the dominant culture is left-brain oriented. Right-brain dominance persons are more visual and auditory (experiential learning), while left-brain persons are more linear (verbal). This may result in difficulties of the learning process of Indian students because most curriculum is based on linear

thinking. By demonstrating that there are different learning styles increases the learning abilities of Indian students and increases their self-esteem.

5. There should be greater emphasis on participatory learning, which may encourage greater learning and retention of desired skills, and less emphasis on systematic lecturing.

6. To support the exploration of the feasibility of establishing an independent Board of Indian Education that would assume responsibility for all existing federal programs relating to the education of Indians.

7. Teaching and administrative personnel should be required to take educational courses that would enhance their relationship with the Indian community which they are to serve. Such courses should be offered at local colleges or universities for academic credit.

8. Indian education through the JOM should be allowed to function during the regular school day, as there are still educational institutions which require these classes to take place outside the regular day to meet children's particular needs.

9. There should be a greater effort in addressing the alcohol abuse in the community, which directly affects the children in their ability to perform in the classroom. This is in response to the National Indian Education Association Conference held in Juneau, Alaska, Resolution 89-06.

Finally, we do support the White House Conference

Bill Picard, also Nez Perce and a member of the Nez Perce Tribal Council and the Nez Perce Committee on Indian Education. The biggest problem for our high school graduates is financial aid for college. When they arrive on campus, the only money available for them is the tribal grant. These students then have to take out loans, so when the PELL grant and the BIA money arrives, they have to pay back their loans with interest.

Also, as previously mentioned, the Portland office of the BIA is trying to close down our Northern Idaho Indian Education Department. The first time they attempted to do this, we stopped the effort with a court injunction. Now they are trying again. This office provides services to five tribes. Our people know the staff in the NIIED office and can call them up and talk with them. The prospect of having to go to Portland to get financial aid is perceived as a tremendous barrier. Our students need to be supported and they need to be pushed to go on to college. They get tired of filling out papers and just quit.

We had an undefeated basketball team last year and only 5 out of 30 players went on to college. Even these kids had to fight for their own scholarships.

We believe that the BIA is pushing to have Tribes establish their own education departments in order to get out of their trust relationship. If you don't want to contract, which the Nez Perce do not want to do, they threaten to cut off your funding. We think it is essential to look at the long-term picture. If we don't fund Indian education now, ten years from now all these kids will be on welfare with children who need support. If the Tribes would stop honoring treaties like the government does, we could all have our land back! The treaties did not say "we will fund education if there is money available, or if we don't spend it on something else."

My one wish would be to make Indians the majority and put the shoe on the other foot.

Questions and Answers:

Mr. Hill asked how their independent Board of Education works. Ms. Davis said that there is not a good relationship between the LEA and the JOM Parent Advisory Committee. We were a token committee and they didn't really acknowledge our concerns. We have contacted the Indian Education Resource Center at Gonzaga for assistance with this.

Mr. Lewis noted that the BIA is holding hearings on their system, but with public systems there is no way to get heard, so Tribal Councils need to work with LEAs to strengthen their voice, in a parallel effort to the work of this Task Force.

Dr. Charleston asked if the problem of having input was just with the public schools. Mr. Picard replied that it was also with the BIA regarding contracting and higher education scholarships. They say "thank you for your comments, but we're going to do it this way." Dr. Charleston asked about the level of influence regarding Impact Aid. Mr. Picard said that the meetings were held in the daytime when people cannot attend, so again we have contacted the Center at Gonzaga for assistance.

Dr. Charleston wondered if PELL and BIA grants were administered by the Tribes, would their Tribe have the organizational capacity to manage this process and get the grants out on time. Mr. Picard said that would have to be looked at. We process grants as quickly as possible because we recognize the importance of this in terms of keeping our kids in school. The Tribe always pushes hard to get the Tribal grants to the kids as soon as possible.

Dr. Charleston referred to their statements that the Nez Perce Tribe does not want to contract. He asked if the Tribe feels that administration and management cannot be separated from trust responsibility. Ms. Davis said no, but that it could be done but it would have to be studied. Contracting would be a problem because you can contract, but you can't have administrative funds. This isn't possible, so we would have to pay three staff out of scholarship money, and our kids would suffer.

Dr. Eber Hampton, Jr., member of the Chickasaw Nation and professor of Education at University of Alaska, Fairbanks.

I am happy about the statement made earlier on the need for more "Injunuity." In my years of involvement with Indian Education as a student, teacher, and teacher trainer, I have seen numerous changes. I can remember a day sitting in my office wondering what was "Indian" about Indian education and realizing that at the time, the only thing was the students. Since then there have been numerous acts of Indian Education for Indians and now also by Indians. Still the methods and approaches are basically non-Indian, which might be OK, but they aren't working.

My white education was in public elementary and secondary schools, Westmont College, the University of California at Santa Barbara, and the Harvard Graduate School of Education. My traditional Indian education was different than White education in both structure and content. While some of it was explicitly taught, I mostly felt as if I were acquiring my own knowledge with the assistance of friends and relatives. The personal and professional challenge that I share with other Indian educators is that of making these two very different systems work together to the benefit of Indian students.

I see that successful programs are doing unusual things to succeed. Indians are working above and beyond the call of duty....working with individuals in ways that are not well documented. So my belief is that we need to "Indianize" Indian Education. We need to Indianize the philosophy, the texts, the approach, the methods, the content, etc.., We also need a different yardstick and we need to raise the standard for Indian education. With this in mind, I have come up with twelve standards for Indian Education. Others seem to feel that these ideas are worth discussing. The important thing is that we need to have Indian Standards. My twelve suggestions are as follows:

(1) Spiritual values. Indian education starts with respect for the spiritual relationships that exist between all things. The reasons Indians have persevered, that we have not vanished and that there continued to be hope for such a thing as Indian education, are rooted in the spiritual values and traditions that make us who we are. It is traditional to pray for our children. It is an American Indian tradition--it is a deeply human tradition--to pray for future generations. Those traditions--those prayers, hopes, and dreams of our old ones--mark us as much as, perhaps more than, their defeats, their fears, and their errors. To educate ourselves and our children, we must start with who we are, with the traditions, the values, and the ways of life that we absorbed as children of the people.

(2) Service. The purpose of Indian education is service to the people. Indian education orients itself around a spiritual center that defines the individual as the life of the group. The freedom and strength of the individual is the strength of the group. The individual does not form an identity in opposition to the group but recognizes the group as relatives (included in his or her own identity). The second standard of Indian education is service. Education is to serve the people. Its purpose is not individual advancement or status.

(3) Diversity. Indian education recognizes and supports diverse tribes, languages, cultures, and individuals. Multiplicity, diversity, tribalism, and community-based education are words that point to the active implementation of diverse cultures. Local control is a defining characteristic of Indian education, not just a philosophical or political good. Indian control is dependent on a specific Indian community. The fact that over half of the Indian community lives in multi-tribal, multi-cultural urban areas complicates the issues by demanding that Indians of different tribes cooperate in implementing their multi-tribal definition of Indian education. Euro-Americans summed up their difficulty in understanding and dealing with Native forms of organization by saying, "Too many chiefs and not enough Indians." The individual Indian's sense of personal power and autonomy is a strength that lies behind the apparent weakness of disunity. I believe we would have indeed vanished if we had confronted the European invaders with a unified hierarchical structure to conquer. Our survival rests on the fact that each Indian is at heart a king who owes allegiance only to the people.

(4) Culture. Indian education recognizes and responds to the fact that human thinking, communicating, and living is culturally conditioned. There is no such thing as a culture free test, science, religion, or system of education. All human thoughts and actions are shaped by culture. Culture is the pattern of our lives. It continually changes. Each Indian culture is a pattern for relationships and has its own way of thinking and communicating. Indian cultures have ways of thought, learning, teaching, and communicating that are different than, but of equal validity to, those of white cultures. These thought-ways stand at the beginning of time and are the foundations of our children's lives. Their full flower is in what it means to be one of the people.

(5) Tradition. Indian education maintains a continuity with tradition. Our traditions define and preserve us. It is important to understand that this continuity with tradition is neither a rejection of the artifacts of other cultures nor an attempt to "turn back the clock." Asking Native Americans to eschew automobiles, television, and bank accounts in the name of "preserving their culture" makes as much sense as asking the White American to give up gunpowder because it was invented by the Chinese or the zero because it was invented by Arabs. It is the continuity of a living tradition that is important to Indian education, not the preservation of frozen museum specimens. "If a snowmobile is perceived to have greater utility than a dog sled, then the ownership of a snowmobile will become one of the criteria defining the traditional hunter" (Kemp, 1971). How does the acorn unfold into an oak? Deep inside itself it knows--and we are not different. We know deep inside ourselves the pattern of life. The source of our traditions is present.

(6) Respect. Indian education demands relationships of personal respect. Respect between different age groups, between humans and the rest of nature, and respect for different cultures and beliefs is an essential value of Indian people. This emphasis on respectful relationships recognizes that the quality of individual life depends on the quality of group life. Similarly, a respectful relationship with nature means that we are not the conquerors but nature's equal. In education the respect between students and teachers is a personal relationship that recognizes the knowledge and worth of each.

(7) History. Indian education embodies a sense of historical perspective. We cannot understand the present failures and successes without seeing clearly the negative as well as the positive of history. The high rates of alcoholism, poverty, suicide, school failure, and all the other problems we hear so much about did not just happen. They are a part of a historical process. It is not possible to have effective Indian education without recognizing that we lost a long and painful war for our lands and our ways of life. Our forms of worship were outlawed. Our families were disrupted or destroyed. Our means of feeding and clothing our families were devastated. All of this can make us stronger, but we cannot recover if we deny our history.

(8) Relentlessness. Indian education is relentless in its battle for Indian children. We take pride in our warriors, and our teachers are warriors for the life of our children. The war is not between Indian and White but between that which honors life and that which does not. It is fought within ourselves as well as in the world. As Indian parents, we have the responsibility of our children's education. We cannot give away or allow others to usurp this responsibility.

(9) Vitality. Indian education recognizes and nourishes the powerful life force that lies hidden within personal and tribal suffering and oppression. All Native communities in America suffer from these forms of oppression. It is a mark of human strength and resilience that Indians continue to survive and individual Indians manage to make productive lives despite the extremity of the oppression that they face. The problem is how to paint a picture of the horrors without overwhelming and with full justice to the strengths and resilience of Native people. We have been through the fiery furnace of a war for a continent, and we have been quenched in the icy waters of indifference. We lost the continent and for five generations we have been told that we are a "vanishing race."

(10) Conflict. Indian education recognizes the conflict, tensions, and struggle between itself and White education as well as within education generally. Most of Western education is in content and structure hostile to Native people. It must be straightforwardly realized that education, as currently practiced, is cultural genocide. It seeks to brainwash the Native child, substituting non-Native for Native knowledge, values, and identity. The individual teacher, administrator, or counselor may, indeed, attempt to mitigate or subvert the purpose of Western education but in so doing assumes a difficult and ambiguous position. I may seem to be overstating the case, so it is worthwhile considering carefully the inherent contradictions between Western education and Native cultures, as well as the plight of the well-intentioned educator.

(11) Place. Indian education recognizes the importance of an Indian sense of place, land, and territory. The earth is our home. Our bodies come from and return to the earth. The earth is stable through all our changes, we travel to the four directions and celebrate the passing seasons and still it is the earth we lean on. The earth sustains and comforts us as we are her children. We do not own this place--we belong to the land. It is an intensely personal relationship. My son, wiggling his toes in the mud, reminds me of eternity and time. Eternity, because I know the feel of it in the mud between my toes. Time, because the child I once was I still am--taught by the elder I may be. Humans do belong. The out of place feeling is just forgetting our place. We have a

place, it is here. Generations of children our mother earth has borne. Her well-being is our grandchildren's future.

(12) Transformation. Indian education recognizes the need for transformation in the relation between Indian and White as well as in the individual and society. At the cultural level, Native and non-Native conceive of their meeting in different terms and do not understand the other's actions, thoughts, or purpose. Their sense of time, of space, of energy, of humanity are all different. Truth, beauty, and justice are all marked and evaluated differently. Epistemology, ontology, and cosmology are all different. The European segments his thoughts, stories, and speeches in three and the Native in four. The list goes on, and there is at once the richness of opportunity and the difficulty of communication.

You can see that in speaking about Indian education I am often so close that I can only see one side. Rarely, I am able to step back and see one or two other sides but it takes many of us to see more than that. As in all conversations it is the difference in our knowledge and language that makes the conversation difficult and worthwhile. It is this common earth that we stand on that makes communication possible. Standing on the earth with the smell of spring in the air, may we accept each other's right to live, to define, to think and speak.

Questions and Answers:

Mr. Lewis observed that what he had been saying was very important. To transform Indian education means using time, space and resources differently. The fragmented day experienced by our students in secondary education is confusing and alienating. These issues need to be addressed. What we are doing now is totally wrong and must change.

Dr. Charleston indicated that he too was very pleased to hear this testimony, especially coming from Alaska. He wondered where we can best begin to "Indianize" Indian education: through the BIA, the tribes, the public schools? Dr. Hampton responded that both funding and personnel are needed as essential ingredients. The other missing ingredient is a philosophy that brings all of this together so that our successes can become routine rather than extraordinary. We have been talking at conferences for years...I believe that we have to start writing more--texts, papers, etc.,...It takes five years to educate a teacher, we need to significantly impact their training.

Mr. Hill wondered, in a system that is inherently racist and intolerant of differences, what is reality out there. Dr. Hampton replied that in his view reality is "change." Things are evolving and we must each put our weight toward moving change in the directions we envision. As students, teachers and administrators we must each work at our own level to bring about this change. At the government level we have a lot of legislation that will help us, but it needs to be enforced.

Mr. Hill agreed that the ideas about "what works" must come from Indian people, but the government is one of our tools. Dr. Hampton added that we have developed many proposal writers, but we need to develop administrators, philosophers, etc., and we are still working on this.

Robbi Ferron is a member of the Rosebud Sioux Tribe and is Brule. I have worked on diverse Indian issues in South Dakota, Montana, Kansas and Washington state. I am a former teacher at the preschool, secondary and higher education levels. I am also a former counselor and attorney. Currently I am Associate Director of Equal Employment/Affirmative Action at the University of Washington.

I am impressed with the title of this task force, Indian Nations At Risk Task Force. I am even more impressed with the slate of members and the staff. The title certainly imparts the urgency of the situation we as Indian people face.

I want to testify briefly on three topics; affirmative action, fetal alcohol syndrome and effect, and communication in Indian country.

Affirmative Action:

There are three main problems that Indian people face in this arena. First, Indian people generally do not understand how affirmative action and equal opportunity work and therefore act inappropriately in these areas. Second, arriving at Affirmative Action goals is a complex process and the availability rate part of that has places where the real corporate culture hides. Third, we are not making a significant impact on the availability rates for American Indians in many vital fields.

Education is the solution.

Information about affirmative action and equal opportunity needs to be available (accessible) to groups of Indian people who are affected by these distinct programs. To have affirmative action be effective in areas vital to our Indian nations we absolutely need to get more Indian people through the "pipeline". For example, since 1978 there are 12 American Indian people who have earned PhDs in mathematics. I have written a paper, "Affirmative Action and Equal Opportunity for American Indians in Higher Education" for a symposium given in May of this year at Montana State University in Bozeman, Montana.

Fetal Alcohol Syndrome and Fetal Alcohol Effect:

I am convinced that we have two generations, meaning to your children's children, to halt FAS and FAE among our Indian people or we will cease to exist as Indians.

We have a natural attrition happening. Most of our children are at most only half tribally affiliated. If they marry non-Indians, their children will be quarter affiliated. And then.......? Blood quantum does not alone address Indianness, we need also to be concerned about culture. Add to these concerns the effect that FAS and FAE are having on our offspring. It is devastating! These children will never be capable of graduating from high school, and of course, ever earning a PhD is out of the question.

There is a very nice summary in the Summer of 1990 Winds of Change entitled "Time to Address a Preventable Tragedy" written by Siobham M. Wescott who works for the Senate Select Committee on Indian Affairs.

The only solution that will slow or halt this geometric progression is first for all the different agencies who have American Indian responsibilities to make stopping FAS and FAE among Indians a priority. Second, those agencies have to unite in their efforts. The battle will have two fronts, prevention and caring for those who are already affected.

I challenge you, as a Task Force, to deal with these problems which have the potential for destroying us from within.

A communication link among Indian groups, be they tribes or urban groups will go a long way in the education process for affirmative action and for dealing with FAS and FAE. I can foresee a series of information pamphlets on a series of topics being developed and distributed widely and updated regularly. Regional Indian newspapers, much like the Lakota Times could serve as a major education tool. And of course, other visual and audio media could be used.

Thank you for the opportunity to address you today. You have a serious obligation to all of us. I trust you will not let us down.

Questions and Answers:

Mr. Hill expressed his appreciation for her testimony, noting that as she pointed out, we may be unravelling from within and we need to consider that the threat is not the federal government, rather it is FAS. Ms. Ferron agreed and added that as Indians we are often hard on one another and find ourselves in conflict over petty things. We need to recognize the major threats to our existence and forget pettiness. If we don't do this within the next ten years we won't have any Indian children to educate.

Mr. Hill then asked if Ms. Ferron really believed in affirmative action. She replied: Yes, I do believe in it, but affirmative action and equal opportunity are opposites. We have an obligation to correct the effects of discrimination wherever it exists through affirmative action. We just don't have enough educated candidates out there.

Mr. Lewis suggested that we won't see any action on FAS until tribal leaders take this on as their own issue. As leaders we have to be role models and practice what we preach. We must all decide to dry-up and sober up.

Dr. Charleston noted that the issue of alcohol is more complex than is reflected in its effects on children and adults. It is a major economic activity and it infiltrates the tribal police, tribal governments and so forth. We have to decide what we replace it with and we have to address removing this malignancy and healing the wounds. He expressed his worry about addressing young women on the issue in terms of the tendency to "blame the victim."

Ms. Ferron replied: There are many girls on Rosebud who are pregnant and actively drinking. What will we do, incarcerate them to prevent another FAS baby? Some of these girls are FAS themselves and cannot look at the consequences of their own behavior. This is very scary because the ACLU comes down hard, and women's groups come down hard on us for considering any such action. We have to look at civil liberty standards, which are white, and decide what our standards must be. Education is part of prevention, but we have to look at other steps until we can educate our children.

Mr. Hill pointed out that FAS kids can have normal children. Ms. Ferron agreed and said: This is the one bright spot.....but then you also have to look at the issue of parenting.

Elvin Shuster, member of the Wapato Tribe and Johnson O'Malley Liaison, Wapato School District, Yakima Indian Reservation, Wapato, Washington.

I am here today as a representative of the Wapato Indian Education Parent Committee and as a parent whose children attend public schools. I also speak on behalf of the Chair of our Parent Committee, Helen Olney-Brown.

We, as officers of the Wapato Indian Education Parent Committee choose to give testimony at the Seattle hearing because of our past knowledge of what has been happening in the various areas and issues of Indian education. We have been actively involved, inquiring, and responding throughout this past year as concerned Indian parents.

Please understand our concern and questioning of what is to be the outcome of these Task Force hearings. What can we expect after all is said? We are also concerned that the Northwest area does not have a representative or any recognizable member(s) serving on this Indian Nations at Risk Task Force.

We are thankful for programs such as Johnson O'Malley, Title V-Part A, P.L. 81-874, and P.L. 81-815 and any other programs that help our Indian children. We firmly believe that if it were not for these programs many of the Indian students would not receive the quality of education they have today. Many of our Indian parents of all ages are realizing today that only through a cooperative partnership of their efforts with their chosen school site administrators, teachers and school boards can any benefits be reaped.

Our Indian Parent Committee has been in a positive working relationship with our school district administrators, school board members, and the Yakima Indian Nation's tribal council. We try to work closely with the above-mentioned and in particular the Tribal Education Committee. We support the Yakima Indian Nation's endeavors on our behalf. Education is in our treaty and we firmly believe this has to be upheld and honored by the U.S. Government.

We are trying to keep up-to-date and informed and at the same time enlighten Indian parents of other reservation school districts, including surrounding Northwest reservation school districts, such as Lapwai, Idaho, and Pendleton, Oregon. This, please note, has not been an easy task--to try to get together to review any major reports on Indian education when almost all issues must be addressed in short timelines, and it is during the summer months, and families and school personnel are on vacations, attending pow wows or tending to foods for the winter months.

One of the hurdles that we take note of is all of the red tape that makes it seem harder and costlier for many schools to apply for Indian education programs. Notice that there are already other school districts that should and could serve better their Indian students but may choose not to even apply because in the eyes of many non-Indian administrators the amount of dollars in the Indian education programs are not worth the headache. We have often heard this said.

Like so many other Indian reservation areas, we too have a high unemployment rate among our Indians on our Yakima Indian Reservation. Naturally this creates a hardship on the Indian children that go to school. We, as parents today, realize the vicious cycle that our Indian people are in and fully believe and understand that the education of our young people continually, clearly, is the only way to get out of this cycle. It is no surprise that we would also have the rampant drug and everlasting alcoholism problems. Again, we as parents are taking it upon ourselves as responsible persons to attempt to do whatever we can, with whatever we have, with whomever will walk alongside us--as we WANT to rise up from all of this defeat and depression. We realize and are saying we can no longer ignore and deny all of the misgivings that have taken place many times over, and we must each one of us realize that the wounds have been inflicted upon our own persons and/or those of our loved family members. We are coming to reckon with "what has been done, has been done." But today we must be alert and wiser and EDUCATED to keep atop of all that is happening, not only in Indian country and with Indian issues, but with all the world PROBLEMS. Living up to Indian treaties will not take precedence over this country's NEED to live A CERTAIN DESIRED LIFESTYLE.

One of the issues that we would like this Task Force to take up would be that of some effort in the promoting of the educational field as a possible career choice of some of our Indian children. Indian senior graduates are increasing as each year goes by, not only from the high schools, but at the community colleges and Master's levels. We, as parents, wish to see the willingness of some of these Indian students to come back to work with, teach, and motivate the younger Indian children. We would like to see implemented in full force a recruitment criteria similar to any offered in the health professions today. We still must make note of the desire by some Indian students to be taught by an Indian and more cooperative learning from an Indian than from a non-Indian.

We of the Yakima Indian Nation realize we have but a few elders today that even have the willingness and patience to teach us of the old way (our valued heritage). We want to try in every way we can to preserve what basic knowledge we have of our oral and sign language and to retain and practice our religions and cultural beliefs. In the early 1900s our Indian people used to speak their own language, some of us as parents can easily recall the harsh disciplinary acts inflicted upon us for not using the English language but our own Indian language. Today there is nothing said or done about the newly borrowed language again.

Spanish is nowadays being offered to our Indian students as sort of a competition in FOREIGN languages. We question if the Native American Indian language IS a FOREIGN language. Clarify if our Indian students should receive credits for taking the Indian language and still be eligible with enough credits to enter a college. It is very disheartening to have Indian students laughed at by the Hispanic student because the Indian is having a hard time speaking in Spanish. Yet, it too is very sad as a parent to be told that Spanish (bilingual) is a necessity today in many professional fields and, besides, there would be very few people to talk with if the Indian language was taken during the school year.

We note the request to meet goals set by the B.I.A. and the American Indian/Alaska Native for Indian education. Our response to this is, "Give our people something to work with and for..." We see the need for an increase of funding and certainly not a decrease in any area of Indian education. Take into consideration the need for our babies to have a daycare as their young parent(s) attempt to go out into the workforce and make their own living. Consider that there is always an underlying threat by Washington, D.C.--it seems--to close down any Indian Head Start programs. This is a good example of the red tape mentioned before. Our Yakima Tribal Council fully supports the area's Tribal Head Start programs and can see a need for a daycare. Head Start programs serve a large group of low-income Indian families young and old. Head Start and preschools can and do help to alleviate some of the misfortunes that are a part of our unfortunate families (despair, abuse, and neglect) and can set the young Indian child on the stable track of a yearning to learn.

We are aware that there are many families out there in the communities that are on the down-and-out side of life, and we wonder if it is not only the fault of that individual but also that of the schools, teachers, parents and communities. We are speaking to individuals and encouraging them to go back to school to get their G.E.D. or high school diploma or to attend a vocational trade school or college level classes. We note that health careers are drawing the interest of many of our Indian students---again $$$$ and full funding/grants/scholarships talk. This is very good but can this be done for funding of Indian education, too.

We, as Indian parents, can cite many more negative effects and also (more so today) the positive effects of the education of our Indian child. We, as Indian people, believe whole-heartedly that our Indian people are the true survivors of all that has been surrounding them. Yes, there are new and more urgent issues today with not only the alcoholism but the drugs and the effects upon the unborn and the newborn. We, as dutiful and responsible parents have the DESIRE and the DRIVE to bring our people finally out of the shared despair and some of us can already see that this is happening as we send our teenage youth out into the White/ Hispanic world to learn and live in peace FIRST with ONE'S SELF and then with any person next to them.

We will continue to gather more input and spread whatever information that may be forthcoming. We will have more testimony ready for October in San Diego, Calif. We wish to realize the outcome of these hearings. We are prepared to move forward and not backward, we are interested in all educational issues and we are anxiously awaiting your response. What will we have to work with?

Richard B. Foss, Administrative Assistant for Federal and State Programs, Wapato Public Schools. First let me congratulate you and your colleagues for addressing this very important issue. As an educator and current liaison between Wapato Schools and the Yakima Nation it is gratifying to know this important issue is being addressed. Even though there is much to be said I will keep my comments very brief. We often hear that Chapter 1 can meet and serve the needs of Indian children. This is in part true. What is not true is the ability of this program to meet all the needs. For many of our Indian youth, bare survival in possibly one of the more hostile childhood environments is a key need. Survival includes crisis intervention, drug and alcohol abuse, lack of clothing and food, and lack of a nurturing environment. In addition, due to cultural differences, there is a real need for specialized counseling, tutorial and cultural services.

Until recently Title V and Johnson O'Malley (JOM) were able to address most of these needs. However, two factors have come into play which are significantly reducing the capacity of these programs to address special need. These two factors are:

1. Continuous reductions in program funding resulting in curtailment of vital supplementary services.

2. Increasing regulatory restrictions which in some cases has resulted in modification of services and/or necessitated their elimination.

I can only use Wapato as an example of the first point. Also, for this writing I will use JOM as an example of the funding issue.

Wapato District subcontracts JOM through the Yakima Nation. Since FY85 there has been a continuous reduction in funds with some dramatic side effects. The following demonstrates those reductions:

1. FY85: Qualifying students - 526, Allocation - $93,000

2. FY91: Qualifying students - 638, Est Allocation - $60,707

3. Net decrease in six year period
   a. Total Dollars --------------------- $32,293
   b. Percentage Decrease --------------- 35%

4. Increase number of qualifying students ----- 112

Using the above figures, the loss is even more dramatic when calculated as follows:

1. No growth or decrease in the FY85 funding level would equal $176.81 per student for a total of $112,802 in FY91. This means the real reduction is equal to 56% instead of 35%.

2. Using $93,000 as a base line and a moderate inflation factor of 3.5% per year for the six years:
   a. Our actual allocation for 638 students should be $138,662.
   b. This means that the real loss in dollars over a six year period equals 84%.

The Wapato District is not unique in these losses. If overall program funding were calculated, we feel confident that overall reductions in the JOM budget would be roughly equivalent to our figures.

JOM funds have been instrumental in increasing attendance among Indian youth to an overall average of 92.3% in FY89. We have reduced dropout rates to less than 10% among our 9-12 students.

More students are graduating by receiving culturally-based counseling and taking advantage of opportunities to succeed both academically and in co-curricular areas. However, continued decreases in funding will force local districts to sharply curtail services and much of the ground we have gained will be lost.

To this point Wapato has been able to subsidize JOM in order to operate the program at capacity. But, due to increased costs of personnel and supplies and materials, expenses are rapidly outpacing our ability to subsidize. Example:

Total Est cost of JOM program in FY91 ---- $126,000
Total Est income ------------------------ 60,707

Excess cost from District basic ed ------- $ 65,293

As can be seen, we must cover over 50% of the cost for maintaining this essential supplementary service.

Issue number two is even more insidious in its effects on our ability to serve children. No one will argue against the need for regulations, but some method must be found which allows serving districts to more readily meet legal requirements yet maintain the integrity of required parent input.

At first glance this seems possible. However, as the programs are developed (Title V and JOM) we find that the need for even more restrictive objectives, unrealistic planning timelines, restrictions on use of funds and annual changes in required documentation are making the programs both unmanageable and fiscally impractical. Also, these increasing restrictions end up placing many districts at odds with their parent committees.

This is caused by regulations requiring parent input as specified in EDGAR and PL93-638 - Rights of Self Determination. Yet, due to other rules it is often necessary to deny reasonable requests in order to comply with other sections of EDGAR. The net result is in some cases an adversarial relationship. The bottom line losers are the children we are to serve.

The two issues, then, that must be addressed are:

1. Adequate funding for Title V and JOM.
2. Rules and regulations which promote meaningful dialogue between school and parent resulting in services which meet student needs.

Without adequately addressing these two issues the remainder of the study is a mute point. Just as in Maslow's Hierarchy unless we provide the means to stabilize the base of our pyramid any attempt to progress beyond that base would be fruitless and frustrating.

Indian Education was a vital part of US educational systems. It must become so again if we are to provide any hope for the next generation of Indian children. Continued reductions in funding and promulgation of new restrictive rules is the surest path to the demise of Title V and JOM.

Thank you for this opportunity to speak out on this issue. If I can provide any further information please feel free to contact me at any time.

Questions and Answers:

Mr. Hill noted that a resounding theme of today's testimony has been the need to do more with less and the uncertainty that anyone can continue to do more when costs are getting higher and dollars are going down. Mr. Foss said that is exactly why we are here talking to you today. We cried to the Bureau last year and now we are here crying to you.

Mr. Hill indicated that what they were saying was being heard all over the country as these Hearings are held. Mr. Foss said that Wapato receives sizeable PL 874 funding and has expanded staff over the past five years.

Dr. Charleston asked how Wapato has involved the Tribal Committee in its decisions on how to use PL 874 funding. Mr. Foss indicated that they begin in the Fall with a review of school district policy. Wapato mails copies of the policies to all households in the district and then holds public meetings and hearings. All the data we will be using is also published and is a subject at all meetings. Mr. Shuster added that as a Parent Committee, they try their best to work hand-in-hand with the school board and the local school district administration. At times we have differences of opinion, but we all agree that the most important thing is the education of our children.

Mr. Lewis observed that what Wapato is doing is highly unusual--that is following the P.L. 874 regulations to the letter of the law. In answer to questions that were raised earlier, Mr. Lewis indicated that he did not know how the Task Force members were selected, but the individuals are not there to be rubber stamps. We are here to be honest advocates for our people and not to pass the buck. The Task Force has discussed at length what our impact will be and we don't feel we need to whistle in the wind...we have already had plenty of practice with this. We want to make a sincere good faith effort and assume responsibility for making sure that our recommendations are heard and that we hold ourselves and others accountable for their implementation.

Dr. Charleston added that as Project Director, on leave from his position as a professor at Pennsylvania State University, he started in July after the Task Force had been formed. We have received calls from other groups asking similar questions (e.g. why the Navajo, the Blackfeet, and so forth are not represented). Our understanding is that the Task Force members were selected by Secretary Cavazos and his staff apparently to represent a variety of functions in Indian education rather than geographicly or by tribal affiliations. So the membership is very broadly based and all of the members are very committed to producing results. If there are to be no results, we shouldn't be doing this.

Mr. Shuster responded that he raised these questions because he has been involved in Indian education since 1971 and has seen many people in BIA, DOE on Indian education. This world of mistrust has developed out of the history of past efforts. I am glad to hear you have answered these questions and I look forward to your report. Mr. Hill added that the quality of grassroots participation has grown over the past years and that we as a people no longer want to be seduced by crumbs. We don't want to be having this same conversation in the year 2000. There is a movement afoot now because of the growing realization that our existence as a people is threatened. We need a harmony of effort.

Ms. Chenoa Egawa, member of the Lummi Tribe and Assistant Instructor at the Seattle Indian Center. Testifying also on behalf of Bonnie M. Bailey, member of the Callapooya Tribe and also on the staff at the Seattle Indian Center.

American Indian students have a multiplicity of educational needs that differ from those of mainstream society. The assimilation objectives of the 1950s, when the federal government sought to cancel its trust obligation to Indian tribes by shifting federal funds from boarding schools to public schools, have brought about a need for major reform in educational practices. The aim of state administered schools, was, and still is, assimilation. The history of these assimilation practices have scarred Indian people for more than two centuries, as policies and procedures are developed by non-Indian politicians and educators who fail to recognize that Indians collectively and individually resist assimilation because it is the equivalent of cultural annihilation.

Both contemporary and historical issues make educational reform imperative. Historically, Indian country was invaded by White Americans who established their own systems of government and education that differed radically from Indian systems. Tribes ceded their landholdings and lost their economic self-sufficiency through imposed regulations that failed to recognize cultural diversity and imposed lifestyle changes that were unacceptable to the indigenous peoples. Furthermore, children were sent to boarding schools where they were taught to believe Indian ways were evil, where they were punished for speaking their own languages, and where they were taught values contradictory to tribal life. As early as 1744 tribal leaders protested the American educational system:

> *Several of our young people were formerly brought up at the Colleges of Northern Provinces: they were instructed in all your Sciences; but when they came back to us, they were bad Runners, ignorant of every means of living in the woods...neither fit for Hunters, nor Counsellors (sic), they were totally good for nothing.*
>
> *Chiefs of the Six Nations*
> *Lancaster, PA., 1744*

After the "reforms" of the 1950s most Indian youth attended local schools and lived at home. However, the goal of state-administered public schools remains essentially the same: **assimilation**. Non-Indian educators often lacked cultural sensitivity, and were often influenced in their perception of Indian people by the movie and television portrayal of "bloodthirsty savages." During the 60s and 70s cultural pluralism became more acceptable and Indian voices began to be heard. Congress authorized funds for Indian education and many tribes took advantage of the opportunity to establish tribal schools, school boards, and set up alternative schools. Cultural based curricula began to be developed, and until the 70s and 80s it appeared likely that Indian youth would be allowed the education they needed to survive in an increasingly complex and changing world.

Hardest hit with the budget cuts of the past decade have been the urban Indian centers who attempt to serve the diverse needs of people from a variety of tribes, all trying to cope with the complex problems inherent in metropolitan living.

REGIONAL PORTRAIT OF "A NATION AT RISK"

The current situation and overall needs of the Seattle area's American Indian/Alaska Native population are appalling. Educational, employment, career awareness, and life coping needs of the Indian population are staggering.

Seattle is a major seaport and industrial site on the inland waters of Puget Sound in Washington State. The metropolitan area, which is the largest in the state, extends into much of King County and neighboring Snohomish and Pierce Counties.

Because of the area's economic/industrial activities and the availability of public services, a large Indian population resides in the area. 1980 Census data tabulated the Indian population of Greater Seattle at 18,437. During the past decade the metropolitan area has expanded tremendously, and it is anticipated that 1990 Census data will enumerate more than twice that number.

The Seattle/King County Indian community consists of members from all thirty-two recognized coastal tribes and most Eastern Washington inland tribes. Alaska Natives account for an estimated one-third of the region's population, and another large portion is associated with tribes from Oregon, Montana, and Idaho. Several tribes in Canada and other parts of the United States are represented as well.

A depressing picture of Indian under-education and under-employment emerged during the 1990 American Indian/Alaska Native Community Needs Assessment Survey for Seattle/King County that was conducted by the Seattle Indian Center. 665 persons were surveyed, 80% (534) represented 59 American Indian tribes; 9% (65) represented Alaska Native tribes; and, 9% represented Canadian Indian tribes. Cited below are significant survey results:

- 192 had not received any degree, diploma, or certificate for a program of study;
- 222 had received a GED certificate;
- Only 29% (192) had received a high school diploma;
- 288 (47%) cited incomes of less than $5,000 annually,
  123 (20%) had incomes of $5,000 - 10,000 annually, and,
  72 (12%) had incomes of $10,000 - 15,000 annually;
- 469 respondents cited lack of education as the most serious barrier preventing Native Americans from finding work;

- 246 designated affordable/available housing (low-income) as the most serious need facing Native Americans today; and,

- 262 cited basic education for school children as the most serious educational need facing the Native American community today.

The alarming pattern that emerges from reviewing the survey results shows 411/665 Indian persons whose needs were not being met by the current educational system (192, 29% had not completed high school and 222, 33% completed their basic education through obtaining a GED certificate). With 79% of the survey population living on less than $15,000 per year, it is no surprise that one of their greatest concerns is affordable housing, and that they perceive basic education for school children as a serious educational need. Only through education will the cycle of poverty that plagues the Indian Nations be broken.

With an adult population under-educated and unskilled, chronic unemployment patterns have become a norm for Washington Indians. Washington State Employment Security's 1987 data reveals 25.5% of Indian males between 16 and 21 years old were unemployed and 11.9% of Native American females. Additionally, the 1987 rate for all population groups in the state was 6.1%; however, the Native American rate was 14.3%.

According to the National Urban Indian Council (1985), "the unemployment rates for Indians living off reservations was between 40-60%. We believe that figure has not changed significantly in the last four years..." (Native American Policy and Program Review Committee, Seattle/King County, Private Industry Council, November 8, 1989).

United Way of King County's 1990 Community Plan For Health and Human Service notes..."It is estimated that each year's class of dropouts costs the nation more than $240 billion in lost earnings and foregone taxes over their lifetimes. Billions more are spent on crime control and on welfare, health care, other social services." Therefore, while the current educational system is morally unacceptable to the Native American community, it is also economically unfeasible to the dominant society.

Seattle School District data (Oct. 1988) indicates an average attrition rate among 9-12th grade Native American students of 59.3%. The October 1989 data further indicates that while Indian students are expelled at near average rate, they are dropping out at a demoralizing 39.4%.

In a report released January 6, 1989, the Governor's Task Force on School Dropout Prevention stated Washington's dropout rate is nearly 19%. Four Seattle public high schools were ranked among the worst seven; nine in the bottom 22. The Task Force contended all students can learn and self-esteem is crucial to success in school. The report recommended smaller classes, student and adult tutors, and more creative teaching.

Comparing Washington's 19% dropout rate for all students with the 59.3% dropout rate of American Indian students suggests that the public school is failing to meet the needs of Indian students.

The Seattle Indian Center has developed several successful approaches to ameliorate these high dropout rates and provide effective educational processes for the adults who have already left the school system.

A STRATEGY FOR CHANGE

The Seattle Indian Center's Education Department has developed a variety of programs to meet the needs of Indian students that facilitate the completion of educational goals and prepare the student for post-secondary education, training, employment, and living. These programs address each student as a unique person and use a holistic approach that integrates school, community, and culture by individualizing curricula to meet the specific needs of the learner. The student takes part in establishing learning goals and is an active participant in the educational process.

Several factors contribute to Indian resistance to traditional educational practices. Key institutional deficiencies cited in the 1985 Washington American Indian Education Policy Review Symposium Report include:

- Cultural insensitivity to curriculum;
- Lack of recognition of cultural history and contributions of Native Americans;
- School activities that conflict with family/tribal way of life;
- Lack of Indian teachers/positive role models;
- Lack of supportive/nurturing environment; and,
- The school's inability to provide Indian students with resources to resolve problems at home.

As a result of those identified deficiencies the Seattle Indian Center has implemented programs that:

- Utilize culture-based curricula that complements and enhances competency-based curricula;
- Integrate cultural history and Native American contributions to society;
- Provide opportunities/activities that enhance understanding of traditional/tribal lifestyles;
- Use Native American staff and others trained in Native American cultural knowledge and learning styles;
- Provide both group and individual counseling; and,
- Assist students in mastering life-coping strategies and techniques for problem solving.

These programs are designed for youth and adults, and not all occur at the Seattle Indian Center site; many are a cooperative effort between the Center, local school district Indian Education programs, community colleges, employers, and community members.

Family illiteracy keeps Indian youth from mastering basic literacy skills. Therefore, the Adult Basic Education and GED preparation classes offered at Seattle Indian Center are critical to achieving literacy for the Native American community as a whole. When the children acknowledge that education is important to their parents, it then becomes more important to them.

The Adult Education classes are open-enrollment and operate on a 12-month basis. Instruction is individualized and adult students may attend 5-days per week, 5-hours per day. Flexible scheduling allows the student to determine a personal schedule that may better fit his/her needs. Volunteer tutors are trained in instructional skills and cultural knowledge prior to working with students, and the one-to-one tutoring often produces dramatic results.

Those students who study for the GED examination often are experiencing for the first time instructors who are Native American themselves, and who truly acknowledge that they are intelligent human beings who are capable of learning and deserve to be treated with dignity and respect. For many, this is a new concept, but the test scores speak for themselves and validate the intelligence and capabilities of the Native American adult learner.

Blended with the academic requirements of the program are job readiness activities, assistance in making career choices, and aid in filling out college/job/vocational training applications. Students are taught resume writing and other skills necessary for living in a metropolitan area.

The on-staff Indian counselor is available daily, and provides personal and employment counseling.

Programs for youth that occur at the Seattle Indian Center include an Educational Clinic and Life Quest©.

The Clinic is open to youth between 13 and 19-years old who have dropped out of regular school. It allows them the opportunity to bring their skills up to grade level and re-enter school at their appropriate grade level. This class is taught by Washington State certificated teachers who maintain a 1/5 teacher to student ratio. The Clinic Coordinator also maintains several other Educational Clinic sites on reservations. Guest speakers are often invited to the classroom from the Seattle Indian Health Board which is located in the same building as the Seattle Indian Center. Thus, the young Indian students not only see the adults who are studying in the same building, but also Indian professionals from the community.

Life Quest© is a curriculum developed at the Seattle Indian Center through a Women's Educational Equity Act grant. Initially developed for use with young Indian women, revisions were completed this year for use with young Indian men. The curriculum was piloted in 1989-90 at six sites: urban, suburban, and reservation. All sites reported notable success rates in utilizing the curriculum, and among Seattle School District participants, the dropout rate for Native American students overall was 56.7%, while only 20% in Life Quest© participants.

The curriculum is a unique intervention tool that leads the student through a variety of life-coping situations. Written from a Native American perspective, it enables students to build self-esteem and develop positive strategies for everyday life.

IMPLEMENTING STRATEGIES FOR CHANGE

While the Seattle Indian Center has designed/developed programs to enable its clients to become more self sufficient, it is important to remember that academic education is only a part of the problem. Strategies like those used here must be developed and funded on a national basis. Robert Bennett, Oneida, the former Commissioner of Indian Affairs, stated in 1988:

> There are no instant shortcuts for improving schools...Indian problems mirror broader problems in social life and both must be addressed simultaneously.

Therefore, our challenge to the Nations At Risk Task Force is to recommend, develop, and fund programs that address the needs of the Native American/Alaska Native community that have been identified by elders, educators, and community leaders throughout the land.

Furthermore, we believe that these strategies must incorporate:

- Cultural sensitivity in all curriculum used in public and private schools;
- Recognition of the many contributions of Native Americans;
- Teacher training programs throughout the nation focusing on the diversity of cultures and cultural learning styles;
- Provision for parental and community involvement in the school systems;
- Commitment to improve the self-image of Indian students; and,

- Stable funding for Indian Education Programs rather than the current proposal writing system that pits Indian against Indian in securing adequate funding.

Questions and Answers:

Mr. Hill asked how the Center deals with cultural sensitivity in its GED preparation. Ms. Egawa replied that it was infused into the Life Quest curriculum which also includes guest speakers who come in from the community (usually professionals) who talk about their own lives and their careers. She noted that approximately two-thirds of their students complete their GEDs. We have a two classrooms (one for re-entry students and one for Adult Basic Education). Most of our students are 16 years old or more and they often have families. Only a small percentage go on to any postsecondary education.

Barbara F. Aripa, member of the Colville Federated Tribes and Secretary of the Nespelem Elementary District JOM Parent Committee. I have ten children and have been involved in Indian education almost all of my life, since my children were little.

One problem we encounter is the definition of "Indian." Many of us are not all one blood, but we are all brothers and sisters. The definition should include all Indian heritage regardless of the blood. Some tribes like the Colville Bands do not count all blood. My mother is from the Umatilla Tribe in Oregon and they do not count her blood, so over the generations my Indian blood is being watered down because it isn't all counted.

The Nespelem Elementary School is within the boundaries of the Confederated Tribes of the Coleville Reservation, Washington, comprised of approximately 1.3 million acres and of 7,000 or more enrolled members with 11 bands. The immediate terrain is characterized by mountain roads, lakes, and rivers, with timber and agricultural lands.

The economic situation of approximately 69% of the enrolled members is well below the poverty level, as the 69% are unemployed. Therefore, the Colville Indian children of this area are entering schools with a low esteem of their families, as well as of their communities which have little extra curricular activities available for school-aged children. Our goal is to educate and keep the children in school, providing technical assistance in any way possible through the school system.

The Nespelem Elementary School District has 99% of enrolled Indian children being served in grades K-6. The children in the elementary school system do not progress academically as expected in a non-Indian situation. The majority of the parents did not have an opportunity to integrate socially, therefore, children have developed the attitude that to integrate with other races is demeaning to their heritage as the aboriginal habitants. There are occasions when students can excel if motivated to the point where their self-esteem regarding their Native American Heritage has been developed by parents, school teachers, as well as the community leaders.

GOAL 1: READINESS FOR SCHOOL:

Within the boundaries of the Colville Tribes there are three (3) Head Start Centers providing service to approximately 88 preschool children and low-income families in the areas of education, health-handicapped, nutrition, social services and parent involvement.

Parent education is provided by the Title V Program to help parents as they help their children with schoolwork to bring the child up to grade level. The majority of the children are below grade level, therefore Chapter 1 and Title V provide assistance to children needing to bring up their grades.

Children need to develop reading, English, language skills, science and math which need to be stressed in school. The school system must stress the need for better teachers that relate to the educational needs of Indian students.

Prevention of drop-outs in all schools should be the goal of all education.

The Indian parents of Nespelem Elementary request that there not be a 32% cut in Federal Indian Education funds in JOM, Title V and Pl 874.

President Bush has asked for improvement of education by the year 2000. I am asking that this be extended to Indian children as well. I speak for myself, my parents, my grandparents and my children. We were promised much in the way of education and health when we gave up our Mother Earth for "as long as the grass grows and the river flows." Well, the grass still grows and the river still flows.

JoAnn Waters, also a member of the Colville Federated Tribes and Title V Indian Advisor.

The ruralness of our area restricts our kids from extra-curricular activities due to lack of transportation. Without access to these extra- curricular activities many students do not have the added incentive to keep their grades up.

In Adult Education there is a proposed amendment which would stipulate that we can no longer give credit for our courses. This will hinder many of our high school students when they need to earn extra credits in order to graduate and they can get them from our program in the evenings and summers. This change would therefore jeopardize high school completion for many of our youth. Also, if other ABE courses aren't brought into our community, our people will not have access to them. ABE courses have helped many of our adults get training for better jobs.

Another issue of importance is financial aid. Currently financial aid is insufficient and inadequate. Our students cannot support themselves or they are ineligible. Our Tribal Council support students by meeting the "unmet need" as it is identified by definition in the regulations, but we cannot go beyond this level of support.

Inservice training for teachers is a joke. It needs to include cultural training. Now it is just administrative orientation to the school, not to the children they will be serving and their needs. This leads to our children commonly being misdiagnosed because they are coming from broken homes and dysfunctional families. They are perceived as uncooperative, as unable to succeed in a normal classroom environment so they are relegated to alternative education programs or they dropout.

Finally, I have a concern about the idea of a stand-alone agency. I believe that the BIA should hold up to their trust responsibility.

Questions and Answers:

With regard to Adult Education, Mr. Lewis wondered if she was referring to high school or college credits. Ms. Waters said that high school credits are one component and college credit courses for adults are another. Normally our parents can only take one course per semester, but when they earn credits they can use them in the future. Ms. Aripa explained that she had had to re-earn two years of credits via ABE because Haskell Junior College was not accredited when she went there.

Dr. Charleston referred to Ms. Waters mention of the fact that tribal support could only fund the "unmet needs" as identified by the financial aid office. He asked about the consequences if the tribal support were to exceed the unmet need. Ms. Waters replied that financial aid would then take away some of the PELL grant.

Mr. Hill said he hoped that this could be a "sovereignty award" which would stand apart from need grants, because so many of our college students are single parents.

Mr. Lewis wondered if child care support from JTPA or being an AFDC client could count against financial aid. Ms. Waters said no, but if the tribe gives a student even a dime toward books or cost of living, it jeopardized financial aid grants.

Gordon E. Queahpama, member of the Yakima Indian Nation Tribal Council and Chairman of the Tribal School Board, Toppenish, Washington.

The Office of Higher Education operates within the Department of Human Services Division of the Yakima Nation under the Education Committee of the Yakima Tribal Council. The program includes the Tribal Scholarship, BIA College Student Assistance, BIA Employment Assistance (AVT), and IHS Health Recruitment Program.

Goals of the program are: (1) to provide quality academic, financial, social and personal support services to all students of the Yakima Indian Nation to ensure the opportunity for success in post-secondary educational programs; and (2) to provide quality professional assistance to the Yakima Indian People so that they may have the opportunity to live high quality, productive lives in a safe, healthy and stable environment.

The program is dedicated to providing quality support services to students enhancing the effort to protect, maintain and enhance the traditional Yakima culture and values while providing needed skills and knowledge for living in an ever changing world.

The program is available to assist Yakima Indian people to strengthen and improve their existing self-help knowledge, skills and abilities. All participants are encouraged to be responsible for their own care and future quality of lifestyle environment. Additionally, the responsibility for the quality of the communities on the Yakima Reservation must also be shared by everyone.

Education problem areas and/or barriers whether self-imposed or those imposed by other races of people are of major concern. We must not undermine the current status of our Indian people through lack of initiative and motivation. We must place some of the responsibility on the individual as much as other outside sources if we are to address the seriousness of education problems and how to remedy the situation. A lot of discussion has taken place and a lot of ideas and concepts have been developed that would lend to solving many of the problems we face, however, we must take action if we are to fully realize success in education on our reservation.

American Indian Culture and Tradition will always differ from the "American Dream" philosophy associated with modern contemporary education and professionalism. It is important that we as educators understand the difference and leave in place what cannot be changed. We must also work to incorporate learning styles and concepts into a consolidated format relative to the academic and career needs for American Indians.

Over the past eight years, the Yakima Nation Office of Higher Education has worked to establish a sound goal-oriented program that meets the particular needs of Yakima students. Some of the problems that our program has attempted to address regarding youth attaining higher education are:

- inadequate preparation (academic, social, personal, family)

- adjustment and transition into post secondary institutions
- personal/family problems
- financial difficulties
- racial/cultural discrimination
- instructor insensitivity toward American Indian students
- faculty expectations and attitudes
- homesickness
- socialization
- school location and transportation difficulties
- acculturation
- cultural indifference on campus which hinders campus involvement
- short goal-oriented curriculum
- monocultural curriculum
- substance abuse

In addition, some areas that can foster academic excellence are:

- increased institutional support
- stronger support systems
- established American Indian state organizations
- increases in American Indian faculty and staff
- organized tutoring services
- remedial (developmental) courses in math, reading and English
- increases in American Indian counselors
- American Indian content courses in curriculum
- offering of major or concentrated (minor) in American Indian Studies
- increased federal dollars for college (School based, BIA)
- peer counseling programs
- increasing of networking of students
- seminars for American Indian college students
- career awareness/development programs in grades K-12
- public school commitment to cultural curriculum
- parent awareness programs with emphasis in academic areas
- in-service training for all school personnel
- re-defining learning disabilities among American Indian children
- developing and implementing tests and assessments appropriate to American Indian students and life styles
- emphasize self-determination concept and educate public schools to the benefits that tribal programs have to offer
- prioritize education at Tribal, State and National levels and provide adequate financial support to meet inflating costs of education and personnel.

Patsy Martin, member of the Yakima Nation and Superintendent/Educational Administrator of the Yakima Tribal School, Toppenish, Washington. I wish to address several key issues regarding the INAR topics and Indian education. Historically, Indian people know that the government to government relationship, established by the various treaties with our ancestors, has demonstrated a blatant disregard for the wishes of Indian people. For almost five hundred years, since the coming of the Europeans to our country--now known as the United States of America--we have experienced much pain, anger and destructiveness. Since that time, numerous attempts have been made to rid this country of Native Americans. Our people have known disease, famine, genocide, alcoholism, relocation and outright discrimination. Actions were taken by the government, military, fur traders, missionaries, boarding schools, child welfare agencies and various social and political organizations to defeat and undermine our sense of identity as Indian people. These traumatic experiences, which affected our grandparents and parents, also have a direct impact on us today. We as a people, have suffered the loss of a way of life, loss of language, cultural oppression and depression, loss of children, multi-generational grief, anger, hurt, shame, poor health and general overall dysfunction and disruption in our lives.

While the U.S. Government continues their normal patterns of assault on Native Americans, there is a new reawakening among our people. We are moving to recover from the past collective trauma and degradation. Although we are enmeshed in the past, we realize that we, as a people, have been bestowed with many gifts left by our elders. We have a rich heritage and culture that is waiting to be resurrected. We, as a race, have much to offer mankind and our environment. However, we must all work to overcome our dysfunction as well as those who impact us.

Today, for people who grew up in dysfunctional and traumatic environments, the chances are substantially increased for becoming chronically depressed, suicidal, alcoholic, drug-dependent and having a poor self-esteem. These and other manifestations of stress response place our children at risk for perpetuating another generation of dysfunctionals. Learning about the behaviors, characteristics and emotional traumas experienced by individuals who have grown up in dysfunctional families is essential for those who work with Indian communities--especially in education. For many Indian children today, the educational environment may by the only stability and security they know. Teachers, counselors and education staff may be the only people these children can trust. Yet, it is these educational programs funded under the BIA that are in jeopardy.

Indians today my be considered "at-risk" in many ways but local, state and federal government have been key contributors to this dilemma. Recent research from the University of Washington, School of Social Work shows that Indian children and their communities are doomed for drug abuse on many risk factors including the following:

1. family/community history of alcohol/drug abuse
2. family management problems
3. early anti-social behavior
4. parental drug use and positive attitude toward use
5. academic failure
6. little commitment to school
7. alienation, rebelliousness, lack of social bonding
8. anti-social behavior in early adolescence
9. friends who use drugs
10. favorable attitude toward drug use
11. early first use of drugs/alcohol
12. social and economic deprivation
13. low neighborhood attachment and community disorganization
14. transitions and mobility

As a single parent, I am keenly aware that my children are subjected to these risks every second of their lives through our educational, social, political and community structures.

In the Federal Register of July 20, 1990 (Volume 55, Number 140) important issues are raised that need to be addressed. The BIA indicates that steps have been taken to reorganize field offices and restructure its headquarters. Once again the BIA is moving to cut back funding to Indian people and has ignored and neglected the laws. Indian people have to determine their own destiny. In the recommended changes, the Northwest Tribes were to suffer heavy loss of services, yet we have not seen the proposed reorganization and have had no opportunity for proper review and comment.

Secondly, the Federal Register indicates that the BIA/OIEP have several regulations in various stages of development. These include Indian School Equalization Formula, measures which impact Higher Education, Adult Education, Special Education, Early Childhood Education, Johnson O'Malley, and the Gifted and Talented. Once again, we have not been afforded the opportunity to review these regulations that directly impact our lives.

I am filled with respect for our ancestors who numbered over 40 million. Today we are a race of one million. This fact alone is reason enough for Indian languages and cultures to receive top priority in Indian education, especially in systems where Indian students attend school.

The Federal Register also lists seven goals that need to be addressed in Indian education: (1) readiness for school, (2) reading, (3) graduating from high school with competencies needed for the future, (4) student academic and social development, (5) science and mathematics, (6) adult literacy and life-long learning, and (7) safe, disciplined and drug-free environments. I question the role of the Task Force and these goals which are evidenced in President Bush's agenda for national educational reform. While these goals may appear worthy, how realistic are they for Indian people, when we have had years of unemployment, low education and multi-generational trauma.

The 1983 National Commission on Excellence in Education charged that educational mediocrity threatened our country's future. The "report card" on the nation's schools is still mixed. The standardized test scores of U.S. high school students remain lower in nearly all disciplines than those of their peers in all other industrialized countries. The educational reform movement of the 1980s is being duplicated for Indian education and now the INAR goals duplicate the national education goals. My concern is, do we really know where we are collectively, and do we agree with the nation's assessment of where Indians are. In order for a legitimate Indian education agenda to be set, Indian people from the level of parents and communities must take an active role.

Some general issues and recommendations include:

1. The Task Force has only 2 women among fifteen members.

2. All current efforts in Indian education (BIA, OIE, HHS) must be consolidated to insure consistent communication and goals. (The Head Start model has demonstrated success in this kind of effort.) In the past six months there have been two major series of hearings on Indian education. What is the Task Force doing to review information previously gathered?

3. Indian education should reflect active efforts to include the Elders who can share our tradition, language and history. The Yakima Tribal School is currently revising curriculum to recognize the role of elders. On the Navajo Reservation teachers must take a course in Navajo language to insure sensitivity regarding the Navaho way of life.

4. The role of community organizations and their impact on families and youth should be considered, particularly as they relate to efforts to prevent alcohol and drug abuse.

5. Assess the effort of educational agencies that actively promote and involve Indian parents. The Wapato School District in Wapato, WA is a fine example of Indian parent involvement.

6. We must be critical thinkers, ourselves, as educators and questions data, policies and reform movements that stereotype Indian people and expect us to follow educational initiatives of the government all the time. An alternate example to follow would be the development of the New Mexico Indian Educational Research Project scheduled to open soon in Santa Fe.

7. Evaluate the current role and standards of those who work in Indian education. There is a growing need for educators to interface with other disciplines like social worker, health, engineering, science, etc., to insure that educators are adequately prepared to meet the needs of their students.

8. Recognize the role of parents in the community, as they are the first teachers of their children, regardless of their social, educational and economic conditions

As I conclude my testimony, I am reminded of the basic teachings of our elders where there is mutual respect shown for the dignity for one another. I therefore invite the members of the Task Force to join those of us who are on "The Healing Journey: A Return to the Circle," which was the theme of our National Association for Native American Children of Alcoholics Conference held this past fall here in the northwest and scheduled this year for Seattle, WA in November.

Questions and Answers:

Mr. Hill agreed that we need to set an agenda. Dr. Charleston indicated that the Task Force has been working with the BIA and that Ed Parisian was involved in the meeting and hearings in Juneau, Alaska. He also noted that the Task Force was working with NACIE to set the San Diego agenda.

Mr. Queahpama added that 65 percent of the Yakima population is under age 18 and this proportion has tripled since 1963. "With continued decreases in funding, how will we educate our people?" He proposed that Indian tribes be exempt from Gramm-Rudman cuts.

Billie Higheagle, member of the Skokomish tribe and student at Washington State University in the Native Americans in Communications Disorders Training Project, Oakville, Washington. The Native Americans in Communication Disorders (N.A.C.D.) Training Project, funded through a federal grant from the U.S. Department of Education, is in its fifth year of operation in the Department of Speech and Hearing Sciences at Washington State University in Pullman. This is the second, three-year grant received to recruit and train Native Americans in the fields of speech/language pathology and audiology. The ultimate goal of the project is the professional preparation of Native American students through the master's degree to meet certification requirements for work with Native Americans in the schools of the Northwest and to qualify for the Certificate of Clinical Competence of the American Speech-Language-Hearing Association. The project makes special provisions to meet the unique needs of Native American students within the framework of the existing curriculum and facilities of the Speech and Hearing Sciences Department.

Need

The need for Native Americans trained in the field of communication disorders is based on the high frequency of occurrence of speech, language, and hearing problems among Native Americans and the lack of services now available. The prevalence of speech, language, and hearing disorders among Native Americans has been estimated to be 5 to 15 times higher than the general population while estimates indicate that 74% of Native Americans with communication disorders may not be receiving services (Toubbeh, 1982).

In addition, Native American communication disorders specialists are extremely under-represented in the profession. Of the 57,900 speech/language pathologists and audiologists belonging to the American Speech-Language-Hearing Association only 142 or 0.2% are Native Americans.

Although there is strong indication of a need for Native American speech and hearing personnel, the prospects of meeting these needs are extremely poor without supportive training projects. There is a very small number of Native Americans in training programs. According to the 1988-89 National Survey by the Council of

Graduate Programs in Communication Sciences and Disorders, Native Americans comprised only 25 (0.1%) of the 14,497 undergraduates and only 26 (0.3%) of the masters candidates in the United States.

One of the most prominent reasons for lack of Native American enrollment in higher education is financial. They do not have adequate financial resources to support training in higher education. Native Americans have the highest rate of unemployment and the lowest per capita income of all minorities (U.S. Census, 1980).

In addition to limited financial resources, studies have shown that other factors inhibit Native American success in higher education (Wright, 1985, Seymour & Seymour, 1988, Falk & Aitken, 1984). Difficulties identified include lack of good academic preparation in high school, lack of parental support, and absence of supportive, nurturing faculty. Positive institutional efforts that have been shown to improve success include short-term training in study skills, individual or small group tutorials, special courses relating to minority issues in the major field of study, special counseling programs, Indian student organizations, American Indian Studies Programs, and American Indian faculty and staff.

Approach

In the Native Americans in Communication Disorders Training Project, students receive training in the fields of speech/language pathology and audiology within the framework of the existing curriculum and facilities of the Speech and Hearing Sciences Department. In addition, the students receive financial, educational, and psychosocial support through the utilization of existing and special resources.

Financial assistance is provided in the form of tuition payments, monthly stipends, and an allowance for dependents primarily from the U.S. Department of Education but supplemented by Washington State University.

Educational support is provided by the Project Coordinator who monitors the educational progress of the trainees and serves as a resource person in assisting faculty working with Native American students in understanding unique characteristics that may interfere with educational success. Graduate Teaching Assistants work under the direction of the Coordinator to provide study sessions relating to speech and hearing classes in which the students are enrolled. The students receive specific information on study and test-taking skills, time management, and variations in learning styles. Academic support is also provided through the W.S.U. Student Advising and Learning Center.

The N.A.C.D. students explore cultural differences influencing speech/language development and examine speech, language, and hearing concerns unique to Native Americans. This is accomplished through a seminar course in which N.A.C.D. students are enrolled each semester, as well as through units within the standard coursework. Practicum experience with Native American populations is provided.

Psychosocial support services are available on campus through the Native American Student Counseling Office and the W.S.U. Counseling Services. In addition, the Project Coordinator, Graduate Teaching Assistants, and Director meet with students on a regular basis and are available for individual support. The N.A.C.D. students themselves provide support for each other during N.A.C.D. group activities. Native American professional guest speakers also provide role models for the students.

Outcomes

Since the project began 4 years ago, 6 students have graduated with bachelor of arts degrees. One of these students has gone on to receive a master's degree and is employed as an audiologist by the U.S. Commission Corps assigned to the Bemidji (Minnesota) Area Office of the Indian Health Service. Two students will begin study in the Washington State University Graduate Program in Speech and Hearing Sciences this fall. The three other graduates have been employed in public service positions for the Bureau of Indian Affairs, the

Washington State Department of Social and Health Services, and a school district in Alaska. In addition to the 2 graduate students, there are currently 4 undergraduate students in the Native Americans in Communication Disorders Training Project. Three of these undergraduate students are expected to receive bachelor of arts degrees during the 1990-91 academic year.

Additional individuals have applied for acceptance into the Native Americans in Communications Disorders Training Project. However, the number of participants has been limited by lack of necessary financial support. Originally, the project received approximately $115,000 per year from the U.S. Department of Education, which supported 8 students. Funding from the U.S.D.E. is now limited to $80,000, which supports 5 students. An additional student is funded by Washington State University. A greater commitment is needed from federal funds and in the form of tuition waivers from the university.

Questions and Answers:

Mr. Hill asked what she planned to do with her career when she has completed the training program. Ms. Higheagle said she planned to work with young children from birth to three-years old, hopefully in a public school setting--one that serves Indian students.

Mr. Hill wondered if this were a career goal she had as a child. Ms. Higheagle said no, but that through the mentoring and guidance provided by the college she has been able to choose this program and complete the training fairly rapidly. Mr. Hill noted that she was pursuing a very important area of expertise and he wished her the best of luck.

Dr. Charleston wondered what besides Otis-Media is the cause of the high incidence of communication disorders among Indian children. Ms. Higheagle said that Otis-Media is the principal cause but that dialectical differences often result in mis-diagnosis. Students get substandard scores because they are unfamiliar with word stems and with testing situations.

Dr. Charleston asked about the impact of this mis-diagnosis and she replied that these students were often pulled out of the regular classroom and tracked or referred for remedial help. Dr. Charleston asked what she thought about this, and Ms. Higheagle answered that she is opposed to pull-out programs. The most successful strategy is one where the clinical assistant goes into the classroom and works with all students while targeting problems that a few children are experiencing--without singling-out these students.

Dr. Charleston then asked how she would respond to the charge that mis-diagnosis is a key barrier to kids, categorizing them as "special education, learning disabled, or remedial," and thereby keeping them out of any enriched programs. Ms. Higheagle responded that once kids were trapped in remedial programs they generally don't have any access to college preparation courses in high school. So even if they graduate from high school, they are not prepared to go on to college. Dr. Charleston then asked her if she felt she would be able to recognize dialectic differences. Ms. Higheagle said yes, and that these students should not be relegated to remedial education.

Marion Forsman-Boushie, member of the Suquamish Tribe and Chair of the Washington State Indian Education Association, Indianola, Washington.

I can't really say anything new and different that hasn't already been heard. Patsy Martin brought up the under-representation of women and I share this concern. When 60 to 70 percent of those in Indian education, working at the grassroots level are women, why are men always designated as leaders? I respect the qualifications of those of you who are on the Task Force, but I hope this will not happen again.

I just left a post as Tribal Liaison with the U.S. Government Census and I am hoping as the data comes out (albeit slowly) our numbers will be more accurately represented. In the 1980 census only twenty-five percent of our people lived on the reservation. We may find with the new census that a shift has taken place back to the reservation with 90 percent of it due to lack of jobs and housing. This creates a new set of problems because for many years these people have been in the urban areas dealing with urban issues.

I have been in Indian education for twenty years and in my view the biggest problem continues to be the instability of funding. I resent having to do this again and again. I resent that it needs to be done. I appreciate the Secretary for initiating the Task Force, but I resent the process.

We are supposed to be supplementary not "basic education," but if we pull out Indian Education funding our children would not get an equal education. The services for our children depend on part-time, poorly paid staff who function under the uncertainty of continued financial support. Yet we are supposed to succeed. The Title V reward for having a successful program is to take your funding away. There is no consistency and there is not continuity. Good and successful programs should be receiving on-going funding as long as they continue to be successful rather than continually having to compete for funds.

Indians need to feel they are part of what is happening, they need to define their needs. We have found that internal racism is endemic in Indian communities. The cure for this has to happen from within. For generations our people each had a place in their own communities. We must not have throw-away people and throw-away communities. Our children are committing suicide because they have no role.

Finally, we talk about test scores as a reflection of who is successful. Yet the majority population has problems with meeting their own standards. Education for the majority population is in trouble in many parts of the country yet we set our standards by theirs--which aren't working very well. We need to set our own standards. If we know that tests are culturally biased, why do we continue to use them?

I appreciate your taking time to listen to us share things you already know we know. I know I am preaching to the already converted, but I hope it will result in a significant impact.

Questions and Answers:

Mr. Hill asked what continues to give Ms. Forsman-Boushie hope. She responded that she recognizes that education is only part of the solution, but is hopeful because she has seen successes. Even those of us in this room today are examples of success. I started out as a playground aide. We need to remember this and serve as mentors ourselves. We ought to be proud of our successes. But someday I would like to be able to tell the federal government to "take their money and shove it" because I am tired of begging for crumbs.

Mr. Lewis responded to Ms. Forsman-Boushie's comment about serving as mentors saying that we need to work with both our elders and our children to make them feel good about themselves. We each need to go back to our communities and give something back so that we are part of the solution not part of the problem.

Joseph Hoptowit, member of the Yakima Nation and Superintendent of Mt. Adams School District, White Swan, Washington. Mt. Adams School District is located in the heart of the Yakima Indian Reservation. Due to the pressures of dealing with contractual negotiations and getting school started, I regret that I am unable to submit my testimony in writing. It is clear that in public schools the problems are multitudinous and there is no single solution, but I will comment today on two major barriers that I have isolated: (1) intolerance and (2) lack of vision for the future.

Public schools are not set up for Indian children, they are set up for the majority population. Part of my job is to provide what will make the best sense for my constituents. However, my ability to design programs are limited by state laws and regulations. Nothing in this state's curriculum will go to support a focus on relevant Indian education.

One way to deal with these barriers is to look at the fact that we know our children need good role models. Yet we advertise a position and get up to 70 applicants only to find that none are from Indians. This suggests to me that the programs to support the training of Indian teachers are ineffective.

Other problems we in public schools must face include providing parental access so that parents can present their needs to the school board. Yet there is a lot of mistrust. The system is not set up for Indian people. These things won't change until we overcome our intolerance and become very honest about what we do.

I recommend that the Task Force look at programs to get more Indian teachers into the schools to work with our children.

Questions and Answers:

Mr. Lewis reflected that some of these barriers are beyond the control of the Task Force, but we can work on changing attitudes. He wondered what Mr. Hoptowit's view is toward his school board in terms of helping to change the system to better meet the needs of Indian education. Mr. Hoptowit replied that his school board has been very responsive to requests from their parent group, in fact there is almost no request that they have refused. So this is what needs to happen, but very often the school board doesn't represent the community. Then people have to go to the school board and participate in the process which is designed to represent them. In Washington there is a strong movement toward equity and inclusion of cultural education, but the resources don't go where they are needed.

Dr. Charleston inquired about the demographics of the Mt. Adams School District. Mt. Hoptowit indicated that they serve 941 students, 66 percent of whom are Indian. This percentage has increased from 35 percent when I first came to the district in the 1960s. The balance of our student population is Hispanic or Caucasian. Out of six administrators in the district three are Indian and five out of 61 teachers are Indian. Our school board has one Indian and four non-Indian members. I give a lot of credit to JOM and Impact Aid, but I know that cuts are coming. Since we are located in the Indian Reservation in a semi-isolated rural district, only eleven percent of our land is non-Indian and taxable. We therefore rely heavily on Impact Aid. Graham-Rudman may mean 28 to 32 percent cuts in Impact Aid, which would be devastating.

Dr. Charleston asked what Mr. Hoptowit thought about public schools on Indian reservations serving a majority of Indian students, yet falling under the jurisdiction of the state. Does this allow Indian self-determination? Mr. Hoptowit said that this situation causes clashes of cultural thought between himself as an Indian superintendent of an Indian school and the state education administrators. My concern for Indian kids runs deep because it is part of my own experience. Indian people are part of the public, but public schools need to reflect and address the needs of the community they serve. I go back to my concern about lack of vision for the future. Employment is so limited on the reservation. What will these kids do? If we educate them, then they must leave the reservation in order to survive, but then we have a cultural clash.

Dr. Charleston noted that this was a real dilemma for the Task Force. We need to identify and recommend alternatives which will best support Indianizing education and providing for Indian self-determination. Yet even in your district which is within an Indian community on a reservation, only one of four school board members is Indian and the rest are White. You are the first Indian school superintendent I have run into other than Hayes Lewis. Mr. Hoptowit noted that he did not see some of his colleagues at the hearing today because they don't see this as an important event. I do, that is why I am here. But just being Indian doesn't assure sensitivity to Indian problems.

Dr. Charleston asked if the school board could make changes that were not supported by state law. Mr. Hoptowit felt they could within some limitations. Lots of confusion has been caused by the changes in regulations that keep coming down from the federal government year after year. We want to look for ways to do things not for ways not to do them.

Dr. Charleston wondered if their school board could change the fact that their school system "is not set-up for Indian people."

Mr. Hoptowit said he felt they could. We need to help our students learn to function both within Indian culture and within the population at large. We need to address issues based on an assessment of the needs of our students. This is my second year and I took over during the last year from my predecessor. I can't pass the buck now, I have to be accountable to our people. Change can happen, but the problem is that public school superintendents operate on limited resources and this in turn limits change. Now with the threat of reduced federal funding our programs can't be carried on year by year, so we can't assess their impact to see if they are really working.

Mr. Lewis noted that while public schools are not set-up for Indians, neither are most BIA schools, so there is really not much difference. Mr. Hoptowit agreed that this was true. He referred to discussions about whether prayers could start meetings. By convention we start our school board meetings with Roberts Rules of Order, but Indian spirituality is not recognized by this. The majority of society will not tolerate any group that does not want to follow its rules. The public school system is committing errors by omission. Ignore us long enough and we will die out, because eventually we will be absorbed to the point where our identity is diminished enough to make us the relics that non-Indian society already holds us to be.

William Baker, Assistant Vice President for Minority Affairs, University of Washington, Seattle, Washington.

In the State of Washington, the Native American population has increased from 33,386 to 71,453 during the past twenty years. This population resides both in urban areas and on or near the state's twenty-six reservations. The quality of life and the economic health of this population--and the tribal groups it represents--are tied in extremely important ways to educational opportunity beyond high school. Indeed the quality of life and the economic health of the entire State of Washington is connected in important ways to educational opportunity for Native Americans, for ours is a state whose economy depends heavily on its natural resources--on its forest and fisheries resources, on the quality of the total physical environment. In this state the management of these resources is a heavy responsibility of the tribes, and will be increasingly so in the future. Educated Native American leadership, and an educated Native American population, are vital to our state in untold ways, but it is extremely important to all of us.

That in turn is tied inevitably to opportunities not only to **attend** a college or university but also to **complete** programs begun in higher education. As in the other 49 states, Native Americans in Washington State are able to attend and complete college in very small numbers. Consider the following:

1. In 1986-87, there were 46,769 high school graduates in Washington State, and of this number only 750 were Native Americans. At the beginning of that year, there were about 1200 Native American high school seniors, and 750 emerged with high school diplomas. Of this number, probably no more than about 200 could meet the regular admissions requirements of the state's four-year colleges and universities.

2. In this state in recent years the number of Native American undergraduate and graduate students enrolled in the state's four-year public colleges and universities has ranged between 800 and 900. From the limited six and seven-year tracking that has been done of Native American students, it seems reasonable to say that only about one-fourth will be able to persist to graduate.

3. In 1987-88, of 13,315 students receiving baccalaureate degrees in our six four-year colleges and universities, only 117 (0.9 percent) were Native American students.

There are, as we all know, many extremely discouraging reasons why more Native American students do not attend or complete programs of study in higher education. One of the worst relates to the decline of the student financial aid programs. During the past ten years, the cost of attending my institution--the University of Washington--has increased from about $4,400 to nearly $8,000 for an unmarried student paying resident tuition. For those significant numbers who are married or single parent students, the figure ranges above $10,000. During the past decade, the financial aid programs available to Native American students--all of them combined--have simply lagged far behind the increasing cost of attendance. And these programs have been made more inadequate by the requirement that students depend increasingly on borrowing. Of 110 Native American students receiving financial aid at the University of Washington at the beginning of the 1989-90 academic year, 43 were the recipients of seriously inadequate financial aid packages. And this at a University whose financial aid office works extraordinarily hard to meet the needs of minority students.

We know that nationally about three-fourths of all Native American students drop out before completing their undergraduate degree programs. It is about the same at the University of Washington. From more than two decades of working closely with Native American and other university students, one develops a certain kind of reliable experienced-based intuition about why students do not finish college. And from that experience, one of the things that I can tell you for sure is that the graduation rates of Native American students would improve substantially if there were adequate financial aid.

Not all of the higher education barriers that face Native American students can be removed quickly, but one that can be effectively addressed is the problem of adequate financial assistance. All of us in the State of Washington have a stake in improving the quality of educational opportunity for Native Americans, and to do it one of the first things we must do is improve the student aid programs. Without a solution to this problem, there will be no solution to the larger problem.

The Task Force could ally itself with the National Association of Financial Aid Administrators on this issue. They are very effective lobbyists and have clout. You need to work with them to look more carefully at Indian students who attend college programs and then recommend adequate financial aid solutions.

Questions and Answers:

Dr. Charleston asked if University of Washington routinely considers the special needs of older students. Mr. Baker said that he has had a hard time finding fault with their Financial Aid Office. They work hard to put together the best packages for both younger and older students. But they are seriously handicapped by limited resources. Single parents require $10,000-$12,000 to go to school and take care of their children. Family housing averages $550 per month and our students receive priority assignment to campus subsidized housing. Off campus the cost is higher. Students who are willing to share can find housing for less, but with a family it is hard to share.

Dr. Charleston asked about student stipends. Mr. Baker said that students typically receive a financial aid package which includes an average of $3,600 from loan funds, and a combination of PELL grants, tuition exemption and work-study grants which total approximately $6,000 per year. You would divide this by nine months to get the stipend amount. But my point is that this is inadequate. High school students think that $4,000 to $5,000 is a lot of money, but they don't yet know what it means to be $1,000 short.

Dr. Charleston indicated that at Penn State students receive a $600 per month stipend which barely covers the cost of housing and does not cover utilities or any other costs.

Mr. Baker said that he strongly recommends that colleges and universities return to establishing partnerships with middle schools to increase the number of students who graduate from high school with the prerequisite courses for college. To reinforce this point he noted that in 1986 out of 14,000 Native Americans in the Seattle area and 71,000 in the state, there were only 56 Native American high school graduates and only three of these had a 3.0 GPA or better. We must improve on this situation.

Indian Nations At Risk Task Force

Southwest Regional Public Hearing - Phoenix, Arizona

September 12, 1990

The Southwest Regional Public Hearing for the Indian Nations At Risk Task Force was held in Phoenix, Arizona at the Arizona State Capitol. It was hosted by INAR Task Force members Joseph Ely and Ivan Sidney, and INAR Project Director Mike Charleston and Deputy Project Director Gaye Leia King.

Welcoming Comments

At 9:05 am, Mike Charleston opened the session. He explained that this hearing would be an opportunity for people in the Southwest region to address concerns and present issues of Indian education. Dr. Charleston then discussed the instructions for facilitating the hearing process. Because of the large number of people testifying, presentations would be limited to ten minutes. This would be necessary to allow as many as possible to participate, since the facilities are available only until 4:00 pm.

Dr. Charleston introduced Task Force members Joseph Ely and Ivan Sidney, who would be hosting the hearing. He said there were 15 members of the Task Force, with William Demmert and Terrel Bell serving as co-chairs.

Joseph Ely explained that the purpose of the hearing was for Task Force members to listen to comments and understand the concerns of Indian people. The Task Force is conducting regional meetings throughout the country to identify problems associated with Indian education, identify solutions to those problems, and make recommendations to improve the educational system for Indians. He reiterated that this was not only a report, but it was a mechanism for improving the education of Indian students. He urged people to be comfortable speaking, and invited any comments they may have to share. This is an opportunity for Indian people to be heard on important issues to help improve their lives.

Ivan Sidney explained that the Task Force had divided responsibility for hosting the hearings among its members for budgetary purposes and that the next hearing would be held on September 20 in St. Paul, Minnesota. The Task Force is interested in creating a dialogue with the federal administration to ensure their objectives are pursued. Within the next three months the preliminary report of the Task Force would be completed.

Dr. Charleston opened the session to public testimony.

Public Testimony

Katie Stevens, Director and Education Program Specialist of the Indian Education Unit at the Arizona State Department of Education.

I am a San Ildefonso, Apache and Seneca Indian. I'd like to start out with a quotation from the 1930 White House Conference on children and youth:

"To the doctor, the child is a typhoid patient; to the playground supervisor, he's a first baseman; to the teacher, he's a learner of arithmetic, and at times he may be different things to each of these specialists, but too rarely is he a whole child to any of them."

Too rarely is a child viewed as a complete being; most often a child is thought to be comprised as separate entities rather than a single whole. We need a new approach to education that says we, the state, federal, and tribal providers are serving the whole child and the whole family.

We must cross functional lines. The child and the family are most important. Different agencies cannot say they will communicate and collaborate, but then just meet together only to leave and work on separate programs. We must find an approach that will cross functional lines and deliver improved services. The concept is that the same child and the same family drives the system's approach. Through this concept we can see that health, education, and all social service programs must address the child and the family as one. This requires a change in our system and a change in the roles of the governmental entities.

Today, several educational models address this concern. One example is educational compacts between businesses, schools, and institutions of higher education. Head Start is another example that combines health, nutrition, parental involvement, and education. There is also a social system change model that's being demonstrated in three Arizona Indian communities including Pima, on the Navajo reservation; New Paspa, on the Pascua-Yaqui reservation; and Santa Rosa, on the Tahono O'odham reservation. This model brings schools, parents, and other community members together in a combined effort. We need a new framework such as these, although there is a serious reality about funding and needs for increased service.

We must consider the role changes and the personnel needs of the BIA, tribal, and public schools. They have begun to cooperate out of necessity. Their convergence of managing educational resources is aided through "lateral relations" by which each entity can address the same educational needs for the same family and the same child.

Most educational systems require state certification. Occasionally overlapping jurisdiction questions arise and result in children receiving no services at all. We end up with no fully certified teachers and a certification system without the benefits of enforcement. We need to look at the regulatory problems.

We believe in educational pluralism in Arizona. We support many systems. This gives us the opportunity to diversify and meet the varied needs of communities. Therefore, we support bureau, tribal, mission, and public schools.

We must also consider other concepts such as the historical and social context of Indian education. The work of educational psychologist Jim Cummins gives us clues about the failure of the educational system. Instead of correcting symptoms, we need to distinguish how teachers relate to minority students, how schools relate to the minority communities they serve, and how minority communities relate to the broader society.

Questions and Answers:

Mr. Sidney referred to Ms. Stevens' testimony on compacts and commented that when there is competition among BIA, public, parochial, and reservation schools, it is the child who is affected. He was interested in how Ms. Stevens thought coordinated efforts could be achieved and asked her to submit another paper, if possible, addressing this issue. Ms. Stevens agreed to do so.

Thomas R. White, Governor of the Gila River Indian Community, Sacaton, Arizona.

Community members seeking training from certain proprietary schools in the past have emerged untrained, unemployed, and in debt. There has been a vigorous effort by the Gila River Education Department to forewarn potential students about questionable recruiting practices by dubious trade school representatives. These practices are often characterized by promises of high paying job placement or employable skills. In reality, the actual job placement is never fulfilled. When inquiries are made it is not unusual to find that the school has a history of fraudulent recruiting practices. Other Arizona tribes have expressed similar concerns over their members' enrollment and eventual failure to complete a short-term, job-oriented program. Again, the experience is the apparent unethical practice of recruiting vulnerable, unprepared students into a program that is educationally substandard. In summary, the problem area for Gila River Indian Community and other tribes is the over-zealous recruitment and poor retention rates of institutions that exist for profit margin over educational purpose.

Another unfortunate experience community members have had to bear is the closure of proprietary schools. First, this leaves students in a predicament of having their education terminated for which they have incurred financial liability (quite possibly through shady financial aid schemes). Secondly, it leaves them victims of unscrupulous landlords who are unwilling to acknowledge the termination of the students' education (and ability to continue with lease payments). Many other instances indicate the need for legislative, regulatory, and policy initiatives regarding proprietary or trade school programs.

Therefore, Gila River Indian Community supports and encourages the initiatives proposed by the U.S. Department of Education. If the proposed legislation amends current regulations and policy initiatives were to be implemented, it would affect those persons who receive federal financial assistance under Title IV of the Higher Education Act. The impact would affect the receipt of payment for and consequence of non-payment for postsecondary education. If implemented, the legislation would provide safeguards against unscrupulous schools that circumvent and ignore regulations that exist for the protection of students.

Under the proposed actions, the Department of Education would have the power to demand that proprietary schools with "impaired capability" supply a "comprehensive written analysis" of recent default cases, job placement, examination certification rates, and program completion rates of the school's recent graduates.

Positive measures under the initiatives would require a more thorough analysis of a prospective student's "ability to benefit" from the program of instruction. For a student that does not have a high school certificate or a General Education Development certificate, these initiatives would provide for: extended job placement programs; sound academic counseling and support services; and the improvement of the school's curricula, facilities, materials, and faculty. Most importantly, provisions for rigorous and detailed loan counseling procedures would be provided, including additional information concerning the borrower's rights and responsibilities and the consequences of default. The above measures would provide added safeguards against trade school programs that victimize our community members. We strongly urge that federal initiatives for postsecondary education are implemented.

Native American students receiving grants or scholarships after August of 1986 have been subject to new rules regarding what constitutes income for any given year. Prior to January 1988, the ACT general instructions noted to Native Americans: "... Don't report property as an asset if (a) it may not be sold or have loans placed against it without the consent of the Secretary of the Interior, or (b) the property is held in trust for you or your family by the U.S. Government."

The Act instruction, for 1988-89 deletes the "property as an asset" instructions. Instead, students are being advised that "There is no longer an exclusion on property belonging to Native Americans that is held in trust by the U.S. Government or that cannot be sold without consent of the Secretary of the Interior."

The deletion presents inaccurate financial capabilities for tribal applicants who own homes on individual allotted lands. Homes for these community members cannot be sold, nor is there an appraiser who could determine an accurate value. It appears that an unnecessary burden is placed on tribal grant applicants.

In the past, Native American students could rely on their tribes to provide a major portion of funding needed to attend college. With today's economy, all avenues must be explored in order to secure a postsecondary education. Will the "property as an asset" deletion limit a student's eligibility for federal financial aid and campus-based aid?

Comments

Mr. Sidney commented that it was good to see leaders such as Mr. White take the time to represent their people on such an important occasion.

W. Sakiestewa Gilbert, Assistant Professor at the Center for Excellence in Education, Northern Arizona University, Flagstaff, Arizona.

I am a member of the Hopi tribe. I've been in education for the past 12 years on and off the Indian reservations. Educational systems of the next century will be significantly different from those of today. Public education reform in the United States has entered a new demanding phase: in 1986, several national task forces reported that "reform" of education is inadequate. The established public education system, they proclaimed, needs to be "transformed" into something quite different.

Among the states of the U.S., Arizona ranks 25th in total population and third in Native American population. The state is sparsely populated and characterized by a relatively large number of small, rural school districts and a few large urban school districts. There are over 200 school districts in the state of Arizona. A majority of these schools have significant numbers of students who are considered to be "disadvantaged" due to low socioeconomic levels and a deficiency of English language skills.

Historically, American Indians, among other ethnic groups, have been underrepresented in higher education in proportion to the population. Accounting for 33.4 percent of the population ages 5-17 in 1980, minority groups combined comprised only 13.1 percent of college enrollments and 11.6 percent of graduate degrees in 1984-85. As these disadvantaged populations move into the educational system and into the workforce, they must have greater opportunities for success. Unless the rate of success in education is improved, current trends point to lower levels of educational attainment for the state and an even greater disadvantage for the American Indian child.

A recent report from the Carnegie Foundation on colleges has indicated that "the first problem we encountered is the discontinuity between school and higher education." Today, educators from separate levels, with few exceptions, carry on their work in isolation. Indian students find the transition from school to college haphazard and confusing at times. Many young Indian students who go to college "lack basic skills in reading, writing, and computation." Thus, institutions of higher education must accept the responsibility to assist talented secondary school students with disadvantaged backgrounds in order to ensure their enrollment and success in postsecondary education institutions.

One such significant population of educationally disadvantaged students is the American Indian student. The majority of Indian students in Arizona experience inferior elementary and secondary education, attending small schools with limited academic resources in remote locations on reservations. Students in these schools are often separated from their language, families, and culture. In addition to limited educational opportunities, the economic condition of American Indian families is severely impaired. The 1982 Bureau of Indian Affairs Labor Force estimated that 31 percent of reservation American Indians over the age of 16 are unemployed.

A recent study conducted at Northern Arizona University has revealed that for 66 percent of the Indian students, the inability to complete and pass classes with good grades was a primary obstacle to obtaining a college degree. According to Astin (1982), one of the obstacles for Indian undergraduate students entering an institution of higher education is poor educational preparation. In addition, Falk and Aitken (1984) have indicated that the lack of good academic preparation in high schools received the highest ranking among the top obstacles to college completion expressed by American Indian students. In this same study, 76 percent indicated that they were either somewhat prepared or not at all prepared academically for college-level work. Sixty percent also cited poor academic preparation as a factor that hindered their retention in institutions of higher education. The failure rate of American Indian students in our educational institutions is greater than that of any other ethnic group. National dropout rates for Indian students in kindergarten through twelfth grade, as reported in January 1988 by the National Educational Association for Native American/Alaska Natives, was at 42 percent. The percentage of persons over age 15 with eight or fewer years of education was one-third higher for Native American Indians than for the total U.S. Tijerina and Biemer (1988) indicated that:

> Indian high school students who are still interested in college are often underprepared. Many start with low self-esteem. Many must overcome the disadvantage of attending a small rural high school that does not offer the needed science courses.... Few Indian high school students have suitable role models, and few are advised about professional career opportunities.

This is particularly true of Indian students living in rural settings like the Navajo and Hopi reservations. Extreme distance between high schools in the Navajo Nation necessitates boarding schools for these young people. Unfortunately, this form of isolation from home and community creates emotional hardships for Indian youth. The resultant problems most often cited by staff at these boarding facilities are disruptive behavior, lack of motivation and career goals, drug and alcohol abuse, and teen sex and pregnancy.

What are the obligations of the American educational system to our American Indian students? Living in a democratic society, we as Americans take for granted that education is not only a fundamental right of all people regardless of ethnicity but also a necessity for the survival of this country. Thus, we can reasonably conclude that the nation is obligated to provide the best education possible.

Williams (1990) stated that historically, education has been a socializing mechanism by which young people are given the tools necessary to participate in the community at large. When the American Indian children with a low socioeconomic status remain as a group in a low-status position after two or three generations, it indicates that something is "amiss." Education is their only means of achieving social mobility, and when they fail in significant numbers to become socially mobile, it suggests that the school system is not meeting its obligations.

Many commentators have objected to such programs as bilingual and multicultural education, which are considered to run counter to the American tradition of assimilating ethnic groups into the mainstream of society. This attitude, according to Cummins (1988), has shown a "profound ignorance" of American educational history. The groups that tend to experience the most educational difficulty, such as the American Indians, were never given the opportunity to "melt" into the American mainstream. But instead, they had the status of "internal colonies" in that they have been conquered, subjugated, and regarded as inherently inferior for generations by members of the dominant Anglo group.

More overtly, discrimination against Native languages in the school environment was tragic for those who were victims of such incidents. For example, Platero (1975) stated that:

> For nearly a hundred years the policy of the United States government was to acculturate the Navajo so that the Navajo could be assimilated into the white society. To effect this assimilation Navajo children were taken from the shelter of the family and sent to boarding school. Almost every child who entered the boarding school spoke only Navajo, and most of the people employed at the boarding schools spoke only English. When a Navajo child spoke the language of his family at school, he was punished.... Kee was sent to boarding school as a child where--as was the practice--he was punished for speaking Navajo. Since he was only allowed to return home during Christmas and summer, he lost contact with his family.... Kee's story is more the rule than the exception (pp. 57-58).

How are we then to empower the American Indian student? How are we to meet the challenges and demands of the 21st century? If we are to ensure that our Indian children acquire the best educational opportunity possible, then what must we do? What types of programs, teaching methods, curriculum, teacher training, and partnerships must we commit ourselves to, in order to meet these demands? As director of a federally funded program designed to work with disadvantaged students attending schools on or near Indian reservations, we are diligently working to provide such opportunities.

The School, College and University Partnership (SCUP) program is specifically designed to address such concerns as we American Indian people have. Because of the demand in educational technology, our students are receiving computer skills. Career opportunities are provided for high school students who are thinking about or will attend a two or four-year institution. Assistance is given to students in such areas as study skill development, note taking, time management; students are even provided with role models from the local community such as Miss Navajo Nation, to help them acquire a positive attitude about themselves and their education. Training sessions are provided for teachers so that they can assist our Indian children in becoming academically successful. Teaching methods and techniques, curriculum development, and ways to help improve their understanding of the educational needs of Indian students and create cultural sensitivity are also a vital part of the program. In addition, a Parent and Student Success (PASS) component has been designed to help retention by enlisting parents' support and encouraging their input on critical issues for their students such as motivation and communication skills.

At this time, I would like to pose a question as follows: Who is really at a disadvantage, the Indian child or the American educational school system? To answer this question, I strongly believe that it is not the Indian student who is at a disadvantage, nor is he considered to be "disadvantaged," but instead, the educational school system is at a disadvantage. It is not the Indian student who is "at risk," but instead, the educational system is "at risk." Until the existing educational system realizes its need to change, our Indian students will continue to be victims of neglect.

Christine Gilbert, Chief Investigator, Faculty Recruitment and Retention Research, Northern Arizona University (NAU).

Educating our youth is imperative for our nation's success. Providing a support system in higher education is crucial to American Indians and other ethnic students' success whose exposure to a college environment may be limited or nonexistent. The support system, which may ultimately determine success or failure for minority students in obtaining a college degree, rests in part with the success of minority faculty and staff in institutions of higher learning.

The issue that is of utmost importance to educators and administrators is that of recruitment and retention of minority faculty in higher education. My focus will be on the demographic changes regarding faculty and students, challenges facing American Indian and other minority faculty, and how institutionally we may begin addressing these challenges. My presentation on minority faculty is but one aspect of the Northern Arizona University full-time Faculty Recruitment and Retention Study which has incorporated research over a four-year period. As a result of this longitudinal research, a survey questionnaire was developed and is being implemented at NAU and at several participating state universities. This ongoing research will analyze and assess factors that determine why faculty members exit their respective institutions. The results will indicate general trends and patterns that are evolving and allow institutions to allocate resources where necessary and develop policy to address emerging issues that impact recruitment, retention, and professional development in higher education.

The Department of Labor has predicted that our nation will be facing a major labor shortage, mirroring the nation's slowly growing population as we enter the year 2000. The labor market, between 1980-2000, will grow by approximately 32 percent, unlike the 20-year period between 1960-80 which saw a growth of 53 percent. We as a nation will also be experiencing dramatic demographic changes that are attributed to high birth rates and increased immigration, which will be acutely evidenced in certain regions of the country.

Our minority student population is increasing at a rapid rate. The U.S. Hispanic population is growing five times faster than the non-Hispanic population. By the year 2000, the American Indian youth in Arizona under the age of 15 will comprise 13.2 percent of the population. Arizona's minority population is estimated at 50 percent of the population in the foreseeable future.

The Labor Department has projected that our workforce will require 71 percent more attorneys, 68 percent additional scientists, and 53 percent more health-related professionals, in addition to 44 percent more technicians and 40 percent more social scientists. Since a third of these positions will be filled by college graduates, it is obvious that higher education will play a vital role in producing the workforce to meet these dramatic societal changes. The dramatic demographic changes and predictions indicate that our society will require individuals with skills requiring a postsecondary education. The ramifications for our minority youth and the nation at large are immense, and necessitate immediate action on issues that will have a direct bearing on better educating our minority youth.

These demographic changes will be further compounded by the impending faculty shortages that have been predicted. Nationally, it will be necessary to employ 130,000 new faculty members within the next 25-year period. Projections are based solely on faculty retirements and do not take into consideration those factors related to deaths, increased enrollments, program changes, normal attrition due to adverse tenure decisions, or faculty exiting the system for the private sector.

NAU has projected that 25 percent of its current faculty will retire by the year 2000. Other universities estimate that 75 percent of their current faculty will be retiring by the year 2000. The quality of an institution's faculty will be determined by the creative and aggressive recruitment, retention, and development methods utilized. We cannot underestimate the seriousness of these projections. An institution must address these challenges of recruitment and retention from a proactive rather than a reactive stance. Those failing to do so will be plagued by the "shopping mall mentality" whereby they may lose outstanding established scholars and junior faculty members to other institutions or the private sector.

Analyzing and assessing, on a regular basis, why faculty exit an institution by evaluating the perceptions and reflecting upon the insights of those who leave will allow an institution to allocate fiscal and human resources where necessary and implement desired changes as needed. It is not advocated that all faculty that are hired should remain--this simply is not realistic. Change is inevitable; however, allowing for cohesiveness and valuing social heterogeneity rather than homogeneity will bring even greater stability and progress to the university.

Barriers, whether obvious or perceived, must be removed to allow for full development of the individual. It is a false assumption that once you have earned a Ph.D., you have arrived. It cannot be assumed that the best survive. The sink or swim notion is not valid today and can no longer be justified because there is not an unlimited supply of human resources, time, or money. Budget constraints, increased enrollments, salary compression, and faculty shortages are all emerging issues that require our complete attention and total commitment.

If faculty members observe barriers preventing their full development, they may sense that their knowledge, expertise, or contributions are insignificant. Their ability for personal and professional growth is hindered and they may become discouraged, frustrated, immobilized, and eventually leave the institution. This directly or indirectly impacts the stability and progress of the institution, which in turn affects the morale and productivity of individual faculty members, students, and the university community.

Barriers and obstacles that minority faculty must overcome are numerous. Reyes and Halcon state that when minorities have succeeded in overcoming the barriers that have been placed before them (in elementary, secondary, and postsecondary education), there still continue to be highly subjective and arbitrary points regarding the final decisions that deny them access into the system. "At times minority candidates are second-guessed and eliminated not on the basis of their qualifications, but on the personal opinions of the decisionmakers."

This perception persists in the promotion and tenure process. Performance evaluations tend to reward those activities such as publishing and research as the sole criteria for promotion and tenure. The areas of advising, committee work, and service projects that minorities tend to be involved in, to a much greater degree, are not rewarded. Their involvement in these areas may be attributed to their own experiences as a student when minority faculty mentoring was very limited or nonexistent. Because so much of their time is concentrated in these areas, little time and energy remain to accomplish other necessary requirements for promotion and tenure.

Another crucial factor affecting minority faculty is their low representation. This low representation can be seen on campuses across the nation. Because they represent such a small percent of the total faculty population, minority faculty become overextended by being selected as the "designated" minority expert or representative. Minority students also naturally tend to gravitate to minority faculty for their support, again placing time constraints on individual minority faculty because too few are present on campuses. In addition, all too often, faculty members tend to refer minority students to minority faculty without the slightest regard for the student's emphasis of study. Individual minority faculty member then suffer the consequences of a system that has failed to adjust to these circumstances. They become overworked, burned out, and ineffective, and they are eventually lost to academe and leave higher education for employment elsewhere. Yet minority role models are needed in increasing numbers to shoulder the responsibilities and to share in the contributions in our educational system.

Other obstacles that exist for all faculty, but are more prevalent for women and minorities, are lack of professional and social networking (which tends to augment isolation), hidden workloads, inadequate developmental opportunities (lack of equipment, research time, conference participation), professional or intellectual isolation (their area of expertise is very specialized or their research interests may not be compatible with the department's interest), cultural and gender insensitivity, and workload imbalance.

Access and equality will be assured when the system recognizes the value of "language, ethnic perspective, cultural knowledge, diversity of ethnic mix in the network of people, and the power to attract large numbers of minority students," state Reyes and Halcon. It is essential that institutions realize that minority faculty are the key to recruitment, retention, and promotion of minority students and other minority faculty. A double-edged sword is prevalent as it will be difficult to encourage minority students to seek higher levels of education when minority faculty role models are lacking. NAU and other institutions are addressing this pressing issue by developing plans that will identify and cultivate minority students in pursuing and obtaining doctorates, which will increase minority faculty representation.

The provisions that will be made to ensure that American Indian faculty are recruited, retained, and developed now and in the future depend, to some extent, on the value placed on American Indian faculty and their contributions to higher education. Faculty development is a key in recruitment and retention. Faculty development initiatives include preparing minority faculty for promotion and tenure by providing assistance in areas of paid leave for research and publishing and monies to conduct research and attend developmental seminars.

The impending faculty shortages presents both challenges and opportunities for the American Indian people. We will be challenged to provide support and develop creative and innovative methods in order to continue the full development of our American Indian faculty currently employed, and we also have an opportunity to encourage our American Indian youth to pursue degrees that will provide employment in higher education.

I would like to leave you with one thought. Chief Seattle stated:

> *All things are connected. Whatever befalls the Earth befalls the sons of the Earth. Man did not weave the web of life. He is merely a strand in it. Whatever he does to the web, he does to himself.*

American Indian faculty recruitment and retention efforts have a direct bearing on American Indian students' success throughout the educational system. We cannot afford to ignore the needs of American Indian faculty; in doing so we are ignoring the needs of our American Indian children. We cannot address the educational system for American Indian students in its entirety without addressing the implications of recruitment and retention for American Indian faculty and their full development in the educational environment. The success of American Indians and other minority groups lies with a solid foundation in education. Educators are the gatekeepers of higher education. American Indian faculty are our children's gatekeepers into a world of knowledge and success. May we understand the ramifications placed before us today as we comprehend the needs of the Indian Nations.

Questions and Answers:

Dr. Charleston commented that as an Indian faculty member at Penn State, he commends Ms. Gilbert for her presentation. He complimented Ms. Gilbert for her excellent points on the hardships of Indian faculty and the efforts of NAU.

Mr. Ely remarked that Ms. Gilbert hit the nail on the head with the problems and solutions she discussed in her presentation. He requested that for simplicity sake in making a clear analysis, she submit a one to two page outline describing these problems and solutions. Ms. Gilbert agreed to do so.

Mr. Sidney asked Ms. Gilbert to provide a comparison of Indian faculty within the state university system to help support her work. She agreed to do so.

Karen Swisher, Standing Rock Sioux, Director, Center for Indian Education, Arizona State University, Tempe, Arizona.

Regardless of the numbers of Indian teachers that can be counted in all Arizona schools attended by Indian students, there are not enough. In a recent survey of Indian education needs conducted by the Center for Indian Education at Arizona State University, there was unanimous agreement that more American Indian teachers are needed in Arizona schools at all levels and in all areas. Although math and science have received considerable attention recently, there is still a perceived need in those areas in secondary schools.

Why is there a need for more Indian teachers? What makes Indian teachers more desirable? Indian and non-Indian respondents to the survey clearly agreed that Indian teachers serve an important role as a model for Indian students. As one person very poignantly stated, "Any good teacher will find a way to reach kids, but kids need to see someone of their own kind in such positions to really believe they too can succeed."

Increase in self-esteem is viewed as a very positive result of having Indian teachers in charge of classrooms attended by Indian students. Collectively, Indian teachers are perceived to be more sensitive to cultural and learning style needs of students because they often share a common background and language; they can empathize because they have shared experiences that remain relatively unchanged from generation to generation.

Reducing the turnover rate of teachers in reservation areas was an important response to the question of why there is a need for more Indian teachers. The turnover rate of non-Indian teachers on reservations creates a lack of continuity in staff development and systematic planning of high quality instructional delivery. Expensive teacher recruitment and retention efforts must be reenacted on an annual basis, leaving precious little time for curricula and staff development programs. As one respondent stated, when well-trained Indian professionals are employed, "school becomes a place empowered by all .... [It] is not simply seen as an 'Anglo' learning center; community respect for Indian professionals would grow."

Concern that the Pre-Professional Skills Test (PPST) has become a powerful gatekeeper was expressed in the survey. The PPST coupled with the proficiency exam required at the end of the professional teacher preparation program have been viewed as barriers to those students who are not native speakers of English or those whose test-taking abilities have not been mentored. One respondent suggested that "These tests have all but dried up the supply of Native American teacher applicants to our schools. This has NOT resulted in better education for Indian children. We now have teachers who can pass the test but cannot handle the kids."

Embedded in many of the responses was a recognition that many non-Indian teachers have the empathy, understanding, caring, cultural awareness, and sensitivity that is necessary to teach Indian students; the important point was that they quite often do not stay in rural/reservation areas where they are sorely needed.

Respondents were also asked to list in rank order the five more important needs in the education of American Indians in Arizona. The five needs were aggregated and broadly categorized as (1) cultural awareness in the curriculum and instruction which increases self-esteem; (2) programs and strategies which focus on self-discipline/motivation, drug/alcohol abuse, and dropout prevention; (3) improved basic skills preparation with an emphasis on language and math skills; (4) leadership and/or administration which includes better coordination between schools for stability of enrollment; and (5) parent involvement, support, and training.

A positive school environment where cultural integration is evident is necessary to building self-esteem. To accomplish this, there is a need to have more bilingual/bicultural educators, ones who are not only bilingual, but also possess cross-cultural awareness/sensitivity and command of the skills necessary to strengthen the native language and English language skills of their students. Native American literature, language, history, culture, and other interdisciplinary studies must be integrated into the curriculum for Indian students to understand themselves better and appreciate their own cultural heritage and, furthermore, increase their self-esteem. Indian students need to be encouraged to become goal setters and completers; their confidence in themselves must be nurtured by teachers who demonstrate caring, while gently demanding that students complete rigorous programs of study.

The results of this survey clearly point out a need for innovative thinking and planning in addressing the issues of teacher preparation and teacher recruitment and retention in rural/reservation areas, most certainly, but also in urban areas where a great percentage of our Indian students attend school. We must support programs such as the one operating at Arizona State University which has experienced considerable success in mentoring students who have difficulty in passing the Pre-Professional Skills Test. In the meantime we need to explore the reasons for a high rate of failure among first-time American Indian PPST takers. If the statutes warrant change, our energies should be devoted to enacting change.

Literature in recent years points to the teacher as the key person in the successful school experiences of Indian students. Students report that teachers who care, listen, challenge, and express confidence in student ability have caused them to stay in school. It is apparent that more time and consideration should be devoted to training (at preservice and inservice levels) and selecting teachers who have the positive qualities which contribute to Indian student success. Collaborative research efforts between schools and universities to study issues such as the learning style-teaching style relationship should be supported morally and financially.

In past years there have been efforts at the national level to address the needs expressed by respondents to this survey. Innovative programs, such as Teacher Corps and Follow Through in the 1960s and 1970s, as well as those funded in recent years by the Office of Indian Education and the Office of Bilingual Education and Minority Language Affairs, have offered LEAs and BIA schools, in some cases, the opportunity to determine their personnel training and development needs. We are at a point in time where training and technical assistance collaborative partnerships involving SEAs, LEAs, and colleges or universities must again be more affirmatively supported by federal effort. The innovative programs of recent years must be revisited within the framework of current times, but with the same spirit which produced many excellent site-based teacher training programs. The realities of present economic conditions must be considered when we seek solutions to the dearth of Indian teachers for Indian students and for all students in our multicultural society.

Eugene Hughes, President, Northern Arizona University (NAU).

I speak today as the president of a major university which has one of the highest enrollments of Native Americans of any institution of higher education in the nation, and yet I also share a concern about the number of Native American faculty and staff. I want to be on record formally and officially that we at Northern Arizona University are committed to a statewide and region-wide mission of improving the educational and economic opportunities for American Indians.

This commitment is not something we are stating today just to impress those who are present. When I became president of NAU in 1979, one of my publicly stated goals was that of providing as many opportunities as the university possibly could to educate students for a multicultural society. We have intensified that goal. In the past decade, we more than doubled our American Indian enrollment--and we intend to go much beyond that in the future. Northern Arizona University has every intent of becoming a leader and a center for American Indian education and economic development.

Please do not misunderstand or misinterpret. In no way should you think that we at NAU are totally content with what we have done. We know there are many things we have not done, and some of what we have done could have been done better.

More than two years ago, in response to what we recognized as a genuine opportunity to expand the programs which the institution has committed itself to, we formalized and consolidated some previously fragmented efforts into what we believe is a more comprehensive initiative. We called that initiative "The New Momentum."

We thus propose to undertake a systematic, culturally sensitive, long-term partnership program with various American Indian tribes, particularly in Arizona, to improve their educational and economic opportunities. We propose to forge partnerships among the university, the tribal councils, individuals, state and federal agencies and organizations, school systems, and organizations in the private sector--all with one ultimate objective: the expansion of previous opportunities and the creation of new opportunities for American Indians.

The university has aggressively pursued the establishment of such partnerships, with the result that in the summer of 1988, the first formal partnership agreement was signed in the Office of U.S. Secretary of Interior Manuel Lujan, with representatives present from the U.S. Department of Education and the Bureau of Indian Affairs. That partnership agreement with the Hopi Tribe was praised by Secretary Lujan and by Indian leaders as an historic step forward.

Just a few months later, a second and similar agreement was signed with the Navajo Nation, the largest Indian tribe in the United States.

I'd like to share some of the programs and activities which NAU, in cooperation with tribal leaders and officials, have undertaken.

1. Personnel in the NAU Center for Excellence in Education have for the past two years "adopted a school"--the Hotevilla Bacavi School on the Hopi Reservation. Our personnel, in cooperation with teachers and administrators at the school, are

- evaluating and developing new curricula
- assisting with the modification or creation of innovative methods and materials appropriate for the children
- providing inservice training and technical assistance for teachers, administrators, and the school board
- conducting research to identify the best, most effective means of providing education for these students.

2. NAU has developed an articulation agreement with Navajo Community College. This unique "two plus two" agreement, which will begin this coming January, will permit students attending Navajo Community College to use their first two years there to fulfill the requirements for the first two years at NAU. NAU then will provide the next two years of university education on site--in two areas: education and general studies.

   This "two plus two" agreement will give students the opportunity to complete a bachelor's degree with a minimum of disruption of their personal, family, or job-related lives.

3. NAU has signed a partnership agreement with the Hopi Tribe to work jointly on economic development projects. The university additionally has agreed to provide technical assistance in the evaluation and improvement of Hopi-Bureau of Indian Affairs-operated schools.

4. NAU is actively involved with reservation secondary schools such as Grey Hills High School to assist them in preparing for accreditation, curricular development, inservice training for teachers, and special programs for students during the academic year and summer months.

5. NAU, through its School of Forestry in cooperation with several tribes, is providing technical and research assistance in resource management and manpower development.

6. NAU serves as a liaison with federal laboratories such as the NASA Jet Propulsion Lab, in identifying, recruiting, and retraining American Indian students at the university.

7. NAU has established a special American Indian Education Unit within its Center for Excellence in Education. The purpose for this unit will be to implement and improve the interactions between the university and the schools which serve American Indians.

I could spend quite a bit more time discussing what we at NAU have done to meet the needs of Indian students--the Nizhoni Summer Camp, the Native American Advisement Center, the Talent Search Program, the Upward Bound Program. We also have programs such as the American Indian Rehabilitation Research and Training Center, offered through our Institute for Human Development. Another program is the Center for American Indian Economic Development, supported through the College of Business Administration.

These are but a few of the activities to which we have committed personnel, facilities, and financial resources. I have every expectation that coming months and years will find us developing even more practical and functional programs and committing even more of our resources to support such programs.

For example, just about a year ago, I proposed to the university and the greater community of Flagstaff something which I called "Visions of the 90s." That vision has at its core the creation of a major facility--or series of facilities--on the NAU campus which will focus upon the contributions of American Indians in the Southwest. I envision a major research and resource center where American Indians' records and documents and historical and cultural materials can be preserved.

I envision a facility where American Indian students can study about and then share their traditions, culture, and heritage with others. I envision the opportunity for American Indian students to share their rich heritage with other students--and the public sector--in an environment where they are comfortable and have educational opportunities otherwise unavailable.

As I stated at the outset, we at NAU have a long-term commitment to addressing--and helping to solve--the concerns upon which these hearings focus. The issues of educational and economic under-attainment, high dropout rates, substance abuse, health problems--these and the myriad other barriers which currently exist must be solved.

I want you to know that you have my pledge that we at Northern Arizona University shall not ignore these issues. In fact, we intend to focus upon them. With your help--and the help of others in the public and private and governmental sectors, I am confident that we can make a difference in helping American Indians achieve the quality education they need and deserve.

Comments

Dr. Charleston noted that the Task Force would help to promote the information and leadership of NAU to other universities.

Mr. Sidney said that he appreciated the public commitment demonstrated at NAU. He said that the recent cap of 16,000 students placed by NAU was not applicable to minority students. This gesture also manifests the commitment of the university. Mr. Sidney added that the members of INAR would need the assistance of Mr. Hughes to improve the education of Indian students.

David Silva, President, Arizona State Board of Education; Chair, Arizona State Board Advisory Committee on Indian Education.

Before I begin, let me express words of appreciation to the Secretary of Education, Mr. Lauro Cavazos, and also thank the Task Force for conducting these hearings.

In 1983, 35,000 Native American students attended Arizona public schools. At that time, national policy was moving toward placing more responsibility for Indian education at the state level. This shift required that more information on Indian education was needed by the State Board of Education. Between 1983 and 1985, the Indian Education Unit of the Arizona Department of Education, along with the Arizona State University conducted a survey to help formulate an appropriate policy direction concerning the state's role in Indian education. A policy statement adopted in 1985 affirmed government-to-government relations between the state and the tribes. The policy statement also established an advisory committee. At its first meeting in November 1986, the advisory committee proposed and adopted a multidimensional model entitled, "A Working Document on Indian Education," which is a planning document for school districts. As a result of this effort, some schools have developed their own policies on Indian education.

Today, the mission is to promote high academic achievement while validating the culture and language of the American Indian children in the schools. The goal of 1990 is to promote coordination, training, and awareness efforts between the state, tribe, and federal educational entities. An activity associated with this goal was the second annual Indian Education Issues Forum which was held in June 1990. The pertinent issues discussed included school finance, early childhood education, substance abuse prevention, teacher training, parental involvement, and libraries. The intent of the forum was to develop awareness of the issues and make specific recommendations. Goals include increasing the number of Indian certified personnel, exploring external funding resources, and increasing communications with Arizona tribal councils and tribal governments, American Indian operation, organizations, and the congressional delegation.

I would like to stress one issue of personal concern and that is the lack of appropriately certified personnel within the Arizona schools. I mention this at the request of the local schools because Apache County has five public schools, 95 percent American Indian, with two-thirds of the school population in this situation. Substitute teachers in the schools often have less than the full four-year academic credential of any type. There is a current provision in the state legislature; however, schools are unable to fill the spaces on an emergency basis. This is a crises situation.

I would also like to agree with a point made earlier in this hearing that the attraction of Indian role models to the education profession is critical.

Questions and Answers:

Mr. Ely questioned whether Mr. Silva was referring to a lack of certified Indian personnel, or a lack of personnel generally. Mr. Silva responded that Arizona was short in personnel generally. There are teachers who do not have a degree in education, and emergency staff with as little as a high school diploma. Joseph Ely asked Mr. Silva to clarify that unqualified teachers were teaching in the schools. Mr. Silva responded that yes, teachers in the schools were granted emergency certification by the state, but this does not guarantee they are qualified to be in the classroom.

Dr. Charleston wanted to know how many people Mr. Silva was counting when he referred to two-thirds of the population being in this situation with less than adequate qualifications. Mr. Silva responded that in terms of the number of emergency certificates issued in his office, 65 to 75 have already been awarded for the 1990-91 school year.

Mr. Sidney questioned if part of the reason for so many substitute teachers was because of non-recruitment, or because of a lack of motivation for teachers to go out there. Mr. Silva replied that he could only assume that the school systems have done their best to recruit. Factors such as remoteness, a depressed economy, and lack of entertainment discourage people from teaching. He added that the primary goal of schools should be to attract more fully certified teachers.

Carol Locust, Director of Training, Native American Research and Training Center, College of Medicine, University of Arizona.

My testimony will include information from federal and state reports, research data, and personal experience. I will address six issues dealing with appropriate educational services for handicapped Indian individuals, then list recommendations for improving the quality, quantity, and appropriateness of those services to this population.

The six issues to be addressed are as follows: (1) identification of all handicapped individuals on Indian reservations served by Bureau of Indian Affairs Education Department; (2) free, appropriate special education services for all handicapped, including all services that are written into Individual Education Plans (IEPs) and Individual Program Plans (IPPs); (3) provision of assistive devices and necessary equipment that are required for some disabled individuals if they are to take part in the educational services in their area; (4) lodging near an educational facility, which is required for some disabled individuals who come from homes in remote and rural areas, and for whom, without the provision of such lodging, partaking of educational services would be impossible; (5) mental health programs for emotionally handicapped, at-risk Indian students that would assist them to reach their highest attainment of education possible; (6) and health promotion and disease prevention programs in the schools.

Issue 1: Special education services cannot be provided for a handicapped individual if that individual is not located and identified. Neither the Indian Health Service nor the Bureau of Indian Affairs maintains records of handicapped individuals. Public Law 99-457 required that the BIA find and identify every child between the ages of birth and 22 years who was suspected of having a handicap and being in need of special education and related services. That was to occur in the beginning of the year 1987-1988. As of November 1989, the BIA had not identified or located such individuals. That same public law required that the BIA begin serving all Indian students with handicaps who were preschoolers. The Department of the Interior estimated that 1,000 of these children were served in 1986-87 with a budget of $11.5 million, that 1,200 children were served in 1987-88 with a budget of $16.5 million, and that 1,600 children were served in 1988-89 with a budget of $17.7 million.

The importance of early intervention for handicapped infants cannot be stressed enough, nor can the importance of the continuity of educational services for individuals who have become disabled as a result of illness or accident.

Issue 2: Public Law 94-142 requires that all handicapped individuals be provided a free and appropriate education. The BIA is required to provide a free and appropriate education to handicapped Indian preschoolers on reservations with BIA schools, and state and local education agencies are to provide such services for urban Indian children and those living on reservations where there are no BIA education facilities. These services are to include both special education itself and all related services.

Other than special education programs in BIA and public schools, disabled Indian children in smaller reservation communities do not have many other resources. Children and adults with severe or multiple disabilities from these communities usually must reside in off-reservation institutions.

When an individual reaches the age of 22, he or she is no longer eligible for any kind of educational services. Although there are special set-aside monies for vocational rehabilitation to fund tribal vocational rehabilitation programs on reservations, and these programs would include individuals 18 and up, Congress has yet to appropriate sufficient money to support more than a handful of these programs. In other words, on many reservations, education is a dead-end street for the disabled.

An appropriate education means being educated in the way your peers are educated, and that you would be educated also if not disabled. But consider the case of Andrea, a five-year-old girl who lives on the Hopi Indian Reservation. Andrea is severely visually handicapped and slightly hemiplegic. The BIA's concept of "appropriate" for her was to send her to a residential facility for the blind over 300 miles away from home into a foreign environment.

Indian parents had to sue the U. S. Department of the Interior and the Department of Health and Human Services to reinstate a program for handicapped children. The program served children from 426 parents in remote northwest New Mexico and was abruptly--and illegally--terminated in 1985 because it was "too expensive." The parents won. The special education and related services will be restored as mandated by a U. S. district judge.

Issue 3: Devices and equipment necessary for some individuals are not provided to the Indian population. This includes assistive and prosthetic devices and necessary equipment that are required for disabled individuals if they are to partake in appropriate educational services that would assist them to attain the highest level of achievement possible. This list also includes eye glasses, hearing aids, canes for the visually impaired, wheel chairs, walkers, braces, artificial limbs, crutches, protective undergarments for incontinent individuals, and other such items. What agency provides these things? Certainly most of them are out of the financial reach of many Indian families. The IHS may provide eye glasses and hearing aids, but not always. The BIA may purchase some of these devices and equipment for individuals, and so might a state agency. But the following is an example of the frustrating experience of a mother trying to get a wheelchair for her son.

Kee, at age 14, had outgrown the child's wheelchair the Shriners had donated to him. The mother appealed to the IHS. They did not provide that kind of equipment, and so they referred her to the BIA Social Services, which also did not provide that kind of equipment. They suggested she contact her tribe. Although the family was living in Arizona, family ties were in Oklahoma. The tribe deferred on the wheelchair, saying Kee did not live in the tribal service area. They referred the mother to the Arizona State services for the developmental disabled. Each agency had declared itself the secondary provider, which means none of them accepted primary responsibility for providing appropriate equipment for disabled Indians. Each agency considered itself as the agency of last resort. It took two years for the determined and, by then, desperate mother to get the wheelchair for her son, which was finally financed by the Arizona State Department of Developmental Disabilities. But Kee never got to sit in his new wheelchair. He died the day before it was delivered. That was my son.

Where does this jurisdictional and responsibility declination buck-passing leave the handicapped Indian students? It leaves them without the necessary equipment that would enable them to take full advantage of a free and appropriate education.

Issue 4: Lodging near an educational facility is required by some individuals who come from families living in remote areas where there is no access to education, if these students are to be able to take advantage of an appropriate education. American Indians and Alaska Natives with disabilities have not been active participants or benefactors of some of the education programs partly as a result of geographic isolation.

Group homes for the handicapped who come from homes in remote areas are far too few, are overcrowded, understaffed, and have long waiting lists. Residential facilities for disabled youths would allow them to attend school, but frequently aren't available. Consider Davis, a young Apache high school student who has spina bifida. He had to ride a school bus over a hundred miles daily to attend high school, a chore that was difficult for him and not good for his health. He wanted to stay with relatives who lived near the high school, but his relatives lived in a traditional home without running water, bathroom, or electricity. Caring for his personal needs in a traditional dwelling was difficult for Davis and imposed hardship on the relatives. The last I heard from Davis he was not in any education program at all and was doing nothing at home, as there was nothing to do. This is a sad waste of human potential, as Davis is bright and eager to reach his educational attainment.

Issue 5: The traditional cultural patterns of life among American Indians have been disrupted, a fact that may be related to the high incidence of alcohol abuse, suicide, depression, and obesity among this population.

The death rate for Indians ages 15 to 44 is double that of the general U.S. population, and between those same ages, Indians are more likely to die due to alcoholism at a rate 11 times the national average, and die from accidents related to alcoholism, such as car accidents, at a rate three times the national average. The majority of these deaths are Indian males. Alcoholism is the number one killer of our people. Those it does not kill it deforms, maims, or destroys mentally.

Suicide is at epidemic proportions among Alaska Natives. Homicide, child abuse, elder abuse, sexual abuse of all ages, including the disabled, and domestic violence have become part of our communities. It is critical that children reared in these environments be taught coping strategies for dealing with day-to-day stresses, yet few programs like these are implemented in the school system.

Issue 6: A generic health education course is offered in almost every school, but for our Indian students, especially those at emotional risk, this is not enough. Health education must address the issues such as lifestyle, the effects of alcohol on the human body and on unborn babies, teenage pregnancy, diet, sanitation, and disease and accident prevention.

On several reservations, diabetes affects nearly 30 percent of the total tribal population from the age of six years upward. Diabetes often results in vision loss, amputation of feet and legs, and renal failure necessitating dialysis.

There is one serious category of disabling conditions that is totally preventable and that is increasing, not decreasing. That condition is fetal alcohol. In this category are both the severely impaired infants who have Fetal Alcohol Syndrome (FAS) and the children with less severe problems who have Fetal Alcohol Effects (FAE). An infant born with FAS most likely will have developmental delay, seizures, orthopedic disorders, cerebral palsy, and mental retardation, among others. FAS has fast emerged over the past few years as possibly the major cause of serious health problems among Indian infants. The characteristics of FAE include learning disabilities, short attention span, behavioral and emotional problems and decreased ability to learn. Many FAE individuals are now adults, undiagnosed as to their disability, and create difficulties for families and communities. Sadly, they pass on to their children the genetics of their FAE.

Another preventable health risk that frequently results in disabling conditions for infants is teenage pregnancies. Teenage women have a significantly higher than average risk of giving birth to low weight infants. Teenage women throughout Indian country also have a much higher birth rate than for the U. S. as a whole. And infants who are born with a low birth weight are more likely to have developmental delays, language and speech delay, cerebral palsy, and mental retardation.

Health education classes would help prevent these tragedies.

Recommendations:

(1) The BIA needs to implement the requirements for Child Find as mandated by Public Law 99-457.

(2) The Indian Health Service should serve as a main vehicle for distributing information about disabilities and rehabilitation services to Indian people, as well as providing client referrals for vocational rehabilitation services.

(3) Fully implement all requirements of P. L. 94-142 by providing free, appropriate special education services for all handicapped, including all services that are written into Individual Education Plans (IEPs) and Individual Program Plans (IPPs).

(4) A final determination should be made by Congress as to what agency has primary responsibility for what, and then funds must be appropriated to implement the programs necessary for these agencies to assume primary responsibilities.

(5) HUD should be mandated to develop a required number of homes on reservations, adapted for the disabled, to be used for lodging for the handicapped individuals in need of housing so they can attend school.

(6) State and federal agencies should evaluate their policies and practices related to mental health programs, alcohol dependency prevention and treatment programs, and suicide prevention programs for emotionally at-risk students in grades K-12.

(7) Health promotion-disease prevention programs geared for reservation lifestyles need to be implemented in school systems in grades K-12.

Questions and Answers:

Dr. Charleston asked Ms. Locust who she felt should address the needs and deliver services for handicapped children: the federal government, the tribe, or some other system that would be responsive to the local needs. Ms. Locust noted that the BIA was responsible in areas where there are no public schools or other facilities. In areas where both public and BIA agencies deliver services, exact responsibilities need to be decided upon so that they are not passed back and forth between the agencies. The BIA provides no services for children between birth and five years of age and thus is not able to implement a preschool program or a birth to two program. She feels that maybe it should be the responsibility of the Indian Health.

Dr. Charleston commented that he has heard testimony from other sites concerning the effects of alcohol. In Seattle, both FAS and FAE were addressed and research has shown that people with FAS are not passing their disability to their offspring. Ms. Locust added that the effects of FAE were still under consideration.

Maria Molina-Whillock, Program Specialist, Bilingual Program, Tucson Unified School District.

I am concerned with the way in which Indian children are identified and assessed in the schools. When dealing with students from two tribes, I have found the development of bilingual and bicultural education programs to be the answer in the schools for handling students with different cultural backgrounds. Thus we are absorbed in the process of identifying and placing Native American students.

Many public schools are unable to handle the language assessment of their students because they include representation from a wide range of tribes. With the O'odham and the Yaqui students we have developed a new formula assessment procedure to determine the cultural and language background of the student.

The next problem in the schools is the development of proper programs for limited English proficient students. We have difficulty in recruiting bilingually trained Indian teachers to provide services and develop needed programs. The Native American teachers we are able to recruit are not trained in bilingual education. There are a limited number of teachers who speak Native languages and who are seeking endorsement for teaching English as a second language.

The development of programs is also a difficulty. The programs usually provide counseling, tutoring, and cultural activities, but they do not cover academic services. I would like to designate classrooms to deal with both cultural and academic aspects the same way the schools deal with Hispanic students in their bilingual programs.

We need to develop special models for students who speak their Native language and have strong ties with their tribes.

There is a heavy recruitment and training of Native American bilingual teachers, but most attending the training have already made commitments to their reservations. Many teachers attend Prescott College for training and then return to the reservations to teach. Consequently, we have a shortage of Native American bilingual teachers. With the Yaqui tribe we have certified teachers but either they don't speak the language or they are not certified to teach bilingual education. Thus we are not able to use the Native American teachers to teach in the bilingual program.

The lack in services is a result of a lack in financial commitment. Top level decisions must be made on the best approach to meet the needs of Native American students because of the representation of many tribes. If we have a student who moved from another tribe and does not adequately speak English, we have no way to meet the special needs of that student.

We need a more systematic way to develop programs, identify teachers to work with the students, and assess the students' proficiency in English.

Questions and Answers:

Dr. Charleston asked about the position of the Yaqui tribe in maintaining language and academic programs to preserve the language of the tribe. Ms. Molina-Whillock responded that the tribe had developed a Yaqui tribal language policy. Their preschool is a trilingual program, with students speaking English, Spanish, and Yaqui. However, when the students enter the public schools, the students come in knowing the Yaqui culture, but there are not the needed certified teachers. We have a Title VII grant to fund our program that will help paraprofessionals complete their degrees and become certified in bilingual education.

Dr. Charleston noted that most efforts of Title VII were to teach English for limited English proficient students. He inquired whether this encouraged or hindered students from choosing the field of bilingual education. Ms. Molina-Whillock responded that there was strong support in her tribe for a Yaqui bilingual program. They currently have a transitional bilingual education program with English instruction that uses the native language and culture as the medium of instruction.

This program serves as a support program, as is the case for many Native American programs; it is not a part of the regular services, but is supplemental. Thus, the classroom is not affected because the curriculum has not changed and there is not much Native American history or social studies. We are trying to create this for Yaqui and O'odham and have developed curriculum units that address cultural activities within the context of the concepts rather than just the "beads and feathers." Many Indian education programs need to structure their programs to integrate the culture into the academic learning because many students score below the 40th percentile on the ITBS test. This score qualifies them as limited English proficient if they speak another language in their homes. Many of the Native American students do qualify for bilingual education, but the schools do not have teachers and are not able to meet the needs of these students.

Dr. Charleston asked what the trends were in the use of the Yaqui language. Ms. Molina-Whillock responded that in the ten years she has been with the school district, there is a stated policy, but the district has financial problems. The only resource to identify students who speak the language and want to become teachers is Title VII. Dr. Charleston asked what the trend looked like with the community use of Yaqui. Ms. Molina-Whillock answered that the parents requested programs in Yaqui and the tribe instituted such programs. The trend is for children to be literate in the Yaqui language.

Mr. Ely questioned whether the goal of the tribe's bilingual program was to primarily preserve the Native language, or to teach English so the students could understand the mainstream curricula. Ms. Molina-Whillock acknowledged that this was a dual effort. Language can be used to transfer skills into English; however many students are not being assessed properly. If they are put into regular English classes, they do not get the help they need, causing them to fall further and further behind. Consequently, these students are assessed for special education. Once such a placement is made, the students stay in special education for the remainder of their school career. By the time they reach high school it is too late for counseling.

Many parents are unaware that their child has been placed in special education or is not receiving appropriate instruction. The public schools should be responsible for developing appropriate programs but many are not aware that language is still a main factor in acquiring stronger English skills. This is not only the case for Indians, but for Hispanics as well, for there are many Hispanics who do not speak either English or Spanish well. When they are put into English classroom they do not perform well. The home language and culture does have an effect on the programs needed by these students. We need to nurture their home languages as well as English. Without knowledge of the home language, the students will never be able to expand their English.

Mr. Ely commented that in Alaska he heard that bilingual programs were part of a continuing effort for the enhancement of education. However, all of a sudden the school systems are teaching the language rather than the skills necessary to go on to higher education. He questioned whether schools should teach the Native language, or whether culture and language is used to help teach other subjects in school. Ms. Molina-Whillock responded that in developing an educational model, we need to incorporate the student's background into the instruction in order for that student to succeed. Schools cannot separate the language and culture from academic achievement. When students participate in a powwow in school, they do not understand the cultural significance--they only understand it as a Native American activity. We need to integrate all aspects into instruction--for example, into history--to foster the development of pride.

Dr. Charleston asked what percentage of Indian special education students were there because of their limited English proficiency or because of their use the Native language. Ms. Molina-Whillock did not have the figures, but she noted that the special education diagnostic team said the tests they used were not appropriate because they did not consider language or culture. Many students should not be placed in special education, but they do need special programs to develop their oral language skills.

Mr. Ely wondered whether, given the amount of time within a school day, if it is more important to learn the Native language or to learn English? This leads into the primary question: is it necessary to teach bilingual classes where the predominant language used is English, or out of necessity where many of the students speak predominantly their Native language? Ms. Molina-Whillock responded that many students have receptive skills in their language, meaning they do not speak the language, but they do understand it. Because of this, their whole acquisition of English is different, perhaps more difficult. Therefore, the schools do have to consider the Native language.

When students work in English, teachers need to realize that the students may not fully understand or are not fluent. Language skills range from functional to proficient. Many students have a functional understanding of rudimentary English, but they do not possess the complex English necessary for the classroom. Teachers who are aware of these limitations can develop their teaching to include a lot of oral English development skills. For students who speak their Native language, they can transfer skills from their Native language into English.

Bilingual education is an important method where there are not other programs structured to meet the needs of these students. We need to deal with what the child brings with him/her to school. In language arts, the use of oral language is stressed, and because Indian education is traditionally based on oral and hands-on activities, we need to address this method of instruction.

It is also important that we do not lower our expectations. Many teachers have low expectations because they do not understand how much knowledge a student has because no one speaks the child's language.

Mr. Ely inquired whether the programs Ms. Molina-Whillock was involved in were concerned with enhancing communication and learning skills, academic achievement, or with language preservation. She responded that those goals were equal. Too often language and culture are ignored; that is why there are so few Native American teachers who speak their language.

Mr. Ely said that it would be difficult to put their recommendations in terms of hours per day. The question of language keeps coming up. They need to determine what priority language takes.

Cal Seciwa, Zuni Pueblo, Director, American Indian Institute, Arizona State University.

Today I will look into the role of postsecondary education and issues of student access and retention. The American Indian Institute (AII) was established in 1988 through the authorization and enactment of the Arizona State Legislature House Bill 2108 to address problems of recruitment and retention of minority students throughout the state. The primary purpose of the American Indian Institute is to work with American Indian students to aid them in successfully completing their undergraduate and graduate studies at Arizona State University (ASU). The following goals and objectives will provide the foundation for operations for the upcoming 1990-91 academic year:

Goal 1: Contribute to the reduction of the attrition rate of American Indian students attending ASU. This goal will be a priority for AII operations and resources.

Objective 1: Tailor existing academic support services to the needs of American Indian students attending ASU, concentrating on academic support and tutorial services.

Academic support services will be in collaboration with existing advisement personnel of their respective college/school, and respective units of Student Life. Tutorial services will be tailored for student needs, and existing services available through the Education Support Program (ESP) will be utilized in conjunction the AII staff capabilities.

Objective 2: Participate in new student orientation seminars and minority summer programs. The main area of emphasis would be to introduce the AII services to new and potential American Indian students to ASU.

Objective 3: Address social and cultural transition needs of Indian students attending ASU. Program staff will serve in a ombudsmanship and advocacy manner for students in the areas of housing, financial aid, transportation, health care, intercultural relations, etc.

We have a staff of two full-time employees, three teaching assistants, and two work-study students who serve in an advocacy manner aiding in the social and cultural transition of American Indian students.

Objective 4: Serve as sponsors and mentors of student organizations and activities. This would be primarily with the Native American Student Association, American Indian Science and Engineering Society, the American Indian Law Student Association, American Indian Alumni Association, and other American Indian student organizations.

Objective 5: Expand program operations which will address additional need areas of American Indian students, i.e., (1) identifying courses with American Indian emphasis, (2) exploring and securing non-HB 2108 financial resources to accommodate emergency and hardship financial needs of students, (3) identify American Indian student scholarships, fellowships, work-study options, graduate assistantships, employment opportunities, and internship opportunities.

There is currently an effort to look into the establishment of a Native American institute. Other established programs include summer institutes on language and culture, sponsored by the department of anthropology for the past four years. This past year the university agreed to provide a Navajo language proficiency test that would qualify for a student's foreign language.

Objective 6: Establish an American Indian student data system that would monitor the academic progress of American Indian students who take advantage of the AII program and other student support services.

Statistics indicate that Native Americans drop out at a higher level. However, if we look closely, we do not see students dropping out, but rather they are transferring out. It is important for us to track how many are actually continuing their studies.

Goal 2: Assist in the enrollment of American Indian students to Arizona State University, and serve as ASU's liaison component to tribal communities and American Indian organizations.

Objective 1: Establish and maintain rapport with tribal educational entities, institutional organizations, and federal and state agencies dealing with American Indian students who attend or are interested in attending ASU. This would be accomplished by presentations, participating in career youth development fairs, and sponsoring exhibit booths at national, regional, and local Indian education events.

There are other areas working for Indian students within ASU. Other units such as the Center for Indian Education help contribute to the recruitment of students.

In terms of financial aid, there are a number of tribal, private, and public funds available; however, the documentation and deadlines of forms make applying for funds very confusing. The result is under-funding, late funding, or no funding at all for needy students. Furthermore, to determine the financial need base of students, it is required that they include their family dwelling as an asset regardless of the fact that its worth cannot be easily determined and it would be almost impossible to market. Therefore, I recommend that real estate for students from reservations be eliminated in determining financial need.

In regard to retention success, I recommend that students be allowed to use their BIA scholarships to attend orientation programs sponsored by their college. Currently funds are not allowed to be used for these programs.

ASU is continuing its efforts of interaction with the tribes:

The school of social work has developed within the past four years a program focusing on the welfare of Indian children. They also have an agreement with the Navajo tribe to provide educational opportunities for 15 Navajo social workers.

The office of Indian legal programs has worked with the Navajo justice system in training advocates for Indian people. They are supporting 17 Indian students in the law school.

A cooperative effort of the College of Engineering, Department of English, and the Center for Indian Education, with the Chinle, Ganado, and Window Rock School Districts, and the Division of Indian Education of the Navajo tribe has identified Navajo outreach programs and identified and outlined the needs of Native American students at all levels.

An initiative of the College of Extended Education is providing teacher training to the White Mountain Apache tribe.

The College of Nursing has developed an Indian nursing programs that will be ready to implement soon.

Vivian Juan, Tohono O'odham, Assistant Dean for Student Affairs, University of Arizona, overseer of the Native American Resource Center and **Mariah Gover**, Tohono O'odham/Pawnee, student, University of Arizona.

Vivian Juan began the testimony.

The University of Arizona is a public institution that has an approximate population of 37,000 full-time and part-time students. Approximately 440 students have identified themselves as Native American, including approximately 100 graduate and 340 undergraduate students.

We have a retention program that is currently providing services for 50 undergraduate students. The purpose is to provide direct outreach, track students, develop retention programs, and provide a home-away-from-home environment. We held an orientation and leadership institute for our undergraduate students where they identified the strengths and weaknesses of our program. Consequently, we have made a plan of action to improve the services we offer. We work cooperatively and include student participation at all levels of our work. Programs such as this are dealing with the problems of young people, but rarely ask them for their input.

Mariah Gover, a junior at the University, continued the testimony.

A panel of six or seven students participated in the orientation and leadership institute held at the University of Arizona. At this institute, we brainstormed what we thought education was as compared to what a non-Indian society thought. To us, education was not just to secure a good job; it was not only based on what we wanted to do if or when we return to our homes; education was not just a degree. To us, education was to have knowledge. It cannot be compared to being wise like our Elders. When looking at our histories, the purpose of education has been to assimilate the values and morals and the educational system.

The basic problem at the university is retention. When we recruit we are able to attract 100 students, but by the end of the first semester we have only 25 or 30 students left. Recruitment will not work as a specific solution; we need to deal with a new kind of system. The transition from high school to college is difficult enough, but Native Americans also need to rethink their way of learning and learn the financial system.

In terms of the financial system, if there is not a cohesive way to get information, students cannot get money. Many students need to get temporary loans because the money is not there. Students cannot learn when they have to worry about finances. We need money right away; students need books by the first day of school.

We are concerned with the ignorance of the faculty. We sometimes have problems writing in English, but if we cannot write, we will not pass our classes. The teachers are ignorant. In a humanities class, the teachers talk about Indians, but the information they give is false. As another example: I have a friend whose teacher nicknamed him "Red." This is extremely offensive. It is important that we get information out to the faculty, staff, and administration to avoid these problems.

Furthermore, the students would like a voice in the education system because we have a stake in it. We are the ones going to school and taking courses; we should be the ones to help suggest improvements.

Questions and Answers:

Mr. Sidney noted that elementary school serves as a preparation for high school, and high school serves as a preparation for college. He asked Ms. Gover whether she felt prepared to attend the university. She responded that for the most part she was brought up on the East Coast and attended urban schools. When she went to a reservation school in fourth grade, she was reading at the sixth-grade level. However, when she transferred to an East Coast school, she was astounded to find she was really at an average level. She believed that Native American students were not prepared well for college. She knew sophomores in college who were not able to write a basic essay.

Mr. Sidney commented that both the National Indian Education Association conference in San Diego and the Task Force hearings held in conjunction with that conference would be addressing some of these issues and would welcome input from students.

Dr. Charleston added that there would be special sessions for students and Elders in San Diego. He then questioned which agency was not getting money to students at the beginning of the year. Ms. Gover said they were not receiving the tribal BIA money on a timely basis. She also said the schools were slow in sending out the money. Their checks were not sent until two or three days before the start of the school year, and it takes two to three weeks more just to process the checks. Ms. Juan interjected that one function of her program was to provide funds until the students received their money.

Terry Janis, Sioux, Office of Indian Programs, University of Arizona.

I am here representing the University of Arizona's Office of Indian Programs, hereinafter referred to as OIP. OIP has recently been expanded under the office of the Provost to make accessible the expertise of the University to help meet the needs of the Indian communities of Arizona. Our educational involvement has recently been focused on assisting the Tohono O'odham Nation in the development and implementation of an alternative to the traditional process of formal prosecution and disposition of juveniles via a law-related education program under the auspices of the Tohono O'odham Juvenile Diversion Project.

The curriculum stresses a balance between teaching an understanding of the historical basis of the Tohono O'odham Nation's modern systems and a practical approach emphasizing the present interests and needs of the juveniles and their families. History of their people is viewed as critical to the students' understanding of the modern tribal governmental systems. Furthermore, history is a way by which they can strive for a sense of cultural identity which will strengthen them in their contacts with the Anglo culture and help them understand and cope with the daily problems of reservation life. As adolescents, however, they want and need useful help for their immediate problems. Therefore, any historical information given is related to modern issues of importance to the students, thereby reinforcing the historical information and the importance of balancing the two.

All classes are taught by members of the students' own tribe. Additionally, through non-threatening interaction with and between the class members, and the use of interactive, activity-oriented teaching strategies, active participation from all class members is expected and achieved.

Elders and community members are regularly used both in the class and in class excursions. The key here is using people who understand and can implement culturally relevant interaction and communication, and are comfortable with the participation and activity oriented philosophy of the course.

Finally, entire families are enrolled in the Project.

The utilization of community resources is essential. Therefore, if students take an action against the community, they understand that it is against their own community.

Octaviana Trujillo, Yaqui Tribe, Director of the American Indian Graduate Center, University of Arizona.

A major problem in the recruitment and retention of graduates students is funding. We have developed minority fellowships that have increased recruitment efforts. These funds were allocated through House Bill 2108 for the purpose of recruiting and retaining minority students in the State of Arizona.

According to the U. S. Department of Education, National Center for Education Statistics, in 1988 in the entire United States only 93 PhDs were awarded to Native American and Alaskan Native students. That is less than two degrees per state. For masters degrees, the number was a little better.

If we want to provide our country with skilled people, we need to provide the financial means for them to undertake three or four years of graduate study. Financial aid is the most needed area of support, including the timely allocation and distribution of funds.

In Arizona, we have 20 tribes, but only four are represented at the University. Recruitment programs need to determine how to access all of the tribes. We have no students from the Northwest region. For diversity we need to look within different tribal affiliations.

Recommendations:

- Increase Fellowship funding for graduate studies.
- Develop recruitment programs specific to American Indians\Alaskan Natives.
- Establish and support university endowments for American Indians\Alaskan Natives graduate studies.
- Create a national clearinghouse for American Indian\Alaskan Native graduate support and network.
- Provide seed funding for American Indian\Alaskan Native graduate student journals.
- Develop an American Indian\Alaskan Native scholar data base for a mentoring and speakers bureau.
- Fund summer research institutes/programs.
- Provide graduate student travel awards for conference paper presentations.

Questions and Answers:

Dr. Charleston commented that the statistics were not good. My university (Penn State) awarded two PhDs in 1988, four in 1989, and five in 1990. It is important to realize that there are programs around that are productive. My program has awarded a total of 33 PhDs since it has been in operation. There are other universities that are also productive, but they are not being noticed in the national statistics. We need to develop a data base to give us reliable statistics. Ms. Trujillo said that one of her recommendations in the written testimony suggested the need for such a data base. Ms. Trujillo also suggested looking at other graduate programs that serve American Indians/Alaskan Natives and form a national clearinghouse to create a network to help expand and improve these programs.

Betty Mason, Tohono O'odham and **Hilda Garcia**, BIA/Papago Indian Agency, San Simon School, Sells, Arizona.

Betty Mason began the testimony.

Thank you for the opportunity to report on current conditions in Indian Education at a Bureau of Indian Affairs School on the Tohono O'odham Reservation. Located in Southern Arizona, San Simon School is 130 miles from Phoenix. Our current enrollment average for K-8th grades is 330 Indian students. O'odham Ni'olci is the primary language of communication in the home. Over 80 percent of our students are identified as limited English proficient.

Positive aspects which foster an effective education for students at San Simon School are:

(1) Tohono O'odham administrators and staff who are dedicated and committed to quality Indian education
(2) North Central Accreditation
(3) A strong Title VII Bilingual/Bicultural Program
(4) Positive Tohono O'odham role models
(5) Computers in the classrooms, math lab, library, and office
(6) Highly competent teachers in most classrooms, labs, resource rooms, and library
(7) Strong teacher training program--one former aide is now an excellent science teacher and another aide is close to certification. Other aides have become classroom teachers, and one became a counselor.
(8) A strong Diabetes Prevention Program
(9) A strong Drug Prevention Program
    a) "Here's Looking at You 2000" Drug kits in ll grades. Prevention is being integrated throughout curriculum
    b) Tribal drug program presented to classrooms. Counseling and referrals to drug treatment programs available.
    c) School Committee on Drug and Alcohol Abuse Prevention program that orders media on drugs and coordinates a program on staff training using consultants.
    d) Buffalo Spirits, a student peer group that gives school and classroom presentations on staying away from drugs (sponsored by school committees)
(10) Education is a priority with the Tohono O'odham Nation
(11) Modern facilities--media center, gymnasium and classrooms
(12) High student and staff involvement, strong student council

Educational Problems and Possible Solutions:

Achievement test (CAT) scores for the San Simon 1988-89 school year averaged 31 NCEs, which was below the 20th percentile. According to a Title VII end-of-the-year report, CAT scores averaged between 31 and 36 NCEs. The Title VII report used a small sample for the same students from April 1989 to April 1990 on language, reading, and math tests. There were significant gains in language and reading and some significant losses in math.

Yet the academic achievement levels of our Indian children have increased through teacher observations and teacher tests and culturally relevant testing instruments. Why do Indian children fail on standardized achievement tests? Because Indian children are not receiving a quality education!

Below are problems and barriers which keep our Indian children from obtaining an effective education at San Simon School, a BIA day school.

1. Lack of Motivation. The school is located in an economically depressed, low-income area. Alcoholism is very high, and a lot of the children don't have money for new school clothes or school supplies. Unemployment is high, and there is a feeling of hopelessness. Students are sometimes ridiculed by classmates for responding in class or having good grades. They are acting "better" than anyone else.

Teachers can motivate their students by teaching the value of doing good schoolwork, not just by short-term rewards. Happy faces and recognition for excellent work and grades are appreciated by students. Banners, pictures, posters, and bulletin boards are helpful.

2. Low Self-esteem. Due to problems of poverty, alcoholism, and isolation, a majority of Indian students do not believe that they have the ability to learn as much as they are capable of. San Simon School teachers have high expectations for their students, and they respond by doing good work. The Title VII Bilingual/Cultural Program is an excellent solution to lack of motivation and low self-esteem.

3. Isolation and Poverty. Our Indian students are isolated from the world at large and are subject to print and media poverty, as well as low income. Teachers commute from long distances--Phoenix, Tucson, Ajo, and Santa Rosa Boarding School-- and must commute 35-130 miles and have a lot of car problems. San Simon School has high retention of staff and teachers. The school needs a satellite dish and cable hookups for access to educational TV and university programs.

4. Boredom. Students are bored when there is nothing to do. They feel that there is nothing to accomplish in life. In isolated villages, there is little to do, so they get into trouble. And trouble is fun--e.g., vandalism of school property and housing in the villages. Sports are very popular with Indian youth. Weekend tournaments encourage motivation and healthy habits. A good coach and a good sports program is absolutely essential to the well-being of Indian youth. Afterschool and summer activities help keep Indian youth active and motivated.

5. Easy Access to Drugs and Alcohol. The southern part of the Tohono O'odham Reservation borders Mexico. Some tribal members hold dual citizenship with Mexico and the United States. Therefore, due to the closeness of the Mexican border, O'odham youth are exposed to and endangered by drug trafficking. Drugs and alcohol are available at chicken scratch dances, the school, and through bootleggers in the villages. Drugs are an extreme hazard to our Indian youth.

   A war on drugs and alcohol abuse was suggested by one staff member. However, the school is working toward a drug-free environment for its students through various prevention programs. The Buffalo Spirits student peer group will probably have the most impact on our student population.

6. Lack of Funding. This is a major problem impacting all school programs and, therefore, the entire community served by San Simon. The Sequestration Plan will effectively halt our entire educational program. There have been no textbooks for the past three years; now there are no school supplies. No library books have been ordered for two years, and new equipment is badly needed. Summer programs are not funded, although there is a dire need for summer activities for our students.

7. Poor Management and Inadequate Facilities. New teachers always have a pay problem, and other staff are always having salary problems. School supplies and equipment are ordered and never received. Travel reimbursement is always late. Facilities are inadequate due to increasing enrollment. Every available space at our school is a classroom or used as an instructional area. Classrooms are in the home economics and shop area. None of the buildings have air conditioning, except the administration building. The classroom buildings do not have enough bathrooms and are a health hazard. The library books are dirty and smelly and very unattractive due to no air conditioning. Computers, media, and equipment need constant repair due to the humidity of the evaporative coolers. Funding, new buildings, and more staff are badly needed.

Student Needs and Responses:

Students need: a great coach and a good PE teacher, a counselor, more recognition of student achievements, sports equipment and grass on football field, more pleasant environment (with more grass, trees, and ramadas with benches), and vending machines with food and drinks.

Students recommend the following:

- Art Classes
- Cheerleaders
- Computer Classes
- Photography
- Karate
- Speech
- Sports Teams
- Typing
- Drama
- Shop (wood & metal)
- Yearbook
- Psychology
- Foreign Language
- Home Economics
- Journalism
- Dance
- Arts & Crafts classes
- Band, with instruments

Questions and Answers:

Dr. Charleston inquired as to who was running this school. Ms. Mason replied that it was a Tohono O'odham Nation, BIA federally operated day school.

Hilda Garcia continued the testimony.

My name is Hilda Garcia, and I have been teaching at San Simon School since 1977. I have been involved in the initial stages of the Title VII Bilingual/Bicultural Program.

Our Title VII Bilingual project has been one of the positive aspects of our school. Our students and parents are involved in the language and culture of our O'odham Tribe.

We believe that the greatest tribal resource of the Tohono O'odham Nation is the O'odham people--the children are our future leaders. We also believe that a child who is knowledgeable about his/her culture will possess the self-confidence and the ability to function and participate within any other culture in the world.

Our Tohono O'odham Nation is one of the few tribes that has a Tohono O'odham Language Policy. Our tribe has also developed the Tohono O'odham "Education Standards." Our tribal leaders have always believed that education is a priority for our people.

I have been involved in the development of the Tohono O'odham Language Policy as well as he Tohono O'odham Educational Standards. These and all other bilingual/bicultural materials that the Title VII staff have developed over the years have yet to be fully utilized in all the classrooms with the full support of the administration. We have the materials needed by the children but it is difficult for the staff to work with the materials. Our school and the tribe need to fully support this program.

Annabelle Nelson, Tohono O'odham, Program Specialist, Center for Indian Bilingual Teacher Training, Prescott College, Prescott, Arizona.

It is no surprise to the Task Force that Indian students drop out of high school (37 percent) and out of college (70-80 percent) more than any other ethnic group in the United States. The preoccupation of educators in analyzing Indian student failure has made the Indian student the problem, rather than seeing the educational system as the issue. As R. P. McDermott of Columbia University points out, minority students are degraded time and time again by efforts to explain their failure in school. What results from this focus on students as the ones who are failing is that Indian education becomes remedial education. Educational research is clear about the effects of teacher expectations on student achievement. Indian students are treated as remedial students, and, therefore, Indian students fail.

Success in Indian Education

There is evidence that when certain conditions exist within the educational environment, Indian students succeed. These conditions appear to be the following:

1. Indian teachers who symbolize and support the students' native language

   Lois Hirst (1986) found that the native language of Chapter 1 teachers, even though they were teaching in English, was significantly correlated to increases in scores on the CAT in both language arts and reading. Wayne Holm (1985) also documented that a bilingual program in Navajo helped Indian students outperform other Indian students on the CAT.

2. The inclusion of Native American cultural symbols, spiritual values, history, and leaning methods in the curriculum

   Terry Huffman (1986) and others note that white student achievement is correlated with school GPA, while Indian student achievement is correlated with the retention of Native cultural traditions.

Indian Students Deserve Indian Teachers

Since most teachers of Indian students in Arizona are of European descent (estimated at 70-80 percent), it is next to impossible to create successful Indian education programs that support both the Native language and cultural traditions. The long-term solution is to train Indian teachers who are empowered to bring their culture and language into the classroom.

Center for Indian Bilingual Teacher Training (CIBTT) at Prescott College: A Case Study in Success

CIBTT is designed to deliver tutorials and small classes on-site to adults living on rural Indian Nations who already have 60 semesters of college credit. The program qualifies students for a BA, state teaching credential, and bilingual endorsements.

The program, which began in 1985 with a pilot program for the Tohono O'odham Tribe, now has 61 students from eight tribes. Retention for the first two cohorts of students (24 individuals) has been 80 percent.

We have found the following procedures to be effective:

- Consistency: Each student has a personal advisor who contacts the student regularly. The advisory provides unconditional acceptance and a personal relationship with the student.
- Persistence: The advisor will contact the student over time, even if students do not return calls.
- Systems: Students' individualized programs are organized, and students are told at periodic intervals what requirements they need to complete.
- Personal Contact: The staff communicate that they care. Students are visited regularly.
- Individualization: Programs are individualized. Credit for courses from many different institutions are organized and applied to degree work. Minors can be created to fit past transcribed work. Students can challenge courses through a life experience portfolio.
- Trust: Students are more important than the system.

- Community and Cooperatively Based Efforts: Cooperative groups spring up in locations where several students live in the same place. Mentors are recruited on site. Principal and superintendent support is sought. Directors of tribal education are brought to campus to advise CIBTT staff. Tribal education offices are visited regularly.

- Biculturism: Students' unique background is validated. They do not need to change. However, aspects of the system teach students to complete paperwork and be assertive in dealing with college offices. A number of requirements that the student needs have to be done individually. For example, students write a study contract for each course. There are also competency requirements outside of classes which students must do on their own (i.e., math test, writing certification). Students must also write a graduation proposal that synthesizes learning.

Recommendations to the Task Force

1. Increased scholarships for adult Indian people who have completed two years of college and who wish to become teachers. Currently, tribal scholarship offices target the 18- to 22-year-old population. Adults living on reservations have a proven track record in college and are good candidates to become professionals who will stay on the reservation. Indian education personnel only awarded two grants this year for scholarships, and CIBTT personnel were told there would be no grants awarded next year.

2. Recognition and funding to disseminate exemplary Indian education programs that have retention percentages over 70 percent

3. Funding for counseling and mentoring programs to increase retention

Sergio Maldonado, Arapaho, Supervisor, Indian Education Program, Tempe School District No. 3, Tempe, Arizona.

We have approximately 817 Native American students among a total of approximately 11,100 students in our K-8 programs.

Numerous variables affect the education of Native American students. To begin with, the United State must honor the trust relationship that was established with Native American people. This includes three critical areas that have far-reaching effects on education:

1. Protection of Indian Trust Property
2. Protection of the Indian Right to Self-Government
3. Provision of social, medical, and educational services needed for survival and advancement of the Indian Tribes.

I am fully aware of those variables--namely economic pressures-- that would give license to rescind the trust relationship but I do not agree with this. Much will be accomplished when the full restoration of trust responsibility and integrity by the United States is established.

I have included in my written testimony a sample of the ITBS scores from the fourth grade level. It shows a percentile comparison from the national to state to district and finally Native American students in three academic areas. Clearly a difference in academic attainment is noted. If we look at the national percentile of 52, the state of Arizona was in the 47th, our district was in the 46th, and Native Americans in the reading subtest scored in the 38th. We're looking at a disparity of 14 percentile points just among Native Americans as they compare to the national average.

The variables that characterize at-risk Native American students have been documented many times. These children have the following commonalities:

1. They may have cultural differences not accepted by their school/teachers.
2. They may come to school poorly prepared for classroom learning or not yet ready developmentally for formal education.
3. Their parents may be indifferent to their educational needs.
4. They may be the children of teenagers who are ill-equipped for parenting.
5. They may have undiagnosed learning disabilities, emotional problems, or physical handicaps.
6. They may have language problems or come from non-English speaking homes.
7. They may experience racial or ethnic prejudice.
8. They may have access only to schools of substandard quality.
9. They may live at an economic level that is below poverty level.

The following suggestions should be considered in the design of intervention strategies:

- Improving relationships between teachers and Indian students, between schools and Indian communities, and between Indian communities and the broader society

- Implementing educational programs that bring together students, school staff and community members (also known as effective schools)

- The continued development of cultural awareness, curriculum and appropriate teaching/learning styles of children

- The development of community and parental responsibility

- Reaffirming federal responsibilities and continued commitment to established policy

- Coordinated efforts between the federal level and state level that ensure policy/legislative analysis on issues affecting Indian education

- The acceptance and implementation of the NACIE recommendations to the Congress and Administration

I would like to bring to the attention of the task force several of the NACIE recommendations that are of utmost importance:

> #13, describing the timeliness of funds for Indian education programs. When we receive funds late, there is no time left in the school year to use the funds in the most beneficial manner.
>
> #14, providing for greater inservice programs for staff who work with Native American students
>
> #40, allowing for federal support of programs that work, to address the number of variables that affect our students. Chemical and substance abuse has reached a rampant stage on our reservations and in the inner cities. I know of second and fifth graders who were found sniffing glue before school. Luckily for these children, proper action was taken.

The multifaceted problems cannot be corrected over night, but I would like to see things done. It is time for the rhetoric to end.

At 12:30 pm, Dr. Charleston called a recess for lunch.

Afternoon Session

At 1:30, Dr. Charleston reopened the session for testimony.

Marilyn Johnson, Acom Tribe, Director, American Indian Rehabilitation Research and Training Center, Northern Arizona University.

I am here as a professional and also as the parent of a son with a disability, to share information with you concerning our Indian people who are disabled--their needs, their hopes, and how we might respond to these.

American Indians with Disabilities

Evidence of the extent of need is derived from studies conducted by the Center. One of those studies was conducted in 1987 entitled "A Study of the Special Problems and Needs of American Indians with Handicaps both on and off the Reservation." We learned that of the children served by the Bureau of Indian Affairs, 16.89 percent had a handicapping condition. This compares with 11.20 percent of the general school-age population with a handicapping condition. Based on this study, it was projected that the number of Indian children of school age with a disability was nearly 48,000. These figures, thus far, represent the school-age children.

In a recent report by the General Accounting Office, the number of Indian children of preschool-age who are in need of Special Education was estimated at 8,500 to 12,800. These figures were based on Indian Health Service patient registration data and on prevalence rates contained in the study conducted by the Center at Northern Arizona University along with the Native American Research and Training Center at the University of Arizona.

In addition, a study conducted by two Center researchers, Morgan and O'Connell, found that, based on Rehabilitation Services Administration data, American Indians have a rate of disability at least 1 1/2 times greater than the general population. These data refer to Indian people who are adults.

Causes and Conditions Affecting Rate of Disabilities

These figures confirm the need that exists and should raise some questions of whether or not we can do anything to reduce or minimize the number of children and adults who might be disabled. There are conditions like Fetal Alcohol Syndrome (FAS), that are preventable. We do not have to accept nor be complacent about the rate at which this affects our people for their entire lifespan. Results of Philip May's work are widely known. In three groups of tribes, rates of FAS ranged from one child in 102 births to one child in 690 born with FAS.

Other conditions like Hemophilia, influenza, and meningitis affect our children with significantly greater frequency than the general U.S. population. In some instances these occur 5 to 10 times more frequently among the Indian population than in the general population; most of those affected are six months or younger. Research on effectiveness of a vaccine is being conducted through Johns Hopkins University with people like Dr. Ray Reid, a physician and researcher.

In short, there are some conditions resulting in disabilities about which we have some control and power to influence. Other conditions, such as Down's Syndrome and cerebral palsy, are not yet preventable. However, we as Indian people must not accept such conditions like FAS. If we accept such conditions, which are preventable, we in essence relegate a population of our people to limited quality of life in every aspect of their lives.

Indian Nations Responses to People with Disabilities

The needs of Indian children and adults with disabilities are translated most readily into the type of personnel who can provide services and training. One of the areas of greatest need is that of Special Education teachers for preschool children with disabilities, school-age children, and support for the transition of young adults to the world of work and independent living. The response for people trained as special educators belongs not only to the universities; that response must also come from our own people. We must not waiver in encouraging and, indeed, in insisting that our youth set their sights on a college education and other postsecondary education or training. In addition to teachers, there is a need for speech pathologists, physical therapists, occupational therapists, vocational rehabilitation counselors, and related personnel.

As a parent of a son who is retarded, I can relate some of those aspects which we want for our children. We want our children to receive an education, to be a part of the community, and we want them to belong. At times, attitude is the greatest barrier in trying to accomplish these aspects of life. These barriers are sometimes greater than those of entry into a building with steps when you are a person in a wheelchair and there is no ramp. The concept of self-determination which we as Indian people embrace so readily must be applicable also to our Indian people with disabilities.

I have been an advocate of educational and now vocational opportunities for my son and Indian people with disabilities for at least the past 20 years. One of the most formidable challenges I faced in the education of my son was in a BIA school in which the teacher objected adamantly to the idea of integration, even though my son had been in an integrated setting in a public school. I can say that one's perseverance and courage are tested to the limits when you have to challenge educational services which might be inappropriate or inadequate. In addition, I was told by a special educator that the native language of my son should not be encouraged, since it only interfered and caused confusion in his learning. These aspects of education are not tolerated for non-handicapped children, nor should they be tolerated for children with handicaps. There are several reasons why it was important for this child, who happened to be retarded, to know his language:

1. A child with a disability should have an opportunity to develop communication skills (sign language, oral language, written language) through whatever means possible.

2. Denying a child the use of his or her Native language is to limit that child's involvement and participation in his or her cultural setting. A significant aspect of culture is based on the native language. Words for grandma, greetings, and expressions of appreciation often have special meaning in one's Native language.

3. Finally, if we accept the notion that children with disabilities should not learn words in the Native language or some aspects of the culture, our actions suggest that it is acceptable for the child or person with a handicapping condition to be less than human--without a culture and without language. This is unacceptable for us as Indian people.

These experiences have led me to investigate the issue of bilingualism in educable mentally retarded children who are monolingual and bilingual. In my study, I did not find any statistically significant differences in performance on tasks between those who were monolingual and those who were bilingual. Thus, it seems that at the very least bilingualism does not impede learning in mentally retarded children who are educable.

Needless to say, my experiences have taught me and many parents that we must be lifelong advocates for our children. In trying to fulfill these responsibilities, we recognize that responses to our Indian people with disabilities, and indeed those at risk, cannot be met without the people who influence policy, those who administer education agencies, health care agencies, and many others who are often at the community level providing support and services on limited budgets and limited resources. When we ask for your help, please listen. We are not asking for ourselves, but for our children, our brothers and sisters, and for our parents and elderly tribal members. Some are in your homes, some are your relatives, and they are definitely in our communities.

Questions and Answers:

Dr. Charleston referred to earlier testimony concerning the placement of children in special education because of limited English proficiency and asked Ms. Johnson to address this point. Ms. Johnson responded that the placement of children is a challenge because the children are assessed with tests designed for a different population. With Indian students, we are mostly dealing with bilingualism or limited English proficiency. We should not have children placed in special education if they do not properly belong there. A current movement is combining bilingual education with special education. However, perhaps people who go into special education should also have some training in bilingual education.

Leonard Begaye, Navajo, Navajo Area School Board Association (NASBA), Window Rock, Arizona.

This hearing has brought together leaders from a wide spectrum of local, state, federal, and tribal educational programs, agencies, and organizations. We have been invited here to share our ideas, suggestions, and concerns about the quality of education being provided to Native American children by the schools and school systems of the United States. The Navajo Area School Board Association represents local Navajo community school board members overseeing the governance of the 66 BIA-operated schools and dormitory programs serving the Navajo Nation. As such, we have unique insights into and understanding of the needs of schools educating Indian children. We also have a keen appreciation for the resource which Indian parents and grassroots Indian community leaders can be in the effort to improve the education given to our children.

We begin our remarks by bringing to your attention the strengths that exist in Indian communities and Indian families because one defect which we in NASBA have so often noted in programs aimed at Indian children is that the strength of the local Indian community is overlooked or ignored.

We who have worked from the tribal and community side in the field of Indian education have had too much experience in being called in to ratify federal Indian education policies only when they are in their final pre-adoption stages. We are told this is "consultation with the Indian community." We disagree.

We also see too often experts consulted by federal education leaders speaking of Indian children only in the negative--stressing their "educational deficits," "environmental deficits," even alleging "cultural deprivation." Our children come from a culturally rich environment. Often educators unfamiliar with Native American cultures and societies do not know how to respond to that richness. They make mistakes and the children suffer.

We are not suggesting that there are no problems with the education being received by Indian children or that real problems do not exist in the lives of many Native American children as they seek to build lives that are satisfying, meaningful, and appropriate to two cultures. What we are suggesting is that along with these problems, many of which arise from the encounter of two cultures, are resources residing in the heart of the cultures of Indian people. We urge education leaders addressing the "problems" of Indian children to also acknowledge the richness of this resource and to begin planning to utilize some of the richness existing in Native American families and communities to address the educational needs of Indian children. The best way to assure that the resource of local Indian communities will be incorporated into programs for the education of

Indian children is to make a commitment to include Indian parents and grassroots Indian community leaders in planning educational change for our schools.

We can all agree that we want our Indian children to learn. We don't think that any of us are satisfied with the mastery of basic academic skills our schools are achieving with our children at this time. We have tremendous faith in our children and in what they can achieve. So, we all know that we are the ones who must do more, who must find new educational approaches, techniques, and methodologies. We must have higher expectations for our schools and hold ourselves to meeting those expectations.

In moving ahead, however, we must not be side-tracked away from the nation-building goals Indian people rightly have set for our schools and educational institutions. The Navajo Nation in 1984 adopted educational policies prefaced by a statement of mission which identified our expectations for the education of our children. We would like to quote from that mission statement:

"An appropriate education for Navajo people is one that fosters:

A. The formation of age, grade, and/or developmentally appropriate competencies in all basic areas of academic and cognitive skills

B. Competence in English language skills and knowledge of American culture

C. Competence in Navajo language skills and knowledge of Navajo culture

D. Development of Navajo and U.S. citizenship

E. Self-discipline and a positive self-concept

F. Preparation for lifetime responsibilities in the areas of employment, family life, recreation, and use of leisure

G. An attitude toward education which encourages lifetime learning."

We would hope that somewhere in the statements and recommendations for improving Indian education which arise from this hearing and the hearings being held throughout the country there will be a place for statements incorporating these concepts from the education mission statement of the Navajo Nation. Surely education goals directed specifically at the nation-building needs of Indian nations--training in civics, building of cultural awareness and skills, tribal language development, employability skills related to tribal economic development needs--all these goals are appropriate and even necessary for effective education of Indian children.

It should also be clear that reaching goals such as we have mentioned must be accomplished through tribally specific educational components and programs in the different schools educating Indian children throughout the United States. The Indian nations whose children seek education in America's schools are so diverse in regard to language background, particularities of cultural experience, etc. How can a "one size fits all" set of educational strategies address the needs of such a diverse group of students?

Rather, education of children from the different Indian Nations must be particularized to the educational and nation-building needs and aspirations of individual tribes and schools within the different Indian Nations and national groups. The need for a tribally particularized component to the education provided in our schools should be incorporated into the recommendations for educational improvement arising out of this hearing process.

At the same time we must not use "tribal culture" as an excuse for failing to meet the highest standards of educational competence in educating our children. The heritage which Indian children bring to the education experience should enrich them. It should not be used to justify substandard educational achievement in the basic academic disciplines. We need to look at the educational tools available to our schools and teachers and determine how to make them more effective and more appropriate.

NASBA has recommended to the BIA that resources be applied to obtaining specially normed and constructed variants of available achievement tests. We ask for this not to disguise the achievement scores of our children but to obtain more specific analytical results that will tell us more precisely where our children's strengths and weaknesses are in mastering the standard curriculum. Then we can plan educational programs that address developmental needs more precisely and accurately.

We have recommended that "effective schools" programs look at the particularities of Native American communities and families. Effective schools techniques could be more particularized to the Indian community. We are convinced this would make them more effective.

We also must be prepared to have our efforts judged by "performance based criteria." We do not need to float around any more reasons why our children cannot be expected to achieve at levels competitive with American children nationally. We do not need to lament to ourselves any longer about how our children are "losing" their language and culture and moving away from their people. We don't need to cry any more tears about how unprepared for the world of work our children are. We all need to take responsibility for making certain that our children learn what they need to know to be competent and successful in all these areas. This is enough work to keep all of us busy for a long, long time.

The Navajo Area School Board Association makes a commitment to working with the Secretary of Education, his staff, tribal leaders, and Indian educators throughout the United States in framing strategies for educating Indian children more effectively. We realize that if contemporary American education has left our children "at risk," then we, their parents, are "at risk" too. The Indian Nations within the United States are rebuilding their societies. Our children are our most important resource in this task. We need to see them educated to their highest levels of academic competence. We need to see them educated to the most responsible levels of tribal and American citizenship. We need to see them growing in understanding of their tribal heritage and their human potential.

The Navajo people serving on the local community school boards represented by the Navajo Area School Board Association ask only that you work with us.

Questions and Answers:

Mr. Ely asked if Mr. Begaye thought that a national American Indian policy was feasible. Mr. Begaye felt it would be possible if each tribe was able to develop an educational plan to fit the particular needs of the local community.

Dr. Charleston commented that the Task Force staff was interested in working with the School Board Association, as their issues and concerns were compatible with the guiding principles of the Task Force.

Mr. Begaye wanted to know why there were no Navajo representatives on the Task Force when Navajo children comprised 47 percent of the children being served by the BIA. Dr. Charleston explained that the Task Force members, as appointed by the Secretary of Education, represented different functions in education. The members were chosen on a position distribution (i.e. chairmen, superintendents, higher education, etc.) rather than any other categories (i.e., geographic distributions, or tribes). Mr. Ely added that Mr. Begaye's questions and others have been asked by the Task Force members themselves on several occasions. However, because of a necessary limit on the size of a group that could function productively, the Secretary had to make choices.

Dr. Charleston further commented that at their Juneau meeting, the Task Force discussed these and other issues such as the limited number of women on the Task Force. The members were appointed only after the selection had been made and were not involved in the selection process. However, the Task Force was trying to hold hearings to cover a wide geographic range.

Mr. Begaye thanked the Task Force for listening to his concerns and reiterated that an Indian tribe representing one-fifth or one-fourth of all Indian Nations should be invited to sit on the Task Force. He added that they did have a voice in Congress as Senators and Representatives did listen to the recommendations of NASBA.

Dr. Charleston said he appreciated Mr. Begaye expressing his concerns. Mr. Ely said he would make a note of these concerns and ensure that the Secretary of Education hears about them.

Gilbert Vigil, Governor, Tesuque Pueblo; Vice-chair, Eight Northern Indian Pueblos Council (ENIPC), San Juan Pueblo, New Mexico.

It is with great pleasure and honor that I come before you today to present our concerns and to submit this testimony on behalf of the people of the Eight Northern Indian Pueblos of Northern New Mexico. It is their strong tradition, heritage, and culture that bonds them to life and our Mother Earth. Thus it becomes the driving force that guides them to do what is necessary to continue progressing and becoming a driving force that guides us to live and be a part of today's society. Education, with its many segments of learning, is one alternative in accomplishing any particular goal we are trying to strive for, but, first and foremost, we must take advantage of what is being offered.

The Eight Northern Indian Pueblos Council (ENIPC) is a consortium of eight distinct and unique Indian Pueblo governments located in Northern New Mexico. The Eight Northern Pueblos are comprised of the Pueblos of Taos, Picuris, San Juan, Santa Clara, San Ildefonso, Pojoaque, Nambe, and Tesuque. The Pueblos have a combined population of 7,651, according to the BIA, Northern Pueblos Agency census figures dated 1985.

This position paper is based on facts gathered from five educational programs providing services through the Eight Northern Indian Pueblos Council. These programs are Head Start, Employment and Training, Talent Search, Vocational Education, and Scholarship programs. The purpose of the paper is to (1) identify educational needs and concerns of the Eight Northern Indian Pueblos, and (2) make recommendations concerning ways in which to meet those needs.

Native American Indian youth as well as the non-Native American Indian youth are going through the education process and reaching adulthood unable to adequately meet the requirements of the world of work, the commitments in relationships of families and with friends, and the responsibilities of participation in our democratic society. During early adolescence, youth enter a period of trial and error during which many first experiment with alcohol and drugs and risk permanent addiction. This is also the period when more adolescents 15 years and younger are becoming sexually active, risking sexually transmitted disease or pregnancy. Young people enter a society that at once denounces and glorifies sexual promiscuity and the use of illicit drugs. The sense of community that shapes their identity and the stability of close-knit relationships is rare.

There is a crucial need to help Native American Indian youth at an early age to acquire durable self-esteem, flexible and inquiring habits of mind, and reliable and relatively close human relationships. A sense of belonging in a valued group and a sense of usefulness is some way beyond thyself. Native American Indian youth need to find constructive expression of their coherent curiosity and exploring energy, and they need a basis for making informed, deliberate decisions especially on matters of their educational futures, for this will sustain them throughout their lives.

If Native American Indian students are to participate more equally and be more successful in higher education, they must first be well prepared and more successful in elementary and secondary education. This requires that elementary and secondary education be more successful in preparing Native American Indian students and provide the reasons and environment that will help our students succeed. Education leaders must take the necessary steps and challenges to remove the barriers to achievement and to provide the pathways to success. Native Indians are underrepresented in education at all levels.

The current unemployment rate within the Eight Northern Pueblos area is at 43.5 percent. Of those employed, 44.3 percent are earning less than $7,000 annually. There are 1,821 single heads of household in the Eight Northern Pueblos area. Of this total number, just over 210 women are listed as not being in the labor force. The major reason attributed to this is, "No child-care substitutes are available." Native American Indian women should be given every viable alternative to share in the highest qualities of life for themselves and for their children.

The most deplorable aspect of Indian life in the United States is the poor quality of education provided to young Native Americans, a failure more than adequately documented in the dropout rate for young Indians at--shockingly twice the national average. At a time when all young Indians are coming into their own, emerging from their years of formal education and rightfully feeling the exuberance and power of youth, Native Americans discover yet once again that their "good" is not good enough. After having fully participated in the educational system, they discover that they have been ill-prepared and ill-equipped through no fault of their own. Their efforts to achieve jobs or additional training and education are met with skepticism, and they are turned away, labeled unprepared and without skills. They lack both the means and the insights to fix what never should have gone wrong in the first instance.

Late intervention, treatment programs, and eventual self-esteem seminars attempt to heal a wound that never should have been inflicted. Why wait for the inevitable damage? Put the money and time and effort into programs of high quality from the very beginning. The Native American state of mind is nowhere else duplicated and must not be squandered. Only this singular state of mind holds out the realistic hope of optimistic solutions to predicaments of the non-Indian world, solutions that only another viewpoint, an Indian viewpoint, can create and implement. The minds of young Indians must not be neglected, their saving attitudes ignored, nor their education squandered. Effective education begins with preschool programs and continues through graduate school. No program, no matter how well funded or staffed, can succeed if it fails to incorporate and reflect the values of its community. American Indians fail to see their own values reflected in the majority educational system and until they do, they will continue to drop out. They, too, must be given reasons for success and must be treated as cherished and valued members of our culture. The state of Indian schools tells them one thing: Indians don't count.

Recommendations

Effective education starts during the crucial preschool years. Preschool programs must be readily accessible to rural populations, be well-staffed, with well-paid, trained professionals who have met only the highest qualifications, have generous budgets for equipment, and must be flexible to allow for parental and community involvement when fixing curriculum content and overall educational goals. Reflection of Native American values is only accomplished through family and community participation, which requires sensitivity as well as formal training of intelligent administrators. Remote locations should command larger salaries to attract the best and the brightest, and all Native American schools should be first in line for receiving the newest books, and the most sophisticated scientific and technical equipment.

Right now, Indian schools are last in line, salaries are the lowest, buildings have deteriorated, sports and music programs are barely functioning, books are old, equipment is obsolete, and Native American attitudes are ignored or not incorporated into daily teaching.

More sophisticated mathematics and sciences should be introduced earlier. Social studies should be redefined using the parent groups and Native American community leaders as teachers and guides.

Native American Indians should be encouraged to go into teaching professions through loan-forgiveness programs or generous scholarships. The Eight Northern Pueblos are striving to meet the educational needs and concerns of the Pueblo people. A major goal is to develop programs that will benefit all Pueblo students in acquiring a better education. We realize that there are still many problems that need to be addressed. Educational opportunities are not yet easily accessible to the Native American students; although we have made some progress, we still have a long way to go. Now that you have heard some of our concerns and realize the problems we face, it is our hope that you will provide us with your support and assistance. Through your help, solutions can be developed to address these critical problems.

Furthermore, I would like to add that I am a tribal leader. Recently we met with the Assistant Secretary of Education in Washington, DC, and one of the items discussed was education. For education to succeed, we need to reorganize. Now, the bureau is taking money from the top without giving it to the people who really need it. We need programs that are adequately funded with the money going directly to the tribe. We need control locally.

Questions and Answers:

Dr. Charleston asked for clarification on how the Eight Northern Pueblos would prefer the relationship between the Pueblos and the federal government. Mr. Vigil responded that they would prefer a nation-to-nation relationships but that seemed unlikely. However, more control on a local level was important. They need to eliminate central and area offices and have the funding go directly to the tribal programs.

Radford Quamahongnewa, Education Specialist, Hopi Department of Education, Hopi Tribe.

Today, when I speak to you, I am wearing two hats. My primary responsibility is to the Hopi tribe. I am a State Priest, a warrior priest. I serve as the spokesperson for our highest leader. A great area of concern for our leaders is the protection of our religion, culture, heritage, and language. You must be aware of how the Indian Nations are to be terminated, as proposed by Congress. Well, this is exactly what is happening. But we as Hopi are holding on to our religion, for this is our education for the young people. Now we are asking for help from all of the people who have any sensitivity to culture and to religion. We must not lose the Native American culture.

The second part of my presentation comes from my position as educational specialist for secondary education with the Department of Education of the Hopi tribe. I have been meeting with different people who ask what can be done for our people. For ten or twelve years we have been telling our needs to these people, and today I am hearing the same things over and over again. It is time for legislation to be written. Someone needs to take this concern to Congress and push it through. We as Indians need your help. We have given you our ideas over and over again, and we are tiring of this. We need to have action immediately.

Following are a few examples of the problems we have:

- We have a new high school, but we do not have any teachers.

- We have some facilities that were built in 1934 and are still in operation despite the sagging roof and the cracking walls. For years we have asked for assistance but we never get an answer.
- We have a problem with transportation because we have no buses.
- There are more students pursuing higher education and we do not even have the funds to help one student for three or fours years of study.
- Early childhood programs need to be funded.
- We do have vocational education, but because of imposed rules, the program is geared toward the inner city. People try this route but there are no jobs on the reservations in the industries covered in the vocational education programs.
- We need community libraries that are adequate to the needs of the tribe. Currently we only receive a $3,000 grant. This only allows us to open the libraries for one-half a day or less.
- Funding for special projects requires us to match 20 percent, but for a tribe like the Hopi Tribe that only receives a small income from mining, this is impossible.
- The White House conference authorized in P. L. 100-297 has not been established. We need this funded so it can be realized.
- Gramm-Rudman has created problems by negatively affecting Bureau employees and 638 contract schools.
- Although drug testing is a positive move by the BIA to alleviate the possibility of having addicted or even drug users in our schools, it also brings frustration among the selected teachers. The selected teachers cannot start work prior to drug test results being received. Many teachers turn down the jobs and move elsewhere, thereby leaving our schools operating without teachers in the classrooms. Our Hopi Junior-Senior High School is understaffed as a result of drug test requirements. Some students are leaving the school because of a lack of teachers.

We have been talking for many years. It is now time for someone to follow through and act on all of this talk.

Questions and Answers:

Mr. Sidney questioned whether the tribes would be able to run their schools if they had adequate funding. Mr. Quamahongnewa responded that if the tribes had funding, they would be able to run the schools. He believed that the rest of the tribes would also be able to do this, provided they had the money. Mr. Sidney then asked if the tribes were afraid to contract schools because funds were already inadequate. Mr. Quamahongnewa said this was correct. Mr. Sidney wondered if funds were brought up to an adequate level, would the tribe take responsibility for the schools? Mr. Quamahongnewa said they would. However, currently, Gramm-Rudman prevents them from meeting even their minimal educational standards because of insufficient funds. If budget cuts continue, they will not be able to have a good program. If sufficient funds were available, the tribes would best be able to meet their own needs without help from the outside. Mr. Sidney asked Mr. Quamahongnewa to clarify if contracts under 638 were being set up to fail because of current funding. He responded that this was the case.

Dr. Charleston inquired if they contracted now, would there be more or less funds available? Mr. Quamahongnewa responded that there would be less funds available. In high schools they never had enough funds to operate, and the current administration is further cutting down their program. They will not be able to have any 638 contract schools if budget cuts continue.

Dr. Charleston asked Mr. Quamahongnewa to elaborate on when the schools received their funding. He responded that funding was always delayed. They received notices about allocations, but the funds were not provided. Sometimes the money comes in January or February of the current school year. Although the schools are supposed to receive their money up front as mandated by P.L. 1297, because they are tied to Gramm-Rudman, funding is still not received on a timely basis.

Dr. Charleston questioned whether they were notified of impending cuts for the current school year. Mr. Quamahongnewa answered that their funding was to be cut at least 31.9 percent across the board, perhaps even more.

Mr. Ely said that he concurred and understood the problems of the 638 contract schools. He said that the BIA can run a program at a certain level, but when the tribe contracts for the same program, the funding drops by one-third. Furthermore, unless the tribes exert great pressure on the local Bureau office, the money is three or four months late. This is a great burden on the tribes. Mr. Ely continued by saying the Task Force was unanimous in echoing Mr. Quamahongnewa's feelings about this report taking action. We do not intend to allow the report to sit on the shelves; rather, we intend to create a mechanism in which solutions will actually be implemented in Indian country.

Dr. Charleston asked others to force this action to happen, to hold the Task Force to its promises. He said the Task Force was accountable to the people, and this commitment was sincere. However, the Task Force may need pressure from Indian people, in order to see this action occur. Mr. Quamahongnewa said that he would be there to help.

Mr. Sidney commented that in the first meeting of the Task Force in Washington, DC, Task Force members said they did not want to serve as another sounding board. History shows that past inability to act was caused by internal differences. However, because education is important for everyone, it can bring us all together. Mr. Sidney added that he sees students at NAU with high hopes of finishing college who come unprepared and walk away discouraged. He said it was important for Indians to be proud and was glad Mr. Quamahongnewa made a similar comment.

Dr. Charleston reiterated Mr. Quamahongnewa's testimony concerning the need to protect the Hopi language and culture. Dr. Charleston asked, if the Hopi people were running their own educational system, would cultural studies and the education system be separate or merged? Mr. Quamahongnewa responded that they need to be combined in a classroom situation. He explained that many people living in urban areas off the reservations were coming back to Indian traditions. These people, who were never involved in tradition, can experience and practice the traditions within the classroom. For example, schools often have "Indian Days" allowing for participation in Indian activities. When they are not getting exposure elsewhere, they are participating within the classroom to learn the Indian ideas.

Mr. Sidney commented that he was in a transition period, waiting to be formally installed as the Director of the White House Conference.

Mr. Ely said that the burden for change was on "us."

Frank Dukepoo, Hopi Tribe, Biology Professor, Academic Vice-President, and Special Assistant to the Northern Arizona University, Founder and Director of the National Native American Honor Society.

I was very taken by the last presenter. He talked from 12 years of experience; I have been in education for 30 years. I do not want to be negative, I want to be realistic. We have got to implement--we have got to dare to be different. What we are doing is not working, and we need to do something about it. We need to study those programs that work and invest in them.

We face problems of all kinds, but often we miss the basic answers. At precisely 4 o'clock in the morning of October 10, 1981, the Great Spirit gave me the seeds for what has now become the National Native American Honor Society. We now have seven years experience in the retention and motivation of Indian students.

In the past seven years we have also developed the "Eagle Force," which has since graduated 3000 Indian students representing 35 different tribes. This is a holistic course, training students physically, spiritually, and mentally. Spirituality, the core of Indian education, is often omitted because people find this intimidating.

To become a member of the Honor Society, one must have earned a perfect 4.0 semester somewhere in his or her high school or college career. A couple of years ago someone suggested we lower the required GPA to 2.5. What is so honorable about that?

In Oklahoma, during 1989 at its first annual awards banquet, approximately 200 students state-wide were identified who met this criterion. One year later in 1990, approximately 400 students who achieved this distinction were recognized at the second annual banquet. On April 20, 1990, on the Northern Arizona University campus, approximately 150 students representing four universities, 23 high schools, and one elementary school in the Four Corners Region, southern Arizona, and California were inducted into the Society at its annual banquet. In 1991 we expect approximately 500 or more students will be inducted in the society. Let me remind you, these are not just students with good grades; they are Indian students with perfect semesters.

We have had experience with retention in a program we ran at Northern Arizona University called the Young Scholars, sponsored by the National Science Foundation. This was a three-year program that simulated a holistic environment. At the end, the students would walk away with pride. The program was holistic, building motivation and communication. During its second year, the program was visited by the National Science Foundation and consequently emerged as a premier program because of the 100 percent retention rate. This was replicated three times in a row. We took students off of the reservation and put them through the training. This is something that could be duplicated.

We have future plans for the Honor Society. Our long-range plans include having our first national meeting of the National Native American Honor Society on October 12, 1992, somewhere in Indian Country. We have chosen that date because it is the 500th anniversary of Columbus Day. What we will be saying is "Look, America, you've seen the first 500 years, here's how we're going to start the next 500--with the best minds, the best intellect, the best talent in Indian Country." We are even thinking of starting a junior honor society. When kids feel good about themselves, there is no stopping them.

However, we do need help--we have about $48 in the bank. But we will not give in. Just as we teach the children, we can do anything with the right mental attitude.

Indian children are looking for direction. Lee Cannon and I developed a program on motivating kids, but we need your support to get this going. Here is a program that works, with a retention rate of 100 percent for three years. The Honor Society is all set up. I recommend you look at this because Indian kids are waiting.

There is an optimism for the community. I'm here to share the things that work. We as leaders have an obligation to get things going.

In closing, I would like to tell you more about the Honor Society. When a student completes a perfect semester, he or she receives an eagle pin and a certificate and is inducted into the Honor Society.

I would like to present pins to the Task Force members and have them share in the Honor Society pledge. We took all that we thought was important from the elders down to the kids in schools to include as part of the ritual for induction. I invite the audience to participate in this ritual. (At Mr. Dukepoo's request, some members of the audience and the Task Force stood to recite the following pledge of the Honor Society:)

I believe
That I can achieve
Whatever I set my mind to

I believe in me
I believe in my people
I believe in our culture
I believe in our language
I believe in our land
I believe in our heritage
I believe in our Elders
I believe in God, the Great Spirit

I believe in the destiny of our people
I believe that I will be a leader

I believe that I have unlimited potential
I believe that I can replace bad habits with good ones
I believe that if it's not good enough for me, it's not good for anyone
I believe that nothing happens without self-discipline
I believe that if it's to be, it's up to me

I pledge to have a better self-image
I pledge to become more self-confident

I commit myself to high ideals and goals
I commit myself to excellence

I vow to become fit physically, mentally, socially and spiritually
I vow to DO IT NOW!

Leonard Haskie, Interim President, Navajo Nation.

This meeting has been called by the U.S. Secretary of Education to address the failure of our education systems to succeed in educating Native American children for their appropriate role in the coming 21st Century. Standardized tests and studies too often catalogue unacceptably low academic progress for Native American children. Studies of college admission and persistence show too few Native American young people attending and completing college. The Secretary of Education rightly asks us what is wrong.

At the outset I want to make clear that what is NOT wrong is the children themselves. I do not want to hear more tales about what they lack, what is missing from their personal backgrounds, what is deficient in their families. The children are a gift to us all--to their families, to their Indian Nations, to the United States, and to the world. The question is not what is lacking in them. The question is what is lacking in US that we cannot nurture the richness of these children.

One thing that is lacking clearly is adequacy of financial resources. The average per capita funding for education of Indian children has declined in the past decade compared to the per capita expenditures for all children. Too often we hold meetings and propose dramatic "new programs" but do not obtain from the federal government a commitment to consistently seek adequacy in education funding for Indian children. I would submit that without such a commitment, all talk of improving educational outcomes for Indian children is hollow and empty.

Another thing that is lacking, I would submit, is faith in these children and what they can achieve. We talk as if something was wrong with them. What is really wrong is that those educating them are failing to succeed in THEIR task. Studies of education environments have demonstrated that one of the environmental factors most highly associated with student achievement is the belief by the teacher that the child can learn. In looking at the situation of Indian children in schools, I would urge the Secretary of Education to consider what is missing in the approaches and the expectations of teachers, administrators, education planners. Do we perhaps expect too little?

One tragedy in the history of Indian education is that originally education was used by the federal government as a weapon to estrange Indian children from their culture, their parents, their people. Education was an intentional act of intellectual genocide as it was originally introduced into Indian country. This is no longer the intent of education planners dealing with Indian education. But the scars of this shameful legacy remain. They remain in the estrangement of many Indian parents from the school environment. They remain in the persistent tendency of too many federal education officials to try to go around the grassroots Indian people in planning education--to decide for them what should be done with their children. The Navajo Nation is committed to overcoming this tragic legacy. We are committed to building WITH our Navajo people educational programs and structures that educate our children to the highest levels of competence by building upon all that is strong and good in our Navajo people.

Four and a half years ago, the Navajo Nation adopted a comprehensive set of education policies to establish in a general way the goals which the Navajo people set for the education of their children. These policies were developed with the total involvement of local and reservation-wide Navajo education organizations. Persons from all areas of educational involvement--school administrators, teachers, school board members, parents--were asked for their input and involvement. The Navajo Education Policies were endorsed overwhelmingly by community-based Navajo education organizations, such as the Navajo Area School Board Association, before they were finally presented to the Navajo Tribal Council and adopted as tribal law.

The Navajo Education Policies are not a comprehensive implementation program, nor were they intended to be. They did, however, set the parameters within which any comprehensive plan for the implementation of a Navajo education system must be developed. The Education Policies are grounded in a respect for and commitment to the educational aspirations of the people of the Navajo Nation. The policies commit the Navajo Tribal Government to working cooperatively with the education providers serving our youth. They commit the tribe's education agency to a willingness to work with local schools, school boards, and local communities to develop plans for the development of Navajo education.

Through the education policies, the Navajo Nation has ratified in its laws the principle of local control of education. Parents also are recognized in the Education Policies as essential and active participants in the process of education improvement. Curriculum is intended to reflect the needs and aspirations of our local communities.

I stress the emphasis of the Navajo Education Policies on local control because I am convinced that involvement of our local parents and community members is an essential part of any effort to make our schools more effective. Effective schools research has identified participation of parents and the entire local community in developing, supporting, and implementing school objectives and activities as an essential characteristic of an effective school. Our own experience in the Navajo Nation supports these research conclusions. We too have found that active participation at the local level in the development and support of school programs is associated with successful school outcomes.

Effective change in our schools, carried out in cooperation with our local communities, can not only improve educational outcomes, it can transform our Navajo Nation. The Four Worlds Development Project, an internationally recognized education center controlled by Native Americans at the University of Lethbridge, has shown the effectiveness for Native American communities of community-based school reform. The Project, in one of its community development handbooks, has stated:

> Changing schools alone does not change society, but a process of community development integrated with curriculum transformation has proved to be an extremely effective measure for bringing about societal transformation if those changes are directed and controlled by the people who are themselves the subjects of the change process. Four Worlds Development Project, Adult Education Series, Discussion Paper 7, p. 17.

This statement expresses the hope and the expectation of the Navajo Nation for educational change in the years ahead. We ARE committed to change. We ARE committed to educational improvement. We ARE committed to building effective schools where our children experience academic success. But we ARE committed to undertaking this process as an integral part of the transformation of our Navajo Nation.

The Navajo Nation is standing on the threshold of the 21st century. All of us are looking toward that future time filled with hopes and dreams for all our people and for our nation. We do not just seek individual success and happiness for individual Navajo children, although we do, in our love for our children, work for and offer prayers toward their success and happiness. Beyond the individual outcomes, we seek to assure the continuity, growth, and development of the Navajo Nation and the cultural persistence of the Navajo people.

We are a distinct and proud people with a heritage which is as old as time and as new as tomorrow. Our culture and our unique view of this world and man's place in it have much to give to the larger society of the United States and to the world community. In this age of nuclear threat and environmental crises, the Navajo perspective on man and his world is being looked to in order to bring Man into harmony with his world once again. We want to be equal to this challenge. We want our children to be so strong in their educational attainment and so solid in their Navajo heritage that they can bring to the world some of the wisdom and insight that it will need in the 21st century.

The Navajo Nation is committed to work for the improvement and regeneration of our schools. We welcome the concern and interest of the Secretary of Education and invite him to work WITH the Navajo Nation and with the Navajo people in this effort. Unless we work in cooperation with each other and with respect for each other's gifts, even plans which look good on paper will be fatally flawed. They will lack legitimacy with the very people they affect. With this involvement, we can work together on the critical task of building our schools and our society. Our children, our future leaders, can flourish in this atmosphere of mutual respect and understanding. I ask of the Secretary concurrence in and ratification of the position expressed here on behalf of the Navajo Nation. I ask you to commit your Department to the process of community based, participatory educational reform. I ask you to offer your endorsement to the nation-building enterprise we envision for ourselves and our people.

I will add one point I have been contemplating with regard to funding. Many schools on the Navajo reservation receive funding through the state. We hope to receive direct funding without the imposition of overheads. It would be superior to get direct accessibility to funds. P.L. 815 will be going through revisions in a few years. If the opportunity arises, the Navajo people would be interested in movement toward direct funding as it would enable us to provide greater educational programs to our youngsters.

Questions and Answers:

Mr. Sidney questioned whether there was any discussion of the Navajo Tribe becoming a whole educational system in the future and running their own schools. Mr. Haskie noted that they have a diversity of schools--grant, contract, BIA, public, parochial, and private. He said that in the past, they were tragically alienated with regard to educational opportunity. We are now trying to contemplate a way to relate past experiences with the contemporary educational system. He understands it will take a series of notifications and analysis to determine how to best educate the children. They are more interested to hear what the Secretary has in mind.

Mr. Sidney asked how Mr. Haskie felt about the Indian control of junior community colleges. Mr. Haskie responded that he was pleased to have the Navajo Community College and just within the last months they were able to restore the integrity of the building. Mr. Haskie added that he would like to relate the following message to the Secretary of Education: We are open and ready to embrace assistance for the community college. Usually the Department of the Interior helps with the promotion and there is little response from the Secretary of Education. We could use his help to elevate the status of the Navajo Community College and others. The Community College is a good thing. Because of our remote location, it is hard to send kids away to college. However, it is a convenience for our kids to attend the community college. Furthermore, the Navajo Community College has a rich curriculum in Navajo tradition, language, and culture. It would be beneficial if we could integrate this type of learning into the high schools.

Mr. Haskie added that nowhere do they have summer programs although they are always looking for places to send their kids during the summer months. They have heard of Japanese partnerships where they can send their kids year round. The Navajo want to replicate that opportunity. This is another aspect that the Secretary can ponder.

Mr. Sidney asked Mr. Haskie about his opinion concerning policies for Head Start. Mr. Haskie responded that he felt there should be no discrimination or policy that precludes people from entering their children in this program. When students are integrated, they learn more. The group setting provides a dynamic learning environment and they should not distinguish who qualifies. Children have productive minds at the ages of three to five years and it is best to allow them to attend Head Start without prejudice.

Dr. Charleston acknowledged the Navajo educational policy designed to set the parameters of public education. He inquired about the mechanisms available, or possible recommendations for mechanisms, to allow the Navajo Nation direct involvement in the management of the public schools to ensure the policy is implemented. Mr. Haskie said that they have 109 local legislative committees where people assemble to discuss issues. They also have several school board organizations such as USBA, NASBA, and the Public School Association. He expressed hope that the school board members would dissect the issues and generate interest to further the Navajo policy.

He explained that the state superintendents' offices are in Santa Fe and in Phoenix, thus we have the hardship of communication, and we do not get immediate feedback. We need something more immediate. Mr. Haskie noted that the mechanism was clear--we need an officially recognized government unit across the Navajo Nation to foster accessibility to the people. The school superintendents are given direction from the state without any official recognition of the Navajo Nation. Even if the Navajo language was instituted as part of the curriculum, he questioned whether this would really be fulfilled. Mr. Haskie stressed the need for a direct line into the educational system.

Anita Bradley Pfeiffer, Associate Professor, University of New Mexico, College of Education.

I have observed many situations trying to help create a system that is good for Indian people across the nation. We are continually in a state of deja vu where we keep resurfacing the same problems. I too am getting tired of trying to find a fix for all of the problems. However, the solutions seem simple to me. In reviewing the guiding principles of the Task Force, the first one is very exciting because it puts responsibility in the right place:

> The United States has a responsibility to assist tribes and Indian Nations in preserving and protecting the unique cultures of American Indians/Alaska Natives, cultures found in no other part of the world.

The second part of that says:

> Schools must join with American Indians/Alaska Natives parents and leaders to affirm and restore the cultural heritage of indigenous people through the teaching of Native cultures and languages.

Some of us have been fortunate to be engaged in the past developments which have worked well. I refer to the program of the Navajo Tribe in 1974 in which they received funding for teacher training and subcontracted with the University of New Mexico, The University of Arizona, and Northern Arizona University. As a result of this partnership, the University of New Mexico graduated 400 Navajo students receiving their BAs in elementary education. Quite a few of these students went on for the masters or doctoral degrees. Others went on to take responsibility as leaders in their own communities as principals or even superintendents.

The program was a success because monies were earmarked for a specific program. As a result of the program, we now have a Navajo-English endorsement, an English-Spanish endorsement, and a general bilingual degree.

Other developments include programs that focus on the children, especially at the high school level, to determine the characteristics of the individuals in the school. Some students no longer speak their Native language, some partially know their Native language and partially know English, and others have a very strong background in their Native language. Texts are now available for each of these types of students.

Indian children have a right to maintain their language. School systems should encourage and make this a reality. Those who know about education need to promote Native language instruction so that the children have a choice. We need to help children learn their own language.

Research shows that learning two languages is not a detriment to learning, but may be helpful. Students can be flexible in their thinking and can use two languages to reflect on the world. Many of our Elders are trilingual.

In my 30 years working with children, I have not met a single child who was disadvantaged. I have only met some who are brilliant, some who were left behind, and others who were not given the tools necessary to have the quality of life we would like them to have.

Because of teacher turnover, teachers do not know their students well enough to be helpful and consequently discourage them. I worked with 25 Chapter 1 students in a high school for one semester. I found that the 9th grade students were working at the 6th grade level and the 11th grade students were working at the 8th grade level. My job was to help increase their abilities in reading. I asked students what they were having difficulties with and if they wanted to get on the honor roll. Each individual had an area that he or she felt needed improvement. In one semester, 18 of the 25 students were placed on the honor roll. We need teachers who understand the problems the students have academically and socially, and are able to talk to students in their own language.

Being proficient in a language includes listening, speaking, and writing. All bilingual people have a varying degree of proficiency in each of these areas. If a teacher does not understand this, the teacher will not be able to help. Research studies have determined that for people learning a second language, it takes two years to be able to operate socially, and seven or eight years to learn the academic language. There are ways however, to help students to be successful.

At the university level there is a problem in attracting students. In Arizona and New Mexico, the PPST test is being used to leave out minority students. Students who know another language are not passing the PPST test. The universities are getting more foreign students, but they are not attracting individuals from right next door. It is a crime to have culturally biased tests. There was no test for our teacher training program and these people are doing well.

I encourage the Task Force members to make specific recommendations to make our jobs more exciting by having more students graduate.

Announcement

Mr. Ely announced that the hearing was scheduled to end in 11 minutes but they still had the same number to testify as already had testified. He encouraged people who were making points similar to ones already made to submit their testimony in writing. Dr. Charleston reiterated that if a person wished to testify on the same points, he or she might elect to present written testimony that will go into the public record. The Task Force intended to continue the hearing as long as the building would allow. They also need to consider another hearing for this region. It is the intent of the Task Force to receive as much information from Indian country as possible.

James Tutt, Navajo, Chancellor, Crownpoint Institute of Technology, Crownpoint, New Mexico.

The Crownpoint Institute of Technology (CIT) is a postsecondary vocational technical institution chartered by the Navajo Nation as a nonprofit organization in the state of New Mexico. CIT is accredited by the North Central Association of Colleges and Schools.

Our students are primarily Navajos. They are 25 years of age, on the average, when they enter our programs. Most are eligible for funding through the Job Training Partnership Act. Of the JTPA-funded students, the great majority come from disadvantaged socioeconomic backgrounds. In dealing with these students, we have come to know on a firsthand basis what it means to provide postsecondary instruction to an at-risk population.

The focus of this testimony is to outline those factors that would prevent dropping out and foster successful program completion. These factors, while addressed in our instructional programs and our special services programs, could be more effectively addressed were they provided in an environment prior to the postsecondary level. This list is not intended to be exhaustive but, rather, a catalogue of those factors that we deem most important in successful program completion:

- Basic skills preparation, particularly in mathematics and communication skills
- Self-esteem and self-worth
- Motivation, self-direction, and self-discipline

- Critical thinking and problem-solving skills
- Goal setting and decision-making
- Solid career choice decisions
- Awareness of substance abuse issues
- Study and test-taking skills
- Basic nutritional and health awareness knowledge
- Exposure to predominant "Anglo" culture
- Awareness of own Native American society, culture, and politics
- Exposure to lifelong learning practice
- Positive mental attitude
- Skill in conducting self as a gentleperson
- Attitude of independence and self-sufficiency
- Birth- and disease-control awareness

It is our argument that any strategy that addresses improving the access of Native Americans to postsecondary education should incorporate these factors. While many Native American students can gain access to postsecondary programs, they cannot effectively utilize the opportunity without the proper behavioral, attitudinal, and educational skills addressed by the aforementioned factors. Accordingly, preparation for postsecondary education needs to step beyond the traditional classroom curricula and classrooms themselves and address the mental factors and skills that can ensure access to success.

There is a problem with the lack of funds. If we are to deal with students who expect to gain skills and obtain a job, funds need to be appropriated. Through the Perkins Act, some money is set aside for specific programs, but not in the vocational areas I have mentioned. For one provision under the Perkins Act, Part H, it took two years to actually get the funding.

When students are sent to other towns for their education, the success rate is only 40 to 50 percent. Our success rate is up to 95 percent, with our placement rate of 86 percent. No one else can achieve that level. At our institution, the students come first.

There is a problem with vocational education. Ten percent of the Navajo continue on to higher education, but what happens to the other 90 percent?

Comments

Dr. Charleston noted that there had not been much testimony in the area of vocational education, and appreciated Mr. Tutt addressing this issue.

Lorenzo Tafoya, School Board Member, Bernalillo School District, Bernalillo, New Mexico.

One of the primary beliefs of many in the United States is that the American system of education is the most advanced in the world. It is deemed equally applicable to all peoples and, consequently, has been continuously imposed upon American Indians, Spanish-Americans, Mexican-Americans, the Black-Americans, and others without the slightest regard to their own culture. In the United States, the dominant white society has generally been educated through some version of the northern European tradition. As a result, white educators have long practiced a form of cultural imperialism, which they impose on others, regardless of their cultures, values, and traditions. This system has had negative effects on minority students, particularly the American Indian.

School curricula are not geared to meet the needs of Indian students and have ultimately become irrelevant and meaningless to them. Their high absenteeism and dropout rates attest to this. For example, American Indian students in the Bernalillo Public School District, a rural New Mexico district located in the Middle Rio Grande Valley, comprise 40 percent of a student population of 3,324. The dropout rate of the American Indian in this school district is 15.9 percent as compared to the state average rate of 9.9 percent. Many reasons are given to explain this phenomenon, but the most legitimate and predominant reason stated over the years by former students themselves is that they are misunderstood.

The Indian student is often misunderstood because the cultural backgrounds of both the students and teachers remain unshared and misinterpreted. The result is a status quo of quiet segregation, both self-imposed and inflicted by others, based on distrust, misunderstanding, and an underrating of each other. The intent of this paper is to briefly examine the basic effects of this educational system on the American Indian and to explore what effects negative stereotypes and different cultural backgrounds and lifestyles have upon the Indian child's ability to succeed in this system of education.

Numerous myths and misconceptions about American Indians exist. These stereotypical misconceptions create false images about the capabilities of Indian children. Some of the most prevalent stereotypes are:

1. There are no smart Indians. Indian school children are apathetic and are unable to keep up with classmates.

2. Indian children are not competitive. They are shy and will not look you in the eye.

3. Indian children are visual learners. They are not capable of thinking abstractly, only concretely.

4. Once an Indian leaves the reservation, he or she will not want to return.

Many of these stereotypes are the result of extreme cultural ignorance. Answering the charge that Indian children are apathetic, an Indian educator stated, "Our children are not brought up as you European-descended Americans are to love competition, to always want to be first, and to cheer the day when they win a prize by besting a classmate. We bring up our children differently. In the first place, we live in an extended family, and we emphasize cooperation, not competition. It is considered very bad manners, indeed, for one Indian child to show that he can 'best' another." When Indian children are sent to school, they are initially at a tremendous disadvantage because their culture does not emphasize the same things that the white culture does. Teachers who are unaware of their background, consequently, label them as "stupid" or "lazy."

It is a fact, however, that Indian students score lower on scholastic tests than any other group. In the Bernalillo Public Schools, for example, the American Indians generally score approximately 30 points below the national average. Educators tend to want to sweep these statistical data under the rug for fear of the public's accusations that boards of education, superintendents, and/or teachers are not doing their jobs. Boards of education attempt to avoid putting hard statistical data before the public eye in an attempt to avoid this criticism and, by so doing, continue to maintain the status quo. This attitude is compounded by the fact that in 1989-90, salaries for teachers in the state of New Mexico ranked 44th as compared to other states in the union and that the salary of the teachers in the Bernalillo Public School District was ranked 64th as compared to other districts in New Mexico.

In an attempt to help their children do well in school, Indian parents try to speak only English to their children. While many parents want their children to succeed in this country, which often means they must have the ability to speak, read, and write correct English, a way must be found to do it without the Indian children being forced to lose their cultural identity.

To complicate matters further, they are forced to learn about the white man's culture with its values and traditions, many of which clash with their own. Prior to entering the public school system, many Indian children will have only been taught their particular traditional values and behaviors. As a result, positive feelings are strongly associated with their culture. To force these children to give up these values and to accept an alien set represents a threat to the child's sense of belonging to his/her culture. By forcing these children to take on new values, they are essentially being made to reject their sense of self and, in effect, to reject their parents and heritage. These children are faced with a great conflict of interests and motivations, and the education they end up receiving is generally inappropriate and meaningless. A great number of these students become alienated and are not able to learn. They are, then, often rejected and stigmatized by both teachers and other students. Such an environment makes growth, identification, and learning impossible. The inability to function in this system is often falsely interpreted as a lack of intelligence.

Then, there is the added complication: the way the system measures success in school. Tests! Anglo children have a great advantage when taking tests. They have excellent test-taking skills. Because of their great love of competition, they are constantly tested by their parents. Games that Anglo parents teach their children often entail the use of critical thinking skills as well as test-taking skills. Indian children, on the other hand, are taught stories that generally present some sort of moral. These stories do not usually involve the use of critical thinking skills and focus instead on teaching "good" and "bad" behavior. Because Indian children are not as used to activities that involve problem-solving skills as Anglo children, their inability to compete in such activities is often grossly misinterpreted as Indians lacking the ability to think critically and/or abstractly. A better explanation might be that they just have not been taught to utilize and develop these skills in their early years of development. This, plus the fact that their society stresses conformity rather than competition, could account for their low scores on standardized tests.

Funds should be used to supplement the operational program by providing innovative programs such as the following:

1. to provide monetary incentives in order to attract and retain for employment the very best qualified teachers to teach in the outlying schools where the highest concentration of Indian children attend

2. to provide a shuttle transportation service at no cost to the employee who works at the outlying schools which serve Indian students and are located far from metropolitan areas

3. to provide intensive English as a Second Language programs by certified ESL instructors for Indian children attending preschools as well as for those attending Early Childhood Education programs (K-3) paralleled with the instruction and development of the Native languages presented by Native speakers.

4. to provide parenting classes for young Indian parents to teach them to parallel critical thinking skills instruction with the instruction they traditionally use to teach their children, and

5. to provide intensive cultural awareness and sensitivity programs for those teachers and instructional aides who guide these children's early educational development.

This country must be compelled to provide the education to meet each child's distinctive needs so that as an adult that child may assume full responsibility for his/her own affairs and function successfully in their selected adult society.

Questions and Answers:

Dr. Charleston asked how the Bernalillo School District involved the tribal community on issues of Impact Aid. Mr. Tafoya said that they used the results of assessments by the parents to determine the priorities of Indian education. However, because New Mexico has a system of equalization, the state will take 95 percent of the Impact Aid funds brought into a district. He proposes that the state and federal government eliminate or lower the equalization policy so that more funds will have an impact on districts with high percentages of Native Americans. By continuing to impose the equalization, the state is negating what the money is for.

Mr. Sidney commented that he will recommend to INAR that a hearing be held in Albuquerque in October. Dr. Charleston added that this hearing had attracted a far greater number of people than originally expected.

Gerald Pedro, Councilman, Pueblo of Laguna.

Due to time constraints, I will cut down my testimony and focus only on the highlights. I concur with the need for local control, parent involvement, adequate funding, and school curriculum that incorporates Native American culture. I have the following recommendations that were not yet voiced today:

1. The Pueblo firmly believes that adequate transportation must be provided for our students. At the Pueblo, we have six villages, with the farthest village being some 20 miles away from the elementary school. The present Bureau formula used in determining our funding allocation for transportation, although equitable at first appearance, has not been sufficient for us. For the last five years, our elementary school received around $80,000 generated by this formula; however, our actual expenditure for transportation has been around $140,000 per year.

2. The Bureau has recently implemented a new educational concept in which our elementary school operates. This new concept is known as the "Effective Schools Program." We feel that this new concept should be implemented not only at all Bureau-operated schools, but should be considered for implementation at all public schools as well. We feel that our elementary school has made great progress as a result of this new concept. One of the most significant accomplishments seen is in the increase of our students' test scores. We have also seen a change in attitude by the school staff and the students as well--this attitude being a positive attitude towards all aspects of school life, as well as a positive self-concept.

3. For some time, OIEP has had their inhouse staff conduct studies on how OIEP should be organized. Needless to say, these inhouse staff have made sure that their own area offices and education agencies remain intact and adequate funding be provided to them. This is why we have seen inequity in the funding formula (Element 10 funds) presently used by OIEP. Until resources from outside the Bureau become involved in the establishment of an administrative funding formula which is equitable for all area and agency offices, the problem of inequity will continue to exist and some education offices/agencies will be unfairly abolished. We recommend that program analysts from outside the Bureau be brought in to review the present funding formula (Element 10) and to make recommendations on how OIEP will be structured. We have over 15 tribally

controlled community colleges that could perform this task. We recommend that one of these colleges be contracted to do this task for OIEP.

4. The Pueblo firmly believes that the personnel and funds allocated to the Facilities Management Program for educational facilities be transferred to OIEP. We feel that this would provide for better control over the funds allocated so that the needs of the students and school staff are met: to ensure that quality personnel are hired, to allow our school board to have input on the implementation of the Facility Management Programs planned for our school, to allow our school board to hire the personnel needed for our school, to provide better control and use of the Facilities Management personnel located at our school, and to ensure that our school facility is properly and continually maintained and improved.

5. The Pueblo firmly believes that all school facilities need to be properly built and maintained so our students can attend school in an environment conducive to good learning. We have witnessed new schools being constructed that on their opening day were overcrowded. All too often, schools are designed several years in advance of funds being allocated for construction; yet inflation, new approved educational programs, and increased student population are not considered when the funds are actually allocated. Thus, we see schools being constructed that are inadequate right from the beginning. Once schools have been constructed, maintenance seems to be a low priority. At the Laguna Elementary School, we have an Abatement List (maintenance needs/code violations) that goes back to 1988. Only a few items have been taken care of. We must continue to have our school facilities maintained on a scale that will ensure a good, healthy school environment for all our students. We strongly feel that in order for our students to receive a good, sound education, our school facilities must be properly maintained and improved so that they are safe and they provide an environment conducive to good learning.

6. The Pueblo recommends that Congress seriously consider allowing the Bureau-operated schools to operate on a forward-funding system. At the present time, the Education Agency and our elementary school do not receive their funding allocations until several months into their school year. Sometimes their allocations come in around March or April, and it is amazing how they have been able to survive by utilizing this system. We feel our students are being hurt by this funding process. We believe that if the forward-funding concept was implemented, the schools would be able to provide all the things needed for the school at the beginning of school rather than having to scrounge around until the funds are allocated.

7. Just recently, we have all heard that furloughs of up to 22 days could be realized by federal employees because of the deficit reduction budget cuts called for by the Gramm-Rudman-Hollings Act. As with other Bureau-operated schools, Laguna will be affected tremendously if Congress does not take action to restore funds to OIEP so our school and other Bureau-operated schools can continue to operate at full capacity without our administrative and teaching staff having to be furloughed. We cannot let our students be robbed of their education simply because the federal government is trying to reduce its deficit. We recommend that Congress take action to eliminate OIEP and the Department of Education from having to go through this ordeal every year. We must keep our students in school and not have to worry about whether or not there is adequate funds available for all students to stay in school for the full 180 days as required by law.

8. The Pueblo recommends that school districts be required to provide financial statements to the Indian Nations located within their districts on how P.L. 874 funds are utilized for Indian students. The Pueblo also recommends that the school districts be held accountable for ensuring that P.L. 874 funds are actually used for Indian students. Although the present regulations require accountability, these provisions must be enforced.

9. The Pueblo of Laguna firmly believes that one of the ways that a school will be successful is by the parent and community involvement in that school. We believe that the concept of parental and community involvement needs to be seriously pursued by all educational entities, whether they be the schools themselves, school boards, or state and tribal education programs.

10. The Pueblo of Laguna firmly believes that the curriculum for all students should contain the basic educational skills (three Rs). Any additional/special programs that are utilized by the schools should be based on and incorporate the basic educational skills.

11. The Pueblo also recommends that a school's curriculum should be developed so that it promotes high expectations for our students. All too often, we are satisfied with our students "just getting by." If our students are to be successful, they must be educated in a way that they should be "expected" to excel and not be satisfied with being "satisfactorily" prepared.

12. The Pueblo firmly believes that in school districts where two or more high schools are located, each high school be funded so as to offer the same educational programs or comparable educational programs. One high school should not have better and/or more educational programs simply because it falls within a certain location or if it is located where the political dominance resides. At the present time, we feel our high school does not offer the same programs as does the Grants High School.

Questions and Answers:

Dr. Charleston asked to what extent they participated in determining how P.L. 874 funds were used. Mr. Pedro said regulations require that the tribe must have input. When the tribe asked how the money was used, the schools could not answer. The funds lose their identity when they enter the schools, and they do not know if the funds are even used for Indian education. Dr. Charleston asked for clarification about whether they could tell even after the funds were used what they were used for. Mr. Pedro said that they asked for a financial statement, but the schools were not able to provide one because the funds lost their identity. A colleague of Mr. Pedro, Mr. Mark Cheresposy, added that there are effective schools in the area and invited the Task Force to visit the Santa Fe Indian School. Mr. Sidney explained that the Task Force has asked for scholars to submit papers and they are looking for exemplary schools. Dr. Charleston noted that he would be visiting the Santa Fe School tomorrow.

Mr. Sidney invited the community to come to Albuquerque for a future hearing. He said that the Task Force would like to hear from parents and Elders.

Mr. Pedro said that he would be submitting an addendum to his testimony at a later date.

Mr. Cheresposy added that the schools are required to give too many tests. The students get used to the tests, thus defeating their purpose. However, the testing is required for funding, especially in BIA schools. He suggested that testing be done possibly one test a year, every four to five years.

Michael Tsosie, Mojavi, Chair, Education Committee, Colorado River Indian Tribes.

I have the following concerns about education:

1. Education needs to focus on the community itself. The community itself needs to develop standards and determine what is acceptable and what is not, in a manner that everyone can understand.

2. We have developed an educational code with policies for adult educational training, postsecondary education, higher education, and supplementary programs in the elementary and junior high school. We developed these policies because there needs to be accountability.

3. There is no database, so we needed to develop our own information system.

4. To improve our education, we need to study success as well as failure.

5. In terms of educational personnel, when we create a database we will show that some people are not qualified. This will explain why needs are not being met.

6. If the government is considering giving more money to education, I think they need to seek fiscal accountability and program accountability.

7. We showed an increase in students' need for financial aid, but no one understood why they needed more funding when the tuition only cost a few hundred dollars. The students were receiving money beyond their financial need assessment.

8. Educational dollars are a part of a patronage system with tribal councils such that families who support certain candidates receive money for their children's education. The money is not necessarily spent to benefit the students or even the goals of the community. Instead, money is spent to satisfy immediate needs.

9. All of the dropout efforts are focused at the high school and college level. However, by the time a student is in high school, it is too late for academic improvement. When a students can only read at the fourth grade level, what can he or she do in the twelfth grade? We need to refocus our efforts at the elementary level.

10. I haven't seen any tribes commit funds to education; they expect everyone else to pay while they do nothing.

11. I hear that we have no qualified teachers, but this is incorrect. We have graduates from the colleges, but there are no efforts to bring them back into the community.

12. Parent involvement should be changed to parent commitment in making sure their children get up, go to school, and have a structured environment in which to study. Increased success is connected to family support.

Questions and Answers:

Mr. Sidney asked what type of schools were in Pueblo. Mr. Tsosie responded that he was talking about public schools. He added that in Arizona there was also a problem with Impact Aid. This funding does not provide additional monies because the state subtracts the amount of Impact Aid money from the district state funding allotment.

Dorothy Yazzie, Executive Director, Black Mesa Community Schools.

It is the educational system that is at risk, it is not the Indian child. Therefore, I have the following recommendations to make:

1. I believe that a whole-child approach is necessary. At Black Mesa, the curriculum was restructured based on integrated curriculum methods. I understand that this is a lot of work for teachers, but at early ages, connections need to be made for students so that when they graduate the connections are already

there so that students don't have to piece everything together after they've completed school. Presently curriculum is taught as separate components, i.e., language arts, science, math. All of the components of the curriculum need to be integrated along with bilingual and bicultural education.

2. We need to restructure training for educational leaders to follow the whole-child approach. We have on-the-job training and call them teacher trainees, not aides. Prescott college is working with us now on this, and one student will graduate in the spring. We need more programs such as this.

3. We need to reconsider restructuring standardized tests. The present tests are designed for recalling facts. The tests should be designed to enhance higher order thinking skills.

4. Early childhood education programs should be part of the main program and could include parenting.

5. Vocational education should incorporate advanced technology.

6. We need to restructure the relationship between schools and other social agencies.

7. Laws relating to welfare systems need to be revised. Currently we are not allowed to advise the parents because this is against the law. Children do not see the need for education when they can sign up for welfare. We need to emphasize self-sufficiency. At Black Mesa, students who are working have to pay for their housing; those who do not work live for free. This arrangement turns working into a punishment.

8. We need to address the issues of alcohol abuse, child abuse, and child neglect and the type of services provided to our people.

9. We need to work on economic development. When we encourage students to pursue an education, they question if there are any jobs, and if they really need skills. The tribe needs to ask what they have for children who finish their education.

10. We need parenting skills and education for parents.

11. We need our school libraries to be accessible to parents so they can accompany their children to the library. In our community, the school library must be the community library because we cannot have both.

Robert Perea, Oglala Sioux, Native American Student Advisor, Central Arizona College.

My main concern today is that the Indian Nations at Risk Task Force will focus exclusively on the failures of Indian education and neglect to include anything positive. As a former Bureau of Indian Affairs teacher, I am familiar with the national study the BIA put out in 1988 called Report on BIA Education: Excellence in Indian Education Through the Effective School Process. The title of the report is rather misleading. The report has more to do with failures in Indian education than any kind of excellence. It contains page after page of dismal statistics concerning the educational achievement of Indian students, both in BIA schools and public schools. It is full of statistics on high dropout rates, low scores on national standardized tests, and poor academic achievement in colleges, giving one the impression that there are no successful Indian students anywhere.

I am sure the Indian Nations at Risk Task Force will be presented with an abundance of these types of statistics. I am not suggesting these types of statistics be ignored; that would be foolish. If Indian students are dropping out of high school at a higher rate than other students, then, of course, that is of deep concern for all of us involved in Indian education. What I am suggesting is that you not make these types of statistics so overriding that all else is lost in your report on Indian education.

Before closing, I would like to leave you with examples of the successes I hope you look for in Indian education to include in your report. These are all personal examples and are but a few I have encountered while educating Indian youth.

The college I work for--Central Arizona College--makes a real effort to recruit Indian students to our campus. Last year 24% of the 260 students living in our Residence Life dorms were Indian students. Overall, Indian students accounted for 10% of the 1,926 students we had on campus last year. In the Spring semester of 1989, I found that 21% of our Indian students had grade point averages of 3.00 (grade of "B") or higher. I have the grades of Indian students from the Spring of 1990, but have not yet figured out how they did overall. Among those students is a Navajo student on the volleyball team who received straight "A's" which included such difficult courses as trigonometry. Also the Vice-President of our Indian Club made the Honor's List at Central Arizona College. We had two Indian students make "Who's Who in Community Colleges." And finally we have a Gila River Pima student who, though legally blind, has completed two semesters of coursework at Central Arizona College and is on the road to graduating.

I feel a little uneasy "bragging" about some of these things, but I hope to make a point. I know I personally have been involved in some good Indian education programs and have met outstanding Indian students. I also know there are many Indian education programs around the country far superior to those I have been involved in. The Carnegie Institute's recent study of tribally-run, reservation community colleges gives those Indian community colleges high marks for success and achievement. The point I am making is this: the Indian Nations At Risk Task Force should make a real effort to find out about successful Indian education programs and successful Indian students and include them in their report. While it is true, we can learn from our failures, it is equally true that we can learn from our successes.

Questions and Answers:

Mr. Sidney commented that he appreciated Mr. Perea's comment on success because efforts of the White House Conference will be based on what the Indian community is doing for itself.

David Tsosie, Vice-Chair, Education Committee, The Navajo Nation Council.

The Navajo Nation considers itself at the forefront of educational reform needs in that there are many issues requiring attention from both federal and non-federal perspectives. In just sheer numbers, the Navajo nation has a school-age population of over 70,000 children and an unserved preschool population of 14,000. There are over 350 educational institutions providing services representing distinct separate governance agencies. In this respect, the monumental need for a unified and standardized approach to meeting educational needs is enormous.

One of the major issues is the continuous lack of funding available from both federal and non-federal resources. The present proposal to have a sequestration at the level of 32.4 percent can only have a tragic effect upon the current minimal funding levels at which schools must exist.

Another related issue is the lack of facilities to properly house Navajo children during their attendance at Bureau and contract schools. The borderline between safe and healthy conditions versus unsafe and unhealthy conditions is narrowing in the search for available funding to maintain good learning environments for children. This also applies to public schools who are at bonding capacity and unable to obtain funds under the P.L. 81-815 construction program.

Education reforms are needed to identify the scope of educational needs and services within Indian Nations. The days of sending our children outside of their reservation homeland to learn a trade or get an education have brought many more problems upon their return. It is important that an infrastructure be developed in educational services so that young people may be better served without experiencing such trauma.

One specific instance is the desire of young Navajos to learn a trade by attending trade schools operated in the private sector. The failure of these technical schools through bankruptcy has displaced several hundred Navajos in the last four years. This type of experience would be eliminated through the increased support of vocational schools within the Navajo Nation such as the Crownpoint Institute of Technology.

The Navajo Nation in 1984 passed educational policies that were intended to provide direction and reform for educational institutions within the Navajo Nation. These policies specified particular standards to be developed which are to be adopted in the upcoming council session. Further, the policies sought to identify a culturally relevant learning environment for Navajo students. The importance of tribal knowledge cannot be underestimated. It is only through a well-educated citizenry of Indian Nations that tribal governments can provide services and programs to the community without the traumas that have hampered many tribes in recent years.

Educational reforms must allow for increased numbers of Native teachers and administrators to have an impact upon the operation of our schools and thereby our young people. There are many programs that would benefit by such a professional and knowledgeable group of people.

Lastly, I would like to speak to a recommendation to provide the staff of the White House Conference with incentive to include Navajo representation on the advisory committee for that conference. It is very unfortunate that the composition of the Indian Nations At Risk Task Force did not include a Navajo representative. Perhaps the position vacated by Mr. Ivan Sidney in his new appointment as the Director of the White House Conference could be assumed by a Navajo representative. Further, I encourage the consideration of subcommittee appointment to both the Indian Nations At Risk and the White House Conference Advisory Committee. It goes without saying that the Nation's largest tribe is struggling to resolve its problems and is last in the considerations that have been made at the national level.

Questions and Answers:

Mr. Sidney asked Mr. Tsosie if the Navajo Nation could send its code of educational policy to the Task Force so that others could have access to it. Mr. Tsosie agreed.

Mr. Sidney commented that he appreciated Mr. Tsosie's remark about funds for Crown Point. He said that whenever funds become available, many schools want the money. However, if they can identify successful programs, more funding will be available for them.

Mr. Sidney further added that he was a member of INAR and was from the Southwest and therefore felt he was a representative of this area. He told Mr. Tsosie to feel free to ask him to continue his participation. Mr. Sidney explained that the Task Force was set up by Secretary Cavazos and the White House Conference was set up by the White House; therefore he will be continuing in this capacity even as the White House Conference gets under way. The first task of the White House Conference is to establish an advisory committee, with some members to be appointed by the President and others to be chosen later. He would keep Mr. Tsosie's recommendations in mind.

Mr. Tsosie added that he forgot to mention the need for cooperation between the tribes, states, and the federal government. He explained that the money goes to the state in taxes but does not come back to the reservation.

Ernest Dick, Acting Director, Association of Navajo Community Controlled School Boards.

My organization represents 13 schools mostly under P.L. 638 contracts or grants. As Mr. Tsosie suggested, we would like as much input as possible at the White House Conference.

We have been working with Washington office attorneys, Hobbs, Straus, Dean, and Wilder, putting together legislation whereby Indian education and other educational programs can be exempted from Gramm-Rudman. I do not know what INAR can do to help this cause except support this legislation.

A comprehensive document developed at the schools in my organization will be presented to INAR at the NIEA meeting in San Diego.

Even though we have problems in our schools, Rough Rock is celebrating its 25th anniversary. We hope that you will be able to come and celebrate with us.

Hollis Chough, Indian Affairs Coordinator for the Arizona Commission of Indian Affairs.

The Indian Affairs Commission will be preparing a position paper to be submitted to the Task Force. If we can help you in any way, we can be reached at: 1645 W. Jefferson Street, Phoenix, AZ 85007, (602) 542-3123.

Questions and Answers:

Mr. Sidney added that the former chair of the Navajo Nation, or the current President, will be forwarding a paper to INAR.

At 5:25 pm, Dr. Charleston adjourned the session.

Indian Nations At Risk Task Force

Plains Regional Public Hearing - Oklahoma City, Oklahoma

September 17 & 18, 1990

The Plains Regional Public Hearing for the Indian Nations At Risk Task Force was held in Oklahoma City, Oklahoma, at the State Capitol. It was hosted by INAR Task Force members Wilma Robinson and Bob Martin. Also in attendance were INAR Project Director Mike Charleston, and Deputy Director Gaye Leia King.

Welcoming Comments

At 9:00 am, Mike Charleston opened the session by introducing George Tahone, Sr., of the Kiowa Business Committee. Mr. Tahone began the hearing with a prayer in Kiowa. He translated his prayer as follows:

> "I hope these people who are here for educational purposes can get our parents involved with their school-aged children. If our parents would guide their children, they can become whatever they want to be. When I went to school back in the 30s and 40s, children did not have many choices, but now children can do whatever they desire if their parents push them and show them the way. This would be wonderful. It is a great honor to be here and I hope you do honors for our children."

Dr. Charleston introduced Wilma Robinson and Bob Martin, explaining that they will serve as co-chairs for this session and will occasionally ask people to clarify or elaborate on points made during the testimony. Dr. Charleston said that the Task Force was comprised of 15 members and was co-chaired by Terrel Bell and William Demmert. The Task Force is concerned with preparing recommendations for the Secretary of Education, state departments of education, public schools, and tribal officials to help improve education for Indians. The Task Force is conducting hearings across the country to provide an opportunity for people in each region to present direct testimony to the Task Force. All comments will become part of the public record and will be provided to the other Task Force members. He asked people to maintain a ten-minute limit on their oral presentations.

Mr. Martin said he was honored to be here and he looked forward to hearing the testimony. I attended the meeting in Juneau, Alaska where parents, educators, and students traveled in from all over the state. There were certain dominant problems voiced at that hearing that most of us are probably aware of, but I think it is important to document these problems again. It is also important for a cross-section of American Indians to come forward and state what they feel needs to happen in terms of improving education for our children.

Ms. Robinson said that Oklahoma was her home and she was pleased to see the tremendous turnout. I know that Oklahoma is truly concerned about education.

Public Testimony: September 17, 1990

Kelly Haney, State Senator, Oklahoma State Senate.

I have been invited to speak to you today on the subject of the educational problems facing the Indian students in Oklahoma and to make recommendations to solve some of those problems that restrict learning. I include in this presentation some recommendations to help Indian students improve their academic achievement.

First, I would like to tell you a little about my background and experience so that you will understand why I am here. My name is Enoch Kelly Haney. I am a full blood Seminole/Creek Indian. I grew up in a predominantly Indian community. I attended an Indian church and continue to do so. I still participate in the tribal ceremonial dances. My experience includes two years as Tribal Planner and Manager for the Seminole Tribe. I served four years on the General Council of the Seminole Nation and as Band Chairman for the Mekusukey Band of Oklahoma for two years. I am currently Chairman of the Education Commission of the Seminole Nation of Oklahoma and we, like you, are searching for means by which we can improve the educational accomplishments of our students.

I have always attended public schools in my community. I received my associate degree from Bacone Junior College in Muskogee, Oklahoma, which at that time had a predominantly Indian student body. I received my bachelors degree from Oklahoma City University, a university which is sponsored by the United Methodist Church. In addition, I attended several colleges and universities for special programs in art and business. I am currently a member of the Board of Trustees for Oklahoma City University and a past member of the Board of Trustees for Bacone Junior College.

I became involved in Oklahoma state government ten years ago when I was elected to the House of Representatives. After three terms in the House I was elected to the State Senate where I now serve. My priority in the legislature has been and continues to be education. I served on the Education Committees in both the House and the Senate and have authored several significant bills in an effort to improve education in Oklahoma.

At the national level I served on the Executive Committee of the National Conference of the State Legislatures and the Education Commission of the States (ECS). As a member of ECS I am involved in an effort to increase minority enrollment in colleges and universities. I also serve on the Southern Regional Education Board (SREB), a compact of 15 southern states whose goal is to identify and direct attention to key issues in education.

From my personal family background and my experiences as a legislator and policymaker, I am aware of the many national, regional, state, and local programs that have been started and the many solutions that have been proposed.

The educational policies established by various levels of government are usually designed to meet the perceived needs of the majority of the students. This is particularly true when dealing with the issue of school dropouts. Although ethnicity is considered a contributor to dropout characteristics, it does not take into consideration the uniqueness of Indian students.

Every effort should be made to help those who are able to finish high school and want to continue their education in a college or university. However, because of the limited time available to address this hearing, I will focus my attention on what I consider to be the most serious problem: the dropout rate among Indian students.

Generally, dropouts exhibit a combination of at least six major characteristics:

- Attendance problems and academic difficulties manifested by low grade-point averages and the tendency to fail English, math, or science

- Behavioral and discipline problems

- Difficulties related to schoolwork

- Dislike for or lack of interest in schools

- Problems related to out-of-school work

- Being over-age for their grade level

The literature on high school dropouts suggests additional reasons why students drop out of school: being retained in a grade; lack of credits to graduate; low self-image as a student; feeling alienated from school and other students; bored at school; marriage and pregnancy; family instability; use and abuse of drugs and alcohol; pressure from peers who have dropped out; and being from a family that downplays academics. These characteristics too often fit the Indian student.

The uniqueness of Indian students is in their own awareness of tribal cultural heritage and their membership in a tribal government with inherent sovereign powers.

Indian students face tremendous cultural and value conflicts. Many Indian children grow up in traditional environments where the world is understood in a different way. We must find ways to help children from this background live with and keep in touch with their traditions but also live and succeed in today's world. In so doing, tremendous responsibility is placed on them which is not necessarily expected of others.

Statistics tell us that many Indian people are socially and economically disadvantaged. Overall educational levels tend to be lower than those of the general population. Unemployment rates tend to be high and income levels low.

Because of ethnic, cultural, and socioeconomic backgrounds, most Indian students are at risk of dropping out of school. I do not believe that state policies address the unique needs of these children. I further believe this lack is more from not knowing what to do than from an unwillingness to make the effort.

Certainly there must be an improved working relationship between the State Department of Education, local school boards, and tribal governments. Since a significant amount of federal funds are sent to local school districts for the education of Indian children, the federal government could be more active as a catalyst to make changes required to reform the way Indian students are taught. I do not mean to imply that the standards should be less than for others, but that the delivery of instruction could and should be improved.

The need for inter-governmental coordination became evident when the Education Commission of the Seminole Nation began its development of a comprehensive education plan. It was temporarily slowed down because of a lack of data from the local school district. Pertinent information necessary for the development of a plan was not available. Oklahoma does not require information on race or gender, thereby making it difficult to develop a means of measurement. Hopefully this problem will be resolved in the 1991 legislative session.

Since the report "A Nation at Risk" became public, there has been an intense and active national effort to improve the quality of education in America. One of the approaches has been to strengthen the requirements for high school graduation and entrance into institutions of higher learning. As standards for graduation from high schools and admission to colleges and universities are increased, so is the pressure on Indian families and Indian children. If we acknowledge that Indian students are already having problems, it is reasonable to assume that the dropout rates would increase because of the more stringent requirements. It is crucial to the future of tribal members and tribal governments that we prepare Indian youth for the 21st century.

Specific goals that have been identified by national organizations, including the SREB, apply equally to the education of Indian children. Some of the SREB goals for the year 2000 are:

- All children should be ready for the first grade.
- School performance should be evaluated regularly and accountability programs improved.
- Student achievement should be monitored and improved.
- Efforts must be made to reduce the dropout rate and increase the high school graduation rate.
- We must increase the number of students who are ready for college level work.
- We must attract, retain and adequately compensate good teachers and faculty.

It is reasonable to suggest that tribal education planning should include a review of national and state education goals.

The jobs to be available in the year 2000 will require more persons with more education and more highly developed skills. In 1990, states are already encountering the real problem of a job market that requires more education and a work force with too many persons who have not fared well in our education systems.

If present trends continue, Indian students will continue to have lower levels of academic achievement and higher dropout rates than their non-Indian counterparts.

My specific recommendations are:

1. Tribal governments should develop a comprehensive education plan using the year 2000 as the benchmark date. The plan should include stated goals and measurements of progress.

2. Schools should develop a plan of action specifically to address the dropout problem by: identifying potential dropouts; providing continuous extra help such as tutors in English, reading, math and science; offering different instructional approaches; providing encouragement and support; promoting peer learning and support (pride in Indian heritage); and assisting students in formulating post-high school goals.

3. Involve the parents, tribal leaders, business, and community leaders.

We must reach each Indian student on a one-to-one basis. One way of doing this is by making more tutors available--particularly in the area of reading and writing skills. We must also help our children in the areas of math, science, and technology where many willing parents, including myself, do not feel capable of helping their children. Tutorial sessions could be scheduled after school, on weekends, and during summer. Tribal governments can make this possible by providing facilities and transportation. A pool of volunteers can be developed from tribal members to transport and/or work with children whose parents are unable or unwilling to participate.

Parental involvement must be encouraged. In one Southeastern Oklahoma community, the Legislature provided funds for the purchase of computers. Parents were then instructed on their operation and they were made available to be checked out for home use. This produced three positive results: (1) parents learned, (2) children learned, and (3) parents and children spent time working together toward a common goal.

Finally, Indian children would benefit from daily contact with teachers who are identifiably Indian. This statement also points to the need to encourage and guide Indian students who have the aptitude into the teaching profession. The overall impact and need for teachers of Indian descent is so compelling that priority should be given to educational funding for those who will enter the teaching profession.

Quality education enables us to help shape a positive future, not only for people of Indian descent, but for all people. Positive contributions made to improve the quality of life for Indian people also make a positive contribution to all people.

Questions and Answers:

Mr. Martin asked Mr. Haney for specific ways that legislation at the state or federal level could assist in improving the education for Indian people. Mr. Haney responded that schools with federal funds should develop a system to track students, especially in grades 8-12 to determine where we are today. In Oklahoma, information on dropout rates is not available and can only be assumed. Currently the Senate Education Committee and the House Education Committee are discussing the possibility of a new policy in the State Department of Education that would include the provision for a tracking system.

Oklahoma has an excellent teacher training program because of the stringent requirements for certification to teach in Oklahoma; however, there is not enough training for teachers who will be teaching in areas with a large percentage of Indian students. In Oklahoma, there are areas where the percentage of Indian students is beyond 50 percent. And even if we are talking about 5 percent, that is still a significant amount. Teachers need to be more aware of the specific values that these children carry with them. I have six children and a nephew and thus have a day-to-day experience in dealing with the problem of unwillingness of teachers. Working with teachers will make a difference in their understanding. I think Oklahoma should require a certain number of hours per year of staff development for teachers that could cover a better understanding of Native American students.

Sandy Garrett, Secretary of Education, State of Oklahoma.

I am a Native American and am proud of my heritage. I grew up in Eastern Oklahoma in a community that is predominantly Native American. I spent 20 years of my professional career in Muskogee as a classroom teacher. For the past six years I have worked in the State Department of Education in a number of capacities. Prior to my position as Oklahoma's Secretary of Education, I served as the first Director of Rural Education visiting small schools across Oklahoma looking at their diversity, funding levels, and opportunities available. I provided new challenges to meet the needs of those children in different and innovative ways by using cooperatives and technology.

For the past two years I have served as Secretary of Education. For the first time, Oklahoma has focused on the needs of elementary and secondary education. Oklahoma, and the nation, have finally acknowledged the link between education and the future of the state, recognizing that education affects not only the quality of life, but also the economic survival of the country. We know these coming years will be a decade of diversity among students, schools, and opinions concerning how to cope with the changes that we face as a nation and as a state.

Oklahoma reflects very stark and startling educational statistics and thus has chosen to have a special legislative session on education and implement new legislation to reflect our proposals for change and restructuring the schools of Oklahoma. Previously we did not recognize the diversity of our students and the fact that schools must change in order to meet those differences and help our students reach their potentials.

Today I will address five concerns currently being considered in the Oklahoma legislature:

1. Oklahoma has developed a roadmap for education, including goals, targets, and benchmarks. Our reform legislation reflects the national goals, but actually Oklahoma was the first to establish these goals. We intend to have all children ready to enter the first grade. Also, by the year 2000, our goal is to reduce the dropout rate by one-half. Currently Oklahoma has a dropout rate of 18 percent, while the national rate is 25 percent. We know that this will take a lot of effort, but for the first time this decade, we have a plan on the table to guide us and bring us into the 21st century successfully.

2. Equality and equity is a challenging area that we must face because we will not get positive educational results until each child in the state has an even start. The schooling in this nation was originated to serve white, middle-class, and two-parent children, but the family structure has since changed. Our goal for the decade must be to make the necessary changes in the education system and address the needs of all the children. We need to explore the family unit in depth, for there are starling statistics in this area. For example, many of the children in this state are the children of teenage mothers. We are fifth in the nation in teenage pregnancy and second in the nation in divorce statistics. So we know that many of our children do not have the nurturing environment of two-parent homes, and we know that these statistics affect learning.

   Poverty is another area that must be addressed. We know that there are direct links between poverty and the lack of achievement, so the schools have new challenges in providing equal opportunities for all children. We need to provide revenues for at-risk populations and develop innovative programs so we can begin to address these issues. To obtain equality, there must first be equity in funding so that all children have the necessary facilities, books, computers, teachers, and tools to learn. Oklahoma has not yet met this challenge.

3. Teachers and teaching is another issue we must consider. 85 percent of all teachers in Oklahoma are women. However, females have other opportunities these days and are not choosing the teaching profession as often as they were in the past. We are having a difficult time recruiting women, men, and minorities. We have a desperate need for recruiting minority teachers. 27 percent of the student population is comprised of minorities, while only 7 percent of the teachers are minorities.

   We must also reach out in new ways to involve parents in the classroom. Parental involvement is the key to improving our schools.

4. It is necessary for us to change the school structure. The school system was founded on an agriculture model when children were needed to help in the fields. But this has changed. However, Oklahoma still has the shortest teaching year of any state in the nation, with only 173 days of instruction. Our new legislation addresses this issue in a voluntary way, but we know that the nation must address how much time we are spending on instruction.

5. Accountability is the last issue I will discuss. Schools need to report to the public in a different way and begin to track all students. We need to establish a system where we can find out why we lose students before the third grade and determine where students go after graduation. We need to talk with employers and higher education entities to find out how we can improve our schools.

Questions and Answers:

Mr. Martin asked Ms. Garrett to clarify her last statement about losing children before the third grade. Mr. Garrett said that these were the very early stages of losing children in school. There are a variety of factors affecting students, the primary one being a lack of self-esteem. The students enter the schools behind in the basic skills and without the background that helps them learn these skills. By the time they are in third grade, the students are behind and lost. Emphasis should be placed on those early years.

Mr. Martin acknowledged the strides that Oklahoma was making in terms of developing a plan to address educational issues and asked if there were areas that Oklahoma did not address in terms of improving the education for children, especially minority children. Ms. Garrett said that she would favor legislation to address the idea of restructuring schools to meet individual needs of students. They were no longer looking at school size and were instead looking at results, but individual differences have still not been fully addressed. Also, the recruitment of minority teachers needs further attention.

Rennard Strickland, Osage/Cherokee, Professor of Law, Director, American Indian Law and Policy Center, University of Oklahoma.

The young Indian boy in Forest Carter's beloved autobiography, The Education of Little Tree, remembers that "Grandma said when you come on something good, first thing to do is share it with whoever you can find; that way, the good spreads out where no telling it will go. Which is right."

This morning in my brief testimony I want to talk about the importance of sharing--of sharing something that is good. That something is the traditional culture, values, lifeways, and languages of the Native American. When the Heard Museum in Phoenix selected a title for their touring exhibition of twentieth century Native painting and sculpture, they chose "Shared Visions" because of the belief that the experiences of the American Indian have tremendous relevancy to our world as we move into the 21st century.

The experience of America's Native peoples seen from a contemporary perspective can offer wide audiences a powerful message about cultural persistence and change. As the world moves toward the 21st century, the artistic and cultural vision of the Native Americans can help us appreciate the dual task of preserving historic values while building new traditions. It can give us all a new perspective--a perspective that grows out of the Native American experience over the past half millennium--an experience that combines sobering truths with staunch hope that even in the face of devastating change it is possible to retain fundamental values of community, of place, and of season.

This morning I want to make just two points. They are: (1) the study of Native American culture and history should be required of students of Indian heritage; and (2) the study of Native American culture and history should be required of non-Indian students as well.

Why do I make the argument that in an age of increased technology that we should look to the culture, the values, and the history of a people whose lifeways are rooted in a different age? I do so because I believe it may be a way for our nation to rediscover that which is good in all of us.

It is important to men and women, and boys and girls of Indian heritage that they study this history and culture to build pride, confidence, and understanding. It is important as an antidote to the poison which has spilled out for almost 500 years in traveler's narratives, dime novels, and at Saturday matinees. This unending assault on Indian self-image is illustrated in the beautiful short educational film *Geronimo Jones* (1970) about a young Indian boy faced with a difficult decision: Should he trade an old Indian medal which his grandfather has given him for a new television set? He agonizes over the question and finally decides. The family gathers around the new electronic box and the first thing they see is the savage Indian of the Western movie. They see him again and again and again. They see the Indian as bloodthirsty and lawless; the Indian as the enemy of progress; the Indian as tragic but inevitable victim; the Indian as the lazy, fat, and shiftless drunk; the Indian as the uneducated half-breed unable to live in either white or Indian world; and the Indian as noble hero doomed to extinction riding to the end of the trail.

This question of false image is equally significant in the education of persons of Indian and non-Indian heritage. It transcends entertainment. I believe we have the tragic violence and bloodshed over Indian treaty rights in places like Wisconsin, in part, because the non-Indian has been led to believe--indeed taught by our education system--that the Indian and Indian sovereign governmental rights are dead.

Indeed, this view profoundly impacts upon contemporary American Indian policy and shapes the general cultural view of the Indian, as well as the Indian's own self-image. It can be seen from the smallest details of an everyday children's game of cowboys and Indians to the international arena where a movie star president of the United States gives Hollywood-rooted answers to Soviet students' questions about Native Americans.

Education is the key to overcoming this image; indeed, it is our only hope. The wagon train massacre and John Wayne riding to the rescue are well known as "true events" of American history and culture. How many school children, Indian or non-Indian, have been taught the role of the Native American in the creation of the United States Constitution? How many know that the only man to single-handedly create a written system of languages in the modern world was a Native American, or that at the same time the English were struggling over the Magna Charta, five mutually hostile Indian Nations united to form the Iroquois Confederacy, or that the Muscogee Confederation was more effective as a governing force than the much heralded Greek city-states, or of the American Indian origin of the dietary content of so much of the world's food, or of the balance buffalo-hunting ecology of the Cheyenne, the Kiowa, and the Comanche?

There is scholarly documentation for all of these facts about Native life and culture. For more than half a century the University of Oklahoma Press has published the Civilization of the American Indian series documenting what we should be teaching. More recently Jack Weatherford spelled it out in Indian Givers: How the Indians of the Americas Transformed the World (1988). My colleagues Alan Velie, Geary Hobson, and Gerald Vizenor have told the story and gathered the writings of Native literature. Hoebel and Lewellyn recorded the majesty of The Cheyenne Way (1939), and Ed Wade has given us the masterful Arts of the North American Indian (1986). And there are no better documented case studies than in the American Ethnological Society's appropriately named book American Indian Intellectuals (1978).

We already have excellent examples--models for what we ought to be doing in educating the American Indian and educating about the Native American. The Phoenix Union School District, under the direction of the Cherokee educator and my friend, Jack Gregory, and with a strong parent committee led by Jess Sixkiller, created a Foxfire program which took young urban Indians back to talk to Indian Elders on their reservations. With tape recorders and video cameras in hand, the result was a renewed understanding and relationship plus two books which the students themselves edited and published. Tragically, the program was not continued because the district had other non-Indian uses for the funds.

Another example is an educational program for outside the traditional school network. The Oklahoma Supreme Court sponsors an annual Indian Symposium for which they provide student scholarships. The new Museum of the American Indian of the Smithsonian has an articulated educational mission which their director W. Richard West, Jr. has placed as a top priority. Finally, as a non-paid public service announcement, our American Indian Law and Policy Center at the College of Law of the University of Oklahoma has plans to develop educational programs focusing on kindergarten through college to help teach about the sophisticated rehabilitative legal and governmental philosophy of the Indian at a time, as High Forehead said, "before the blue-coats" built guard houses. And if you want a good education in Indian thought and its relevancy, take your lunch hour and head down the road to the T. C. Canon painting exhibition which opens this weekend at the Cowboy Hall of Fame. After seeing Canon's works such as "When It's Peach Picking Time In Georgia It's Apple Picking Time at the BIA," you can't help but understand what the Native American has to say to us all.

I repeat: sharing is important and what Indians have to share is important not just in an historic sense. I sincerely believe that at this moment the study of traditional Native American culture and history has great lessons for a world in change. Study of Indian law, history, culture, art, and philosophy should be required both for students of Indian heritage and for non-Indian students.

We need not become mesmerized into a new age of the nobel savage, but we cannot afford to turn our back on the Indian's teaching. We need a quest for a new vision of life, a proper ordering of our expectations of science, a partnership with nature. The survival of humankind may well depend upon these decisions. How can we learn what the Indian has to offer? We can begin by appreciating the philosophy, religion, art, literature, music, and dance of the Native American. Why are the tales of the Brothers Grimm, Hans Christian Andersen, and politically-minded Mother Goose a better fare for American children than the friendship of thunder and the origin of corn? The basic question is, when will we recognize Indian religion, philosophy, language, literature, and the large body of Native painting, poetry, and prose? After all, the Indian sings the songs of our forests, of our birds, and of our souls. His world is our world. He is of America. And he is America.

D.H. Lawrence, who came to love the American Southwest and its Native people, said that the Indian will again rule America--or rather, his ghost will. This has special relevance in view of something that Thoreau said: The Indian has property in the moon. By walking on the moon, we learned that our salvation must come from the earth. William Brandon, editor of the American Heritage Book of Indians, has prophesied, "The business of the Indian...may turn out to be the illumination of the dark side of the soul, maybe even our soul."

In conclusion, I would once again urge that Indian philosophy, languages, arts, literature, law, government, and history be made an integral part of our educational experience beginning with early childhood education and continuing through college and even through professional school such as law school and medical school. For the student who is of Indian heritage it would reaffirm, re-establish, and rebuild; for the non-Indian student it would offer a reasonable and rational alternative view of the world. It would help us understand and share something of value. As Grandma reminded us in The Education of Little Tree, "when you come on something good, first thing to do is share it with whoever you can find; that way, the good spreads out where no telling it will go."

Questions and Answers:

Mr. Martin asked Mr. Strickland how he thought the required study of American Indian culture should occur, and who should facilitate this. Mr. Strickland said that the State of Wisconsin and a number of school districts in Arizona have mandated studies on Indian education, but felt this type of study must come from a local level. This can be done, I think, through certification of teachers and a requirement that teachers be exposed to Native culture. The first step, however, is to make materials available. To require the study of American Indians and then not provide the necessary materials essentially means that it will not be done at all or it will be done very poorly. There must be cooperative venture bringing in the curriculum and materials. If a vast majority of people think of Native Americans as the last basketmakers who are on the road to disappearance, it will be difficult to get the money and attention we need. Each generation of legislators will think of Native American programs as a temporary venture that will go away. We must convey through the education system that Native Americans are growing and over half of our population is under the age of 21. Until we see Native American policy take on the importance of foreign or economic policy, we will have a hard time.

Nathan Hart, Executive Director, Oklahoma Indian Affairs Commission.

I am a member of the Cheyenne tribe. My testimony today will address education and tribal resource development. The current error of tribal policy is one of self-determination and the preservation of tribal sovereignty. We see tribes exercising sovereignty more now than ever before. Tribal governments are striving to sustain their own social and economic programs. In an atmosphere of economic development, tribes utilize their resources to maintain self-sufficiency.

Most tribes engaging in economic development are currently developing their own natural resources. As tribes engage in the development of their resources for social and economic purposes, it is necessary to define goals for the future. In their assessment of available resources, tribal governments must consider the assets of the tribal youth. The education of youth is a sound strategy for planning for the future because they can carry on only what we develop; therefore, education is the key link to successful economic development.

Tribal governments can utilize great economic power. This power does not mean dominance over others but, rather, opportunities for self-determination. Achieving this will depend on the role we take to increase the educational attainment of our youth. We have a problem in the current educational system with the high dropout rate. This is a waste of human resources. Students discontinue their studies because of a lack of goal setting. At times, Indian youth have not been provided with a proper support system. We must show students there is value in their future. We need to help our students explore their future because in doing so we explore our own.

There are many things we need to do including:

- Teach our youth about sovereignty and achieving goals. Along these lines, we also need to educate adults. All too often tribal councils want to take on the process of economic development but don't know the necessary steps to achieve this goal.
- Assist our youth in preparing for careers that match their aptitudes
- Become positive role models
- Encourage students to discover and develop their spirituality
- Develop curriculum activities that promote our traditions and cultures
- Implement programs to alleviate the problems of dysfunctional families
- Implement programs to increase self-esteem
- Develop a system of reciprocity in which we will give now for a return later on
- Continue programs in which we fund students for higher education and then the students return to work for the benefit of Native Americans
- Ensure that students receive quality education at all levels
- Provide adequate financial resources to help our youth meet their educational needs
- Provide a means to reach set goals
- Provide opportunities and incentives for youth to continue their education

- Implement educational programs that stress culture so young people will remain active participants in tribal affairs

- Provide role models so students can see a hope for the future

In my personal history, I received a B.S. in industrial arts education. I went out of state for my education, and when I returned, I became involved in my tribal culture. Through my involvement I became aware of the tribe's need to control its own destiny. I became very interested in the role of economic development for tribal councils and went back and obtained a degree in economic and business administration.

The future of our tribes depends upon the preparation and development of our youth so they can have the determination and skills necessary to meet the challenges we face. We have gathered a circle of knowledge here today. Let us utilize this knowledge for the benefit of our youth for they are the foundation of our future. What is required now from everybody is a commitment to action.

Questions and Answers:

Ms. Robinson asked what types of programs Mr. Hart was speaking about. He said that speaking from an economic development standpoint, the tribe needs to determine personnel needs for the future and recruit and provide funding for their education. He believes that the tribe needs to set aside profits from businesses to support education. The tribe needs to identify youth as a resource and set aside money to develop this resource.

Charmaine Bradley, Arapaho, Doctoral Candidate, Oklahoma City University.

For the past five years I have been actively studying the education of our tribal youth as I have pursued my doctorate degree from Texas A&M University. My degree is in educational psychology with a specialization in Indian policy of education.

Most tribal youth are attending public schools that are Euro-American dominated and controlled. In a recent article entitled "American Indian Nation Demographics for 1990," John Tippeconic reports that 82 percent of Native Americans attend public schools and the enrollment in BIA schools is decreasing. Therefore, more and more students are taught by non-Indian teachers. At a time when there is an increase in the cultural diversity of students, there is a decrease in the cultural diversity of teachers. According to the American Association of Colleges for Teacher Education, only .6 percent of the public school teachers are of Native American ancestry. There is a decrease in the number of Native American high school graduates entering the teaching profession. A study by Chapan showed that most Native Americans who do get their teaching certification do not work directly with Native American children. This indicates that most Native American children are taught by Euro-American females. These teachers have only a cereal-box knowledge of their students.

At the INAR conference held at the Park Plaza Hotel, Joseph Ely said that education must teach culture and the means necessary to cooperate and survive in the dominant culture. Ron Houston, Civil Rights Specialist of the National Education Association, basing his information on the 1987-88 study completed by a special subcommittee on American Indian/Alaskan Native concerns, said that schools fail to acknowledge the diversity of Native American/Alaskan Native students and fail to teach non-Indians about tribal government and Indian culture. He noted that the apparent priority coming out of the study was a need to inform our teachers of American Indian/Alaskan Native culture. Robert Swan referred to a survey on Native American youth that indicated teaching was the least desired career from all of those surveyed.

Most teachers are Euro-American women who are receiving little or no training on how to teach a diverse group of students, especially Native Americans. According to Mr. Williams, these teachers need to learn to recognize different learning styles. Janine Pease-Windy Boy said we must look at teacher training as it relates to multicultural education.

I am here today to reiterate what was said before you. We need to develop cooperative teacher training programs with colleges and universities that cover how to effectively teach our children. This means going beyond Psychology 101 and getting professors to train teachers to see why it is important that teaching preparation be inclusive of differences in culture, language, and learning styles.

While at Texas A&M I was involved in the Minority Mentorship Program which is a preservice for teachers. This is a three-year program. In the process, they get to know the families and also work directly with the teachers. Consequently, the attitudes of the teachers changed. This type of program is needed across the nation to develop sensitive teachers.

When I first started by doctoral degree program I took a statistics course in which my first homework assignment was to draw a skew or a bell-shaped curve. The question in the textbook was to draw a line or diagram showing the number of students attending a social event. Coming from my Native culture, I knew that people didn't arrive at a cultural event early because that is not cool. So I put my curve with people coming in late near the end of the event. Everyone else in my class put their curve the other way, showing people coming in early to see the initial activities. My teacher marked mine wrong! I went to explain my view to her and she laughed. If I didn't have high self-esteem, I probably would have left.

This event makes me think of elementary and secondary students who have culturally insensitive teachers who do not see that their drawing is also correct, it is just different. I hope this Task Force will see the importance of educating teachers before they go into the classroom.

Another issue that I would like to address is gifted and talented programs for Native American students. A 1982 study by the U.S. Department of Education indicates that 8 percent of all public school students are Native Americans, but less than .4 percent participate in gifted programs. A 1988 study by Ramires and Johnston reached a similar conclusion. Out of six states with a rural Native American population of at least 75 percent--Alaska, Arizona, Montana, New Mexico, North Carolina, and South Dakota--only Arizona had more than 2 percent of the Native American students in gifted and talented classes. The underrepresentation of Native Americans in these programs is a national disgrace. Many of these programs determine placement by academic achievement; however, our students are not identified for their inherent wisdom and cultural diversities. We need to ensure that the brightest and most creative--and not only those with book knowledge--are given the opportunity to further enhance their skills and talents. These gifted and talented people are our future leaders. We need to help them recognize that to be successful in school does not mean to leave your tribal heritage and culture at the door. The foundation of our tribal culture is dependent on them.

Hans Brisch, Chancellor, Oklahoma State Regents for Higher Education, and
Joe Hagy, Oklahoma State Regents for Higher Education.

Hans Brisch: I wish to express my appreciation to the Indian Nations at Risk Task Force for allowing me the privilege of sharing these few remarks with you and those gathered here today. As this Task Force advises and makes recommendations to the Secretary of Education and to the nation, we hope that you will recognize the key role that Oklahoma, and especially Oklahoma higher education, can play in building educational opportunities for all Native Americans.

Since November 1982, the State Regents has had a policy on social justice. The policy goal, and I quote, is:

> To make possible the participation of all able persons at the highest attainable level of academic life regardless of their race, ethnic background, sex, age, religion, handicap, income level, or geographic location; and to provide for social justice in the form of equitable and fair treatment and for systematic adjustments in the form of positive action until equity is attained.

The State Regents hold that educational institutions are one of the most important elements in modern society. Moreover, higher education holds a unique position within the modern social structure because it provides not only advanced degrees for the business and professional communities but also creates teachers and administrators for all levels of education. The social justice policy is written in recognition of this unique position and the responsibility it entails. The fact that the Oklahoma Native American would be greatly affected by this policy was understood in every step of its development.

This year two documents will be produced under this policy that address Native Americans and public higher education in Oklahoma. One document, which is already written, is a background report that gives demographic and enrollment information by each tribe and college in the system. The second document, which is still being developed under the direction of Joe Hagy, the State Regent's Coordinator of Research and Special Programs, will statistically analyze the system's behavior in terms of Native American students and will set goals and make recommendations for changing that behavior. I will give some information from that document shortly.

I hope Task Force members will accept copies of the first document, and I promise copies of the overall Social Justice Plan document upon its approval by the State Regents. Please feel free to use these documents as you prepare your final report to the Secretary. We look forward to your issuing that report, as we expect to learn and find direction from the work of this Task Force.

I would like to share with you the following demographic facts about Native Americans in Oklahoma higher education:

- 4.9 percent, or 7,409 out of 152,445 enrolled students, are Native American. This compares with 5.6 percent of the general population.
- Two-thirds of our Native American students come from rural areas.
- Roughly 1/3 of the general population attends Oklahoma's two comprehensive/research universities, but less than 1/5 (17%) of the Native American students attend one of these schools.
- Another 1/3 of the general population attends a four-year regional university. Native Americans attend these institutions at a rate nearly 1/2 of the total student enrollment. In fact, Northeastern State University at Tahlequah, Oklahoma, and Southeastern Oklahoma State University at Durant, Oklahoma, are the number one and number two four-year institutions in the nation when it comes to number of Native Americans enrolled.
- The percentage of Native Americans and all students attending a two-year institution is almost identical (38%).

Over the past dozen years from 1978 through 1989, Native American enrollments have increased by 50.4 percent, climbing from 5,242 to 7,409, at Oklahoma public colleges and universities. At the same time, the enrollment of all students increased by only 14.1 percent. We expect this trend to continue. In 1985-86 Native

Americans comprised 10 percent of the high school seniors in Oklahoma. By 1999-2000 that percentage is expected to rise to 13 percent.

However, each year between 1984 and 1988 the State System of higher education enrolled, on the average, 800 fewer Native American high school seniors than we should have. Although we enrolled, on the average, 1300 Native American seniors, demographic figures indicate we should have been enrolling 2100. Native Americans were entering college at 62 percent of the rate for all high school seniors. Further evidence indicates that the Native American rate of retention and progression through the system is 80 percent of the rate for all students and the graduation rate is 85 percent of the rate for all students.

Clearly, the system is not serving the Native American student in the same way that it serves the student body as a whole. It is not that Native American students have been ignored. They have not. At the state and institutional level there are a number of programs designed to recruit, retain, and graduate the Native American student. For example, at the State Regents' Office, Native American students are participating in the Minority Doctoral Study Grant Program, the Minority Professional Study Grant Program, and they are disproportionately involved in such basic programs as the Oklahoma Tuition Aid Grant Program and the Oklahoma State Regents' Fee Waiver Scholarship Program. There is also a special policy and clause including Native Americans in the State Regents' Academic Scholarship Program--to mention but a few. In addition, we have recently started work on establishing the Minority Teacher Recruitment Center, which will address the shortage of minority teachers--including Native Americans--in our public schools.

Despite these landmark programs, we continue to see disparities in the entrance, retention, and graduation of Native American students. Are the differences real? Are we not doing enough? Are we not doing the right things? What should be done?

At the beginning of my remarks I stated the overall goal for the Social Justice Initiative. Let me restate that goal specifically for Native Americans. Our goal is simply to see that the Native American citizens of Oklahoma enter college, are retained in college, and graduate from college at the same rate as all Oklahoma citizens, and to do this without diminishing the individual or his or her ties to the tribe and Native American culture.

It is a simple goal but a complex undertaking. We in Oklahoma higher education look forward to the final report of this Task Force for guidance and support in the ongoing effort to build a higher education system that reflects the ethnic and cultural diversity of all Oklahomans.

Questions and Answers:

Dr. Charleston asked what in the Social Justice Program addressed the need for Native American professors to prepare teachers. Mr. Brisch responded that the professional programs he mentioned gave individuals the opportunity to work for their Ph.D., but this was not limited to the College of Education. Hopefully through the new initiative of the Minority Recruitment Center, this will be an additional focus.

Dr. Charleston asked if they had any statistics citing the percentage of professors in Oklahoma who were Native American. Mr. Brisch responded that he did not have this data off-hand, but they have instituted a database. Mr. Hagy said that he would get the raw data to the Task Force. My general impression is that the statistics were better than expected. However, Native Americans on this database are self-declared, and the administration is aware that they are taking a count. So with this caveat, I would say it would be a little better than you would expect, but slightly below statistical probability. Furthermore, the Minority Faculty Incentive Program gives the institutions $25,000 for every minority faculty member with a Ph.D. or Ed.D. on the tenure track.

Mr. Brisch added that for equity to be reached, it must be done through tenured, full-time positions. Oklahoma has a great role to play but it needs the guidance of the Task Force.

Brita Cantrell, Assistant Attorney General, Oklahoma State Department Attorney General's Office.

Education programs, beginning at the grade school level, must include courses in environmental education. Usually, environmental issues are taught as history, describing what has occurred and the causes. Students are never taught what they can do for the environment.

Indian Nations are particularly interested in the environment because there are many court cases in which the Indians are affected. For example, in the Illinois River case, which is in the Tenth Circuit Court, Oklahoma is seeking to uphold environmental laws to protect the Illinois River which runs through the Cherokee reservation. The Cherokee Nation has committed to taking a position on that case by submitting an amicus brief when it goes to the Supreme Court. This is a way that the Indian Nation can have tremendous impact. Because of the impact the nations could have, it is important that the youth be taught early the problems in the environmental arena.

I know this is a specific request, but I hope you will take into account the need to study environmental issues at an early age.

Karen Onco, President, Oklahoma Council of Indian Education.

I am the current President of the Oklahoma Council for Indian Education. We are a nonprofit educational organization in the State of Oklahoma. We consist of educators, Title V teachers, and administrators. We had a conference and divided into groups to discuss topics we felt were important. I will be presenting some of the topics we discussed.

1. Safe alcohol and drug-free schools:
    - Drug and alcohol education should be a core part of the curriculum in public schools. Unless teachers are required to teach this in the classroom, it will not be done. There is a need for curriculum to be developed with an American Indian emphasis. For example, a program out of Wisconsin uses Native Americans as role models.
    - Teachers need to be trained in a holistic approach to include drug education in the curriculum.
    - Drug education should be integrated into the curriculum instead of segmenting.
    - AIDS education and pregnancy prevention are also part of the needs to be addressed as a part of the holistic education of Indian children.
    - The QUEST program is an example of a drug education program at the junior high level which teaches life skills and decision making. It is important that young people learn skills, and who they are so that they can relate to others.
2. School Readiness Concerns:
    - Many Indian children are retained in kindergarten due to "immaturity," "lack of skills," or "lack of readiness for first grade."

- There is a lack of preventative health screening for preschool children. Many hearing or sight problems are discovered too late.
- There is a lack of transportation to preschool programs such as Head Start.
- There is a lack of concrete experiences in preschool readiness.
- There is a lack of a culturally friendly environment.
- There is a lack of Indian role models.
- There is a lack of parental "early childhood" education.

To address these concerns:

- We need to prepare for school readiness through home support.
- We need preventive health screening for young preschool children.
- We need transportation provisions to help get Indian children to Head Start programs.
- Children need more manipulative experiences as well as concrete-operation learning using culturally-related curriculum.
- We need the school environment to reflect the nationality of the students in the classroom as well as teacher education in multicultural education.
- We need Elders and parents to volunteer in preschool environments.
- We need culturally-related books and material for home use. We also need provisions for financial support to purchase materials and loan them for home-use. This would be a means of outreach to parents.

3. Reading Achievement:

- Reading achievement must be attained at the elementary level or students will have problems throughout the rest of their school years.
- Parent involvement is necessary in order to find resources to provide reading materials that are of interest to the child.
- Teachers can be helpful by finding out the interests of the children and directing them to this material in libraries.
- Too much emphasis is placed on testing alone. Other areas could be used to average out the testing scores, such as creating activities to test comprehension.
- More tutoring is needed to aid children in comprehension.
- Parents should be aware of role modeling by reading to their children and by having reading material available for themselves and their children.

- Teachers should provide skills to students to handle peer pressure when they are below reading levels.

4. Math and Science

   - The teaching of math and science should be related to Indian culture such as the Mayan numeration system and the zero conservation of nature.
   - More Indian students need to emphasize math and science study to fulfill the nation's needs. At the current rate, there will not be enough engineers by the year 2000.
   - More Indian math and science teachers are needed to serve as role models.
   - Programs and role models need to provide enhancement for the self-image of Indian students to provide encouragement in math and science.
   - Where special math and science schools are state-funded, we need to ensure that American Indian students are adequately represented.

5. Maintaining American Indian Languages.

   - Encourage school administrators to incorporate Indian languages in schools with a large percentage of Native American students.
   - Learning Native languages can help increase students' self-concepts.
   - Schools need to encourage the use of Native languages. Currently, the reverse is taking place.

Neil Morton, Cherokee, Dean of the Graduate College, Director of the Center for Tribal Studies, Northeastern State University (NSU), and
Carol Young, Coordinator of Native American Counseling, Northeastern State University.

Neil Morton: The purpose of our testimony is (1) to provide information to the Indian Nations At Risk Task Force concerning the positive impact of recruitment efforts at NSU, and (2) to provide information concerning a potential problem in access to teacher education by American Indian students not only at NSU but in the state as a whole.

Background Information

Northeastern State University has a long tradition of providing higher education to American Indian students. The university is an outgrowth of the Cherokee National Seminary system which was established in 1846. The following statements provide basic information concerning the university's American Indian population:

- The university has the highest enrollment of American Indian students of senior colleges or universities in the nation.
- The 1988 fall enrollment of Native Americans was 1407.

- The percent of Native Americans compared to the total NSU enrollment was 16.1% (compared to 4.8% for the entire state).

- The percent of the state American Indian enrollment was 19.2%

- Twenty-four tribes are represented.

Recruitment

Northeastern conducts an aggressive recruitment program for attracting American Indian students. Special recruitment materials, including video productions, are targeted for Indian students. An example of a recruitment videotape is included as an addendum to this report. Recruitment efforts go beyond attracting students to campus. Specific academic programs are emphasized for career awareness. The addition of a career orientation component to the recruitment program has resulted in a shift of academic pursuits from concentration in teacher education and the social sciences to a broader distribution across the academic majors including an increase in pre-professional pursuits.

During the 1988 academic year, the University increased activities related to Indian recruitment. The result was a 24.9 percent increase in American Indian first-time freshmen admissions for fall 89, relative to the average of the previous five years. Targeted recruitment has enabled Northeastern to increase its American Indian representation while statewide enrollments reflect underrepresentation in public institutions.

Recruitment efforts are not confined to individuals and groups external to the campus. Several academic programs have special focus for American Indian enrollment. Special emphasis programs for preparing teachers, administrators, and counselors for the public schools are examples of academic units which conduct active on-campus recruitment for American Indian majors.

Support services are provided through a variety of campus offices including an active Native American Student Association and a recently established Center for Tribal Studies. The Center for Tribal Studies was established to broaden the university's Indian involvement beyond the campus to national and international perspectives.

The goals of the Center for Tribal Studies are as follows:

- To develop partnerships with tribes in order to provide information and training

- To provide a facility and professional capacities with which tribal people can associate to ensure appropriate design and implementation of research projects

- To conduct policy-relevant research on the political and legal status of tribal peoples

- To provide a facility for symposia and conferences

- To cooperate with the NSU Sequoyah Institute in its continuing program of hosting prominent spokespersons from various disciplines who will offer insights into international perceptions of tribal and indigenous peoples

- To develop an internationally recognized source of data and information on tribal peoples

- To cultivate a relationship with the United Nations Human Rights Commission

Area of Concern

Northeastern State University is addressing an area of concern that is listed in the Indian Nations At Risk Task Force issues: "Issues in recruiting, preparing, retaining, and developing high quality school administrators, teachers and ancillary personnel of Native students."

In 1985, the Oklahoma Legislature appropriated funds to develop an admission test for college students entering teacher education programs in the state. In 1986, the Oklahoma State Regents for Higher Education contracted with the Educational Testing Service (ETS) to conduct a study for validation of the Pre-professional Skills Test (PPST) as the teacher education admissions test. The PPST consists of subtests of reading, writing, and mathematics. Preliminary results of the validation study indicated an area of concern for American Indian students desiring a program in teacher education.

Preliminary Results -- PPST Validation Study

	Total Sample	American Indian
N	970	41
Passed All Sections	49.4%	31.7%
Failed One Section	20.2%	19.5%
Failed Two Sections	17.3%	13.1%
Failed Three Sections	13.1%	17.1%
Ineligible for Admission to Teacher Education	50.6%	68.3%

* 1. Evaluation Period - Spring '87, Fall '87, Spring '88, Fall '88.
2. Eighty percent attended high school in Oklahoma.
3. Sample drawn from 19 Oklahoma colleges and universities.

Based on the study findings--although the sample for the validation study includes only 41 American Indian students--the adoption of the PPST as an admission requirement to teacher education may reduce the American Indian access to teacher education programs.

Early intervention is mandatory to ensure the preparation of students for entry to teacher education programs. Northeastern has implemented measures to address the issue by forming a consortium with six area junior colleges who provide a majority of our teacher education students.

Summary

This paper does not purport to address the broad issues of historical and contemporary natures that cause special focus and educational reform to be imperative. Our purpose is to relate some activities and educational programming that are succeeding on a local basis. Northeastern's efforts are best characterized as "total campus efforts" in identifying and applying resources to areas of need for American Indian students. The results are especially rewarding in both increased enrollment and retention of Indian students. The dropout rate from academic year 1989 to academic year 1990 was LESS for American Indian students than for the general population.

The university welcomes requests for specific information concerning programming efforts for American Indian students.

Ms. Young: I have worked at Northeastern State University for the past 14 years as a drug and alcohol counselor. The Indian students I see are students who are not doing well with their academic work and have problems in their personal lives. I also see what I call "wounded children." These are adults but it seems as if I am talking to children. At some point in their lives they were hurt and they have never developed the ability to move beyond that time. This affects their learning.

When children are born into dysfunctional families--whether it be alcohol or drugs, a parent with mental illness, or the absence of a parent--this is the beginning of victimness. They are unconscious of becoming victims as they get caught up in compulsive behavior and replay their victim role. These people make negative choices that negatively affect self-esteem. In other words, self-esteem is damaged by the dysfunction students are brought up in.

Something could be done if we had more Indian teachers. They should be trained specifically in alcohol and drug issues so that they would be able to identify compulsive behavior. This is the point where children are wounded and maybe intervention could be done. If intervention occurs at an early stage, the children may succeed at the college level.

Other issues affecting Indian students are eating disorders, substance abuse, relationships, and co-dependency. Often students do not develop self-esteem because they are not their own person, they are constantly influenced by their peers. If more teachers were aware of these issues, they could address the problems in the very crucial early years. It is important that counseling and intervention be done by qualified personnel at an early age. By the time the students reach the college level, it is too late.

Questions and Answers:

Mr. Martin inquired about the dropout rate for Native American students, and for freshmen specifically. Mr. Morton answered that the overall dropout rate for Native Americans was 36 percent; the dropout rate for Native American freshmen was 24 percent. In 1989-90, the rate was less for freshmen than for the general population. Mr. Martin asked if this was an unusual year and asked how it compared to other years. Mr. Morton responded that the previous year showed a 24 percent increase in enrollment and these numbers were included in determining the dropout rate. Their recruitment effort increased enrollment and retention because they did not recruit just for entrance, but they recruited for specific programs to draw in interested students. Compared to other years, there was less attrition because of the recruitment to specific programs. Mr. Morton said that he had models of their programs to share with the Task Force.

Mr. Martin asked if there were provisions such as early intervention to address the problems that American Indians and other minorities have with the admission test. Mr. Martin responded that there would be programs at the local level that have not yet been determined.

Ms. Young mentioned that American Indian students have higher ACT scores in her area. Ms. Robinson questioned the correlation between ACT scores and substance abuse. Ms. Young explained that students who are over-responsible and perfectionists can also come from dysfunctional families and have as many personal problems.

Dr. Charleston asked if the PPST admission test was developed in Oklahoma. Mr. Morton said that it was not developed in Oklahoma, but, rather, it was validated there. The data he presented was norming data and not decisionmaking data about the use of the test. Dr. Charleston said that he was glad Mr. Morton brought up testing as a concern for Oklahoma because he heard the same concern in Phoenix that the test may be biased.

Sydna Yellowfish, Osage, Indian Education Director, Edmond Public Schools.

I have been associated with Indian education since high school. I participated in Indian education programs such as JOM and Title V. Now I am working with those programs as the director, coordinator, counselor, and tutor. I work with Indian students in providing opportunities and assisting those experiencing academic difficulties.

My children attend public schools and participate in Indian education programs. As I look into their experience, I see a lack of Indian teachers and counselors. Children need role models to identify with.

We need to provide more opportunities in higher education for Indian teachers and counselors. Strong recruitment and retention of minority students is necessary. An internship program is one example that could be provided for Indian teachers and counselors. This will give them assistance in completing their degrees. After they finish school, they should come back and work with our Indian students for maybe one or two years.

When I was a student I was told to go to vocational school after I said I wanted to go to college. This experience told me I could never succeed at a four-year institution. It was not until I was in college and a Native American counselor worked with me that I was able to clear the obstacles in my way and succeed.

Richard Nixon stated that "the story of the Indian is a record of endurance, survival, dedication, and creativity in the face of overwhelming obstacles." These obstacles include problems with drugs, alcohol, and teenage pregnancy, but if students are counseled, we can encourage them to succeed. Many of our students are experiencing frustration due to mixed feelings. I believe that if we are able to choose our own path, we won't create self-doubts within ourselves. Today more Indian students are attending colleges, and many are succeeding.

The Oklahoma Council for Indian Education recognizes outstanding students through the Star of the Oklahoma Indian and the Indian Honor Society. This year 300 students with grade-point averages of at least 3.5 were nominated for the honor society. These organizations recognize students who excel, in addition to providing role models and opportunities such as summer programs.

To increase the number of high school graduates, I have three recommendations to make: (1) establish effective tutoring programs; (2) implement intervention programs by identifying at-risk students at an early age and have counselors accessible to students; and, (3) establish incentive programs to help kids get through school.

At the higher education level we can help students meet the challenge of their college careers by the following: (1) establish college support groups for freshmen; (2) provide counselors to work towards the retention of Native American students. These counselors may have had similar experiences and can relate to the students; and, (3) encourage student involvement in activities. Provide a social bond in which the students can feel accepted instead of isolated.

Mary McCormick, Secretary, Sac and Fox Nation, and Elementary Librarian, Horace Mann School, Shawnee, Oklahoma.
Don Anderson, Director, Adult Education, Sac and Fox Nation.

Ms. McCormick: The Sac and Fox Nation are concerned about Federal Impact Aid funds to the public schools. School districts are not complying with the law. Tribal leaders and Indian parents are not being notified in a timely manner of annual hearings required by the Impact Aid fund. For example, I have submitted copies of letters from the Sac and Fox Nation requesting information from the Shawnee Public Schools and from Mr. Bob Martin who works with the Impact Aid funding in Oklahoma. To this date, the Sac and Fox Nation has not received a reply to these requests. I even requested assistance from the State Department.

Although the Bureau of Indian Affairs is to be an advocate for Indian tribes and its citizens, the Sac and Fox Nation has received no other information or response to its request for help on submitting our tribal "input" about the needs of our children in the area of education. There is a desperate need for those organizations and/or federal governmental agencies who are delegated to look after the Indian people to be more assertive in their roles as protectors of Indian citizens. Instead, the Bureau of Indian Affairs has not offered their technical expertise in assisting the tribal leaders in obtaining responses to the problems in education. This should not be so. They are there to help us.

Not to be dissuaded and bent on finding a solution to our problem with the Impact Aid Funds programs, I took off work March 15, 1990, to attend the annual state-wide Johnson O'Malley Conference in Eufaula, Oklahoma, because of one workshop titled "Indian Policies and Procedures Under the Impact Aid Program" by Jane Wrenn, Special Assistant to the Director of Impact Aid. I thought there I could get the answers we needed.

However, a person by the name of Mr. Charles Hanson, Director, presented the program. Mr. Hanson said that my complaint was the first he had ever heard. I couldn't believe that. Then he stated that he would like to meet with all Indian tribes in Oklahoma to discuss the Impact Aide program. I was happy and pleased that he wanted to make that effort. I told him that I would write him a letter and give him our Chief's name so that contact could be made with the Sac and Fox Nation. Also, our Chief was President of the statewide organization of Indian tribes, and he could have Mr. Hanson speak before that group. However, I have had no further communication with this "shining knight."

In my thinking, there are enough laws to improve Indian education; the problem is to enforce the laws. When those employees, who are mandated to assist, help, and carry out the laws of the U.S. government, fail to carry out their assigned duties, then the administration needs to do something about it.

Another area that needs to be talked about is the inability of schools to educate students about Native Americans. I think there is a need for workshops and seminars for local teachers to sensitize them to the cultures of individual tribes because there is a general lack of knowledge about Indian tribes. I asked juniors in high school how many Indian tribes there were in Oklahoma. I could almost hear their reasoning. When they answered 77, I knew they arrived at that answer because there are 77 counties in Oklahoma. I then asked if they could name a modern tribal chief in the area and they were unable to do so. These students did not know of Shawnee Indian Agency--right next door--that houses five tribes. I was shocked with their answers.

High schools across Oklahoma are failing in social studies and in history to bring out this information about Native American citizens in our own state. It is important that this information is taught.

The third area I want to mention here today is curriculum. The curriculum is lacking the kind of studies in Indian literature and history that we want. Curriculum in all areas need updating.

Many people my age cannot speak their Native language since the U.S. government took our languages away. I think it is only right that the U.S. government pay to give us our language back.

Mr. Anderson: We need more Indian educators in the public schools. Young adults come out of school in an uneducated manner without the skills necessary to get a good jobs.

The Sac and Fox Nation set guidelines for education for the next ten years, and this included vocational education. From these guidelines we developed the program that I work in. 77 students attended our program last year, receiving certificates for many careers. They attended workshops covering money, time management, and resume writing. These people wanted to get an education but they were scared. Most of these people were 25 or 26 years old and when they came in, they could not hold their heads up. They were not even able to present themselves to their friends and neighbors. How could they possibly present themselves to an employer? We taught these students to stand up for themselves. At the end we had an award ceremony and it was amazing to see the difference in students as they displayed self-confidence. We need more Indian education programs to instill confidence and show people they can go out and get what they want.

Questions and Answers:

Ms. Robinson asked who provided the vocational courses. Mr. Anderson replied that the program was contracted through the Department of Education.

Mr. Charleston asked if the Sac and Fox Nation participated in working with the school district to determine how Impact Aid funds were used. Ms. McCormick said that when she attended a meeting, she and the principal were the only people present. She was very disappointed. She saw there was a basketball game at the school that night and all the activity was at the game. She did not understand why they held a meeting at the school on that particular night when Indian students love basketball, and many are on the team. Her second experience was near the tribal reservation when even the superintendent did not know this meeting was occurring. They have not yet had a part in Impact Aid meetings.

Cindy Huston, Director of Education, Chickasaw Nation.

As Director of Education, I have: (1) contracted services with the BIA; (2) developed a Head Start program from the Department of Human Services; and, (3) contracted with the Department of Transportation for a program in highway safety. I have been operating these programs for approximately two years, and they have been in effect for about eight or ten months. The self-determination act allows tribes to contract these services.

Prior to working with the Chickasaw Nation's Department of Education, I was a school teacher for eight years, and I completed my masters degree in education.

Children are our most precious resource, and education is the key to the future; therefore, we have taken a proactive stance for the services we provide. There are several areas that I would like to address.

1. Most importantly, we need to look at early childhood education in the tribe and in Oklahoma. Several factors affect Indian students at the kindergarten level and we expect this to change with House Bill 1017. This is the first year that kindergarten has been mandated in Oklahoma. Because of this, and the fact that traditional people value having children home with the family, many of our students aren't attending an early childhood program before they are five or six years old. We are lucky that through JOM we can provide health screening to help parents prepare their children to attend school. Often children are diagnosed with developmental delays and are considered not yet ready to go to school. Five-year-olds are screened to determine their developmental level, and some of these children are not admitted to school even though they are at the appropriate age because it is thought they need one more year at home. Now we are trying to develop a transition program. Luckily, we have three Head Start programs.

We recently performed a needs assessment of our Head Start programs because expansion monies are available for the American Indian programs. All Oklahoma tribes were encouraged to apply for all of the expansion they felt they needed. We have identified 200 four-year-olds or older not in Head Start who were identified as needing services that are just not available. This number does not include our three-year-olds who are not in any kind of early childhood program, nor Indian students currently being served in programs.

Unfortunately, there has been a problem of duplication of services among the Region 6 Head Start program and the American Indian programs branch. We just held a meeting last Thursday presenting our data to both officials. Hopefully we will have our extension centers funded in time to start in October or November. We would have received our monies in July had there not been an overlapping among our early childhood programs.

2. House Bill 1017 has allowed for public schools to add programs for four-year-olds to their programs. Unfortunately the appropriations are not there yet.

3. We have a problem with teacher-child communication once the student does get into the public school system. There is a lack of understanding of the Indian ways, which in turn leads into a problem with parental involvement.

4. There are problems with our students being placed in special education programs or being retained at a higher-than-average rate.

5. Most of our students drop out in the ninth or tenth grades. Many students claim that they dropped out because the teachers and administrators did not understand them. In order to effectively promote literacy among Indian students, teachers must learn more about the Indian community and include Indian values in their teaching.

   Indian students are raised very differently than their non-Indian peers. During early childhood years, Indian students grow up in a non-verbal, often bilingual environment. Indian parents spend little time interacting with their children in ways expected by the non-Indian society. As a result, these students do not have the opportunity for expected learning readiness experiences, motor skill development, language acquisition, and other important developmental processes during their preschool years.

6. To compound the developmental problems, Indian students often suffer from poor health care, resulting in a lack of energy for learning. These factors often create a situation where Indian children who need to start kindergarten at age five in order to start catching up are either being screened out or are being labeled as slow in achievement. Also due to inadequate health care, many preschool Indian children suffer from Otitis Media and multiple upper respiratory ear infections, resulting in both hearing and speech problems, which are often undiagnosed until kindergarten, slowing them down even further.

7. The labeling of Native American students continues throughout the education process. Evidence of a negative self-fulfilling prophecy on Indian students is supported by recent statistics provided by Education Weekly in a fall 1989 issue. They reported that Native Americans are the highest minority to be placed in special education classes, with 12 percent of the total estimated Indian student population in these classes.

8. Cultural values of Indian people, which are quite different from non-Indians, play a major role in the education of Indian children. One such value is to be considered a part of the whole, to share and help each other. Academic competition is not congruent to that value. Other Indian values which many non-Indian teachers are unaware of include:

a. Non-verbal communication is expressed through body language, sign language, facial expressions, use of personal space, and silence.

b. Time is now and ever flowing; there is no need to hurry.

c. Respect for Elders and other adults (teachers) is not to look into their eyes, but rather to glance away.

d. A unique relationship exists with nature as part of the circle of life. The Indian way is to respect nature that was given to them by the Great Spirit to use, not abuse.

e. There is a lack of belief in ownership, so things such as the earth, nature, possessions, or individual skills are to be shared among individuals, not owned or fenced in, or kept from those in need.

To truly develop literacy, academic achievement, and success for Indian students in the public school structure, schools must realize the cultural, environmental, economic, and social differences of Indian students. These differences are inherent and will never change. Indian traditions and values are actually growing stronger, as a move to preserve Native American culture and language flourishes. Teaching styles must include a recognition of these cultural differences. School curriculum planning must include the cultural need of Indian students. Perhaps if these considerations were acknowledged in the public schools serving Indian students, the following statistics would be wiped out:

a. The median income for Indian families is $9,000 to $12,000.

b. Indian students have the highest minority school dropout rate as estimated nationally at 18 percent.

c. Indian youth between the ages of 13 and 21 receive mental health services at a two-to-one ratio compared to non-Indian students.

LaWaunta Soap, Creek, Indian Education Director, Glenpool Public Schools, Glenpool, Oklahoma.

I have worked in Indian education for 15 years, teaching on the tribal reservation for 10 years, in the Oklahoma public schools for five years, and serving as a counselor at a boarding school for two years.

I have several recommendations to make:

- It is necessary to have identifiable, concerned Indian personnel to administer and teach the Indian education programs in the schools.
- Indian history classes should be included in the school curriculum.
- Teachers should be educated on how to teach Indian children and how to be more receptive to their culture.
- Special classes are needed for Indian students who need extra academic help, motivation, counseling, or cultural activity.

- Teachers, parents, and administrators should be taught the importance of having an Indian education program for Indian students.

I've seen one school that brings in Indian people to teach a special class for Indian students. Indian students are able to go to this class to receive extra academic help, cultural activities, and counseling. In this class Indian students feel good about themselves and consequently perform at a high level. I believe this type of class would be beneficial in all schools. Our Indian children feel inferior; therefore they are passive in the classroom. These students are marked as not caring, dumb, and are left aside. I believe that if Indian students can attend a special class, where they are given encouragement and extra help, whether it be for classroom work, counseling, or cultural activities, it will help them perform to the best of their abilities.

As part of this program, teachers must be Indian so that they can understand where the Indian student is coming from and be role models to the Indian student. The education of our Indian children is of vital importance, so it is very important for us to get the best teachers for our children. What people don't understand is that we're different. We feel different, we think different, and we need teachers who can be receptive to this. Although Indian children are very quiet, they are very receptive to their surroundings. They are visual learners and are thus very good with hands-on type of projects. They do not feel as though they communicate well because as children they are taught to speak only when spoken to, and they are never asked for their opinion in their homes.

The Indian child has a rich and colorful heritage, and I feel we have to instill in our children an insatiable desire to excel in the classroom as well as in life. The time has come for Indian people, as well as educators, to exercise our strength--our youth--for they are the heart of our people and they are our future.

Glenda Sullivan, Shawnee, Indian Education Teacher, Okmulgee Public Schools, Okmulgee, Oklahoma.

Educating Indian children challenges teachers of the 90s because the Indian children of the 90s include children of tribal lawyers, doctors, police officers, tribal administrators, tribal counselors, teachers, administrators, and many other fields. We live in a multicultural country, and it is best that we teach the cultures along with the regular school curriculum, hand in hand. Communication with school administrators and teachers is essential. I have the following recommendations to make to the Task Force:

1. Certified Indian teachers must teach and work with the Indian children in the classroom. Indian teacher and Indian student direct contact is essential and extremely important to the Indian student.

2. Mainstreaming the Indian student into daily activities, plays, skits, and regular classroom activities is essential and important to the Indian student.

3. Encourage students to express themselves and express their opinions and ideas in the regular classroom situation. Encourage them to ask questions in class and to raise their hands and answer questions in class.

4. Teach the Indian students to be competitive in the classroom, to learn to talk the same language, and to strive to do just as well or better than classmates.

5. The Indian student constantly needs encouragement; we must set goals to improve and promote self-confidence, self-concept, and the self-esteem of Indian students.

6. The school curriculum must include and incorporate culturally-related academic materials and subject matter in the classroom using the "State-wide Cultural Curriculum Guide for Communities." These

materials are being implemented in the regular classroom situation already in our public school. This curriculum guide is most beneficial and is a must for the classroom. This guide can be a reinforcement to learning for the Indian child in the classroom.

7. The present and future hold an open door to teaching the Indian child because now Indian children are operating at competitive levels from low and medium to high academic achievers. A higher level of instruction is needed with the challenge of culturally-related subjects.

Abe Conklin, ATAP Board Member, Guthrie, Oklahoma.

I am a board member of the United Urban Indian Council. I am also the head committee person for the Ponca Arrow Head Society in the north central part of Oklahoma.

We have a lot of youth coming through the American Indian Training Program and know a lot of statistics about those coming in for on-the-job training. These teenagers and young adults don't have any culture or traditional background. These youngsters should have an understanding of their own people, who they are, what they are, and what they will become. Thus, it is important for Native American people to come up and speak in front of people like this.

We used to have good Indian schools, such as Shalago and the Pawnee Indian School. They taught us how to milk cows, bake bread, garden, and farm. But they tried to destroy us as Native Americans. They took our language away from us, and now the government wants us to learn our language!

We need qualified teachers to work with our youngsters. We should have a course and give out scholarships so that teachers can learn about the Indian Nations, and their culture and heritage. This course could be similar to the naval school which provides a good education, and upon completion, the students are obligated to do time in the navy. Our school can be the same, with the students owing time to the reservation. We need these certified teachers to teach the youth about their background.

I don't want to be the one to leave the Indian youth standing out there. I want them to learn their heritage and culture so they can learn this knowledge just as it was passed on to me.

When I was young I used to go to the movies and bring 20 cents to buy popcorn and redpop. I was so anxious I couldn't wait to get there to see the cowboys and Indians. Whenever the Indians circled the cowboys, I felt so sorry for the pioneers; but when I heard the cavalry, I would cheer. I lost my self-esteem at the movies. It was not until I was older that I understood the Indians circled the wagons for the preservation of their livelihood. The pioneers were invading their sacred ground; the Indians had a reason for circling the wagons. The educational structure should learn to tell the younger generations that we are not savages or heathens. The Indians had a reason and a purpose--to survive. We must teach our young to survive.

Being here is a great opportunity for me. If someone will listen to us for our children and grandchildren's sake, this is for them. I don't want them left in the cold. My grandfather did nothing and I don't want to be like that.

We all have different cultures that should be taught in school. What can they do to learn to dance, speak their language, learn their tribal traditions? You come to my house and I will tell you. I had many people with PhDs, many non-Indians, come to ask me about my traditions. They want to know about my background, culture, and heritage. I don't know why, but they want to learn. All of these people should learn about who we are.

In the 1950s in Ponca City, people from the University of Oklahoma came and told us that it was our fault we were being treated so badly. Two ministers from Ponca City then came and asked how they could help the poor Indians. I told them if they really wanted to help, they should tell their congregations not to dislike our people. But if they really said this, their congregations would have run them out. That is how tough the situation is.

I was never ashamed to be Native American because it was my heritage to give to my children.

In Head Start through elementary school, and in reservation day schools, teachers can be taught to bring the culture to the students.

In closing, I went to a Task Force when you were in school in the late 1940s, and each of the Task Force members, and the Secretary of the Interior, said we had to walk hand-in-hand. That is what we want now. However, until we see progress, we are walking with you, but you are not walking with us. When we have progress, then we will be walking hand-in-hand.

At 12:15 pm the meeting was adjourned for lunch. Dr. Charleston reopened the session at 1:10 pm.

Afternoon Session: September 17, 1990

Jerry Bread, Kiowa, Director F.I.N.E. Program, University of Oklahoma.

Higher education is an area that is rapidly changing and has significance especially for Indian people in Oklahoma. I will speak from an Oklahoma perspective about the concepts of accessibility and retention. Although there has been a growth in enrollment, Native Americans are still under-represented in higher education. The Oklahoma State Regents for Higher Education publication on social justice in higher education in Oklahoma addresses the issue of Indian identification. They report:

> Since 1950, the Native American population has increased substantially, even beyond the basic demographic and standard definition of the general population. This is not only attributed to increase in birth rates, but also to an increase in the number of individuals who claim a Native American status. Many people who now claim the right to be a Native American have very low blood quantum, and perhaps more importantly, very little tribal affiliation.

This report continues to discuss the "new" types of Indians beginning to surface, especially in Oklahoma. These people are like non-biologically Indians. These are either non-Indian spouses of Indians, or are people who have worked around Indians and have been "adopted" into the tribe.

As I review our traditional Indian services such as education, health, and housing, these areas are beginning to reflect a lower blood quantum among the tribe. This concerns me a great deal because it relates to the accessibility to higher education opportunities for our Indian people. Higher education opportunities are being taken advantage of by more of these people who are low blood quantum. Consequently, opportunities for people with high blood quantum will be limited, causing problems in accessibility.

I am also concerned about educational reform because this movement has a high cost for minorities. I strongly advocate the improvement of education, but not at a cost to others. At a time when people are just starting to catch up, the standards are increased. Because of these increased admission standards, many Indian people are not participating in higher education in Oklahoma. Furthermore, because grants are available in meager amounts, students who request financial aid are only eligible for long-term loans. Students can no longer look forward to tribal higher education assistance. This situation will have a much higher impact on minority student enrollment, especially for Native Americans. This is confusing when institutions of higher education are trying to increase the number of minorities. We need a productive dialogue on this potentially dangerous situation, especially as it relates to the future of Native Americans in higher education.

The American Indian needs an advocate for the 21st century to tackle these issues. I believe the tribal government could and should play this role; however, there may be a need for an incentive program. There may be a need to get them more involved in state higher education policies, a situation of government-to-government. They need leadership in higher education for the sake of future generations of American Indian children.

Financial aid is a major reason why students don't stay on campus and students won't get any more money because of Gramm-Rudman. Therefore, we must spend and invest our money wisely.

I recommend that tribal governments get involved in state and federal government policy. The emphasis should be on higher education programs that have proven effective on the basis of qualitative research. Furthermore, increased financial assistance needs to be provided. If needs are not met, we need to explore the concept of tribally-controlled community colleges in this state.

Pete Coser, Creek, Student Affairs, Oklahoma State University.

The world is becoming increasingly non-white. By the year 2000 it is predicted that of the six billion people expected to populate the globe, five billion will be non-white (Taylor, 1986).

Likewise, the minority population of Oklahoma will grow faster than the majority. The 1984 birth rate for Whites in Oklahoma was 1,514 per 100,000, whereas the birth rate for Blacks was 2,311 and that of Native Americans was 3,093. The latter figure is more than twice the rate for the White population. These higher birth rates for minorities are confirmed by public school enrollment statistics. In 1985-86, Black students comprised only about 6.8 percent of the total state population. And whereas Native Americans comprised only 5.6 percent of Oklahoma's total population, Native American students currently make up 10.5 percent of total elementary-secondary enrollments in Oklahoma.

However, Native Americans are slightly under-represented in public institutions in the Oklahoma State system of higher education. They are proportionately enrolled in two-year institutions, disproportionately enrolled in bachelor's degree-granting institutions, and seriously under-represented in comprehensive universities.

The educational and support currently in place have not yet entirely met the needs of Native American learners, as evidenced by the still extremely high unemployment rates, low levels of educational attainment, low health levels, and low income levels in Native American communities as compared to the U.S. population in general. In relation to other ethnic groups in the United States, the proportion of Native American college students to Native American population falls well below all other groups. Of those enrolled in college programs, the dropout rate continues to be high.

According to Francine G. McNairy, Associate Vice President for Academic Affairs at Westchester University, institutional factors which impact the retention of culturally diverse students include: insufficient financial aid; indifferent recruitment patterns; institutional traditions of not welcoming culturally diverse students; hostile atmosphere; limited or nonexistent social life or activities; limited number of professional role models; and students and faculty who are ignorant of the culture and contributions of culturally diverse students.

Additional selected student factors which impact the retention of culturally diverse students include: inadequate high school preparation; inadequate study habits; unrealistic expectations; failure to use available counseling; sexual/social relationships; and lack of clear goals.

Elsewhere, Guyette and Heth conducted a study that examined the problem of Native American attrition. Simultaneously, they wanted to make institutions and counselors aware that Native American students might not have the same goals for and responses to education as other minority students and most particularly to the mainstream middle-class student. Identified causes of attrition include: inadequate financial aid; inadequate English language skills, writing skills, and math skills preparation; alcohol/drug abuse and other health problems; lack of motivation; housing problems; lack of role models; loneliness at school and lack of support groups, close friends or staff; and lack of long-range or career goals. Guyette and Heth also examined cultural pressures and attrition. Identified cultural pressure included: jealousy and sibling rivalry; unrealistic concept of rewards for educated Native Americans; lack of trust for the institution; unwillingness to change; and fear of not being able to return home after being educated.

On March 20 and 21, 1986, the Oklahoma State Regents' Advisory Committee on Social Justice in cooperation with the Oklahoma Association for Affirmative Action, held a conference on social justice in Oklahoma higher education at Tulsa, Oklahoma. The conference was designed to provide input to the committee regarding the perceived needs for social justice in the state system. A workshop on Native Americans in Oklahoma higher education produced a dialogue that identified factors which affected retention and suggestions for their resolution. The factors identified and resolutions developed reflected the McNairy and Guyette and Heth studies. These include: the lack of role models; faculty and administrators' lack of knowledge and sensitivity to the Native American culture; the need for an institutional commitment from the administrative level; the need for more Native American role models; and the need for adaption or intervention strategies dealing with the mainstreaming of higher education. Therefore, Oklahoma must identify and address its problems with Native Americans and education; for not only is it important to the well-being of the state as a whole, but Oklahoma could be the key to Native American education for the entire country.

Additional suggestions for improving the retention rate of Native Americans students include:

- making monies available to tribes for pre-college such as study skills, life skills, and orientation to college workshops;
- increasing financial aid and monies for graduate students and programs; and
- hiring more Native American faculty and staff that are identifiable and culturally oriented.

Lastly, other suggestions include a mentor-mentee program, a Native American alumni association, a Native American faculty and staff association, and most importantly, a commitment from the president. Recently, OSU President John Campbell said, "It is my personal goal that OSU's faculty, administration, and student body more nearly reflect the diversity of the state and nation we serve."

Barbara Hobson, F.I.N.E. Program, University of Oklahoma.

There is a trend of limited opportunity and apathy due to the Republican position that considers loans to be the preferred form of student financing. We need to review, refine, and redirect Oklahoma American Indian higher education or we will experience the social, economical, and spiritual suppression of our descendants. We need to examine American Indian higher education and formulate strategies for meeting the anticipated needs of tribal members for the 21st century.

American Indian enrollment in higher education is at an all-time high, and the following trends are apparent:

- Since 1950, the Native American population has increased from 360,000 to 1.4 million, in 1980.
- From 1970 to 1980, the 18 to 24-year-olds more than doubled in size to 234,000.
- The dropout rate among American Indian high school students ranges from 25 percent to 70 percent across the nation.
- American Indians graduated from high school at a 66 percent rate, up from 50 percent in 1970.
- Approximately 38 percent of American Indian high school graduates are enrolled in post-secondary areas.
- Enrollment in higher education peaked in 1982, and was predominantly in two year institutions.
- First-time Native American freshmen in Oklahoma increased 8.6 times by fall of 1983 over fall of 1962.
- In some college majors, the number of Oklahoma American Indian graduates quadrupled during twenty-year periods from 1950 to 1960, and 1970 through 1980.
- Higher education retention rates among American Indians is one of the lowest among minority groups. In many cases, the retention rate of first-time American Indian freshmen is less than 40 percent.

Despite all of the successes, there is a dark cloud hanging over us. Recently, they raised the standards for higher education, hoping that such activity would force secondary schools to prepare the students better. At the same time, financial aid shifted so that students now need to take out loans and borrow money as opposed to applying for fellowships and grants. The changes have had a negative impact on higher education opportunities, especially for Native Americans in Oklahoma. It is projected that because of these conditions, Oklahoma's American Indian participation in higher education will suffer a catastrophic decline in enrollment.

Oklahoma colleges have already reported a decrease in enrollment because of higher admission standards. At the University of Oklahoma, the top two factors for students not enrolling were increased financial strains and higher admission standards. The university has been experiencing a steady decline in enrollment and is faced with a prospect of declining enrollments for several years to come. American Indian enrollment at the University of Oklahoma has demonstrated a steady decline over the past three years. In 1987, the American Indian enrollment was 441. In 1988, it slipped to 420. In 1989 it dropped to 395. First-time American Indian freshmen reached an all-time high of 139 in 1988, but dropped to 92 the following year. A descriptive survey in 1987 suggested that the major reasons for students not returning were financial burdens and inadequate preparation. A contributing factor to the low retention was the large size of the university and the impersonal atmosphere.

It is imperative that we promote alternative higher education opportunities or our people will be dependent on minimum wage or federal subsidy programs. I suggest we explore tribally-controlled community colleges. Oklahoma does not have a single one, and I recommend we look at the feasibility of establishing one in central Oklahoma. Considering that Oklahoma has the second largest Native American population, the marketability of a proposed college seems good.

In conclusion, the commitment of people in decision-making positions is important. America's anticipated celebration of Christopher Columbus' miscalculation is beginning to prevail in the media. What a wonderful time to demonstrate society's miscalculation of the 21st century American Indian. This time of celebration for white Americans is an excellent time to educate them about the 21st century American Indian.

Gloria Sly, Financial Aid, University of Oklahoma.

I will focus on the aspect of financial aid because this money has traditionally been provided by the BIA Higher Education Grant Program. Initially, students received their grants through limited criteria and minimum accountability or liability. This trend has continued through Contract 638 whereby the tribes provide their own services. Because of changes that have come about in financial aid criteria, there are some suggestions I would like to make. Financial aid requires students to be independent of the parents for two years. As the number of students attending college has tripled, there is only one-third of the money available.

I suggest we look at the following four areas:

1. We could establish grants whereby the money is awarded on a discretionary basis. The grant could cover tuition or all expenses. To be eligible, a student needs to be a member of a tribe, a high school graduate, and be accepted for admission to a university. Students will then be accountable to finish 12 credits per semester and maintain a 2.5 grade point average. In the case that these requirements are not met, the student will be required to pay back the grant, or work out an agreement to pay back the grant.

2. We could provide scholarships based on merit, academic achievement, leadership, and expectation for success. Eligibility would be the same as for the grants with the added criterion of being a junior or senior. Demonstration of academic achievement should be shown through transcripts and teacher recommendations. The students must be enrolled full-time and must maintain a 3.0 grade point average.

3. Fellowships should be available that include a stipend, money for books, and tuition. Awarded on a yearly basis or until studies are complete, students would be obligated to complete 12 hours of coursework per semester with a grade point average of 3.0, and attend leadership seminars. If these obligations are not met, students will be required to pay back the money. Fellowships are especially important for graduate students because funding is not available at that level. Such financial support becomes imperative, since graduate students cannot have a job and at the same time maintain the rigorous coursework of graduate school.

4. Internship funds need to be established for research positions throughout students educational careers. This would be extremely competitive, offering $750 or $1000 per month. Students must be enrolled as a member of a tribe, be a full-time students, and maintain a grade point average of 3.5 or better. The obligation would be to complete the internship in its entirety or repay the money. Students would work for one year with a sponsoring agency.

These are not drastic changes from what is already established except it holds the students accountable. When there was more money and fewer students we could afford to fund students and not have them pay it back. Now we don't have the money for those highest risk students.

Questions and Answers:

Mr. Martin asked what the state role was at the University of Oklahoma to ensure Native Americans were recruited into teacher training and other programs, in light of the admission requirements. Mr. Bread responded that this problem was not unique to the University of Oklahoma. They need to allow the best and equal opportunities for the students. Because SAT scores are not the same for American Indian students, they have devised a formula to allow for the differences such that they will admit minority students with lower scores up to a seven percent factor. However, the higher admission standards will have its victims. Teachers education is a focal point at the university, in addition to math and science. Colleges and universities and the State Regents for Higher Education are making serious efforts to address these areas with scholarship monies and with a change of attitude toward the concept of minorities in higher education. Changes in attitude among decision-makers is important for developing what is best for education.

Mr. Martin asked what percentage of the faculty was Native American. Mr. Bread answered seven percent. Mr. Coser said there were 32 Native American faculty and staff. He said that for minorities in higher education, without the support of the university president, it would be another 100 years in which a negative attitude will filter down and minorities will not be successful. However, John Campbell has made a commitment to increasing Native American faculty, staff, as well as other minorities.

Mr. Bread said that four percent of the administration was Native American and three percent of the faculty and staff were Native American. These figures are two times as much as five years ago. There are some to help meet the trend such as a university-wide mentoring program. This is not a bleak situation but I am thinking about prospects for the future if we don't start initiating some federal changes.

Dr. Charleston asked for clarification of the blood quantum issue, wondering if they were suggesting the use of a Certificate of Degree of Indian Blood (CDIB) as opposed to tribal membership or self-identification. Mr. Bread said the trend will be more towards tribal affiliation. The problem is that 50 percent of the people in the state are of Indian ancestry, and with the economic crunch, a lot of people are now reaching for assistance in areas that traditionally they wouldn't have reached before. Another reasons why there are more Indian students in colleges is that determine Indian status by CDIB. People come into the office with any number stamped on their card and they are eligible to receive federal funds. People take advantage of this opportunity, and not just the students. This needs to be studied and some decision has to be made on the matter.

Joan Alred, Osage Tribal Historian.

I would like to talk about many different subjects, but mainly about the Native languages and cultures of Indians. I will not necessarily speak about the Osages, but about all tribes. To me, if a person knows his or her language, that is an identifiable characteristic. He or she can talk the language, maintain tribal customs, and know the history of the tribe. If one knows the language, one also knows the values and customs inherent in the language. Native speakers have positive self-images. The culture of Indian people is important for the continuation of the tribe.

We need positive role models for Indian students. We need teachers and administrators who are Native American and know the Indian way of life. We need teachers who will counsel students and know their problems. We need teachers who will place the Indian students first. Schools need to ask the community for advice, and respect the advice given by the tribal Elders. They need to ask students what they want.

Speaking for myself, I come from a long line of people who were very much Indian. For years we have lived on the tribal reservation. I learned the old Indian language.

Today we are struggling to maintain our heritage, culture, and Indian way of life. I have found that the language of our people is dying. There are only six or seven people that speak the Osage language fluently. I am proud to be one of those people. Recently we have had deaths of members who were able to help our culture. I want to see our culture go on. I want to know that we have a role in the 21st century and that the Indians will go on in their ways. I want this for all tribes. I understand that with financial aid for teachers, people are getting involved. I want to see this in my own tribe.

I have often wondered what it would be like. If Indians made it this far, who knows? But we are willing to teach, and willing to be involved. Some people want to learn to speak their Indian language. I want to encourage everyone to go with their culture, and the honor of being an Indian. I'm here to speak for the education of Indians who will play a role now and in the future.

Hazel Harper, Osage Tribal Historian, Master Language Teacher.

I am a full blood member of the Osage nation. Because of years of being involved in the Osage heritage, I was encouraged to come today. This meeting is for the progress of schooling for the young and old to learn of their heritage. Members of the old generation are becoming fewer and they are the ones with knowledge of the heritage. Many younger people grew up in a different world from us. We grew up in traditional homes, and were instructed by the Elders. But the younger peopled were not brought up like we were; they lost out on learning important things. We need a special program for these people and for people my age who were not brought up in traditional homes where they could learn the Osage culture.

In 1968 I began making a program myself. I didn't say I was an expert in everything, but whatever I could tell people, I did. Ever since then, I've had people ask for help with the language. At one time I had a 500-hour program in the Osage language in our agency museum auditorium. Then I helped in a Johnson O'Malley program near my home in a grade school. I also had classes for two years at an independent school near my home. I always had people ask if I could help with different things in life when they had no one else to ask. I am not a certified teacher, but I help in school. We are working now and have a good number of people who come from surrounding areas. Teachers from the public schools and from all walks of life come. There is a new fall program starting that is having great success. I was going to submit a book that I made when I had my own classes so that other people can use the ideas. I thought that other tribes might find such for their people.

Lottie Pratt, Osage Tribal Historian, Master Language Teacher.

The language and culture of our tribe is facing a crisis. We are about to lose the language of the tribe, and when we lose the language, we will lose the tribe. There is a crisis situation concerning our history and background because there are no records and we are losing the older members of the tribe. When the tribe loses its identity, that can't be restored. The traditions in the home are still practiced. When the spiritual and cultural ways are directed, we will continue, but this is becoming scarce.

We need to work with teachers because they are not using the rich heritage that our children possess. The school program should have knowledgeable and identifiable staff members.

There are young adult members who would like to go back to school but they don't have the necessary funds, transportation, or child care. To be able to improve their intellectual status would give incentive for them to assist their children in attaining a higher education. Parents hold a significant role in the educational system. Their involvement in academic, social, and extracurricular activities helps their children prepare for higher education. They can assist their children in getting financial assistance and decide whether their child is ready for a junior college, vocational school, or university.

The community is sometimes prejudiced. They feel that because Indian students receive educational grants, all scholarships should go to non-Indians. I live in a place where this exists.

Tribal involvement is necessary to provide education, health, and welfare for the tribe. There is a program in my tribe to teach language and culture. The early years of childhood are important in determining how children will prepare themselves to meet their goals. Tribes need to recognize and reward the accomplishments of students. Students should know they are being supported and that the people have the interests of the children in their hearts.

Michael Pratt, Executive Director, Osage Nation.

These ladies are my aunts and mothers. As you see them, that is all we have left. We don't have many of our older people left. We go to them in times like this. We are different from white folks because we take care of our old folks.

I will give a case study of a program operating in Oklahoma and hope you will use it as a model in approaching the education system. In 1980 there was a pilot program to preserve the language. The key objective was to introduce the language at the earliest age possible. Three- and four-year-olds learned their daily assignment in the Osage language. They learned things like the colors and animals. This program was implemented for a school term. At graduation, all of the children demonstrated their knowledge of the Osage language. The program was successful as the children were competent in the Osage language. Unfortunately this was a dead-end project because there was not continuation or support of this knowledge. These children received no instruction in Osage or in Native American history at all. They were only exposed to Thanksgiving and Hiawatha. It wasn't until they reached sixth grade that they were again given any exposure to Native American education. So this learning was prohibited for a critical six years.

American Indians are included in the educational process in a one-week long Indian heritage week. Indians are brought in from outside of this area and do not speak about concerns of the current local student population. The highlight of this week is a meal in which traditional Osage food is provided. Indian children are told to wear the Native costumes to school and dance in front of the whole school.

Instead of one week we need one year to recognize Native Americans and learn of the customs and history of tribes throughout the United States. This should be derived from a comprehensive curriculum with the help of Elders, parents, and students. The goals and objectives should be developed by Native American scholars and should serve to motivate students.

Students receive high school graduation credits for French, Spanish, Oklahoma history, and world history. Why don't they receive credit for learning Native American languages, tribal history, or American history that includes Native American concerns? These would raise their self-esteem and their ability to reach goals, allowing them to contribute positively to society. This is not a cure for everything, but it will be a benefit to our children.

Questions and Answers:

Mr. Martin asked what percentage of students were Indian in the districts Mr. Pratt referred to. He said that according to Title V records, in the three main schools, one was 50 percent Indian, one was 60 percent, and the other was 45 percent. Mr. Martin then asked about Indian representation on the faculty and administration. Mr. Pratt said that on the faculty, Indians were only hired as coaches, or in other areas such as the Indian education director. He added that there was only one Indian education course, and once students take it, they have no more opportunities available. In reference to the school board, Mr. Pratt said that he could only speak for one district in which two out of five members were Indian.

Dr. Charleston asked if the Osage Nation had any communication with the schools concerning Impact Aid. Mr. Pratt said no. The only contact he had was with a single teacher who applied for a federal grant to allow her to have a specialized Indian course. That teacher has since left the district.

Charles Van Tuyl, M.D., Cherokee, Griffin Memorial Hospital, Norman, Oklahoma.

I am currently a Psychiatric Resident at Griffin Memorial Central State Hospital. I worked seven years prior to starting medical school as a faculty member at Bacone College. Prior to that I have been on the faculty of some other institutions. I am a Native from Oklahoma. I have a Cherokee title. My maternal grandmother is one of the Elders.

While I was at Bacone, I was involved in the development of specifically for learning Indian languages. My perspective of the status of Indian languages concurs with the Osage Elders. Since Oklahoma has been a state, there has been an erosion of Indian languages.

A number of factors have contributed to the declined of languages:

1. For an entire population the policy was to stop the Native American language. A friend of mine at boarding school had to sneak into a closet to speak Choctaw because he knew he would be beaten if he was caught speaking his Native language. The purpose of the boarding school was to foster assimilation by suppressing the Native language.

2. There has been a loss of control by Indian people of their own educational system. When my grandmother came to the Cherokee Seminary, the Cherokees had control over the institution. At that time there was a higher level of literacy in English and a higher level of education generally. But since that time there has been a loss of control. It has only been in the last 10 to 15 years that they have tried to produce reading material in our language.

3. The concern of parents was to decrease the trauma of their children entering school. Parents did not teach the Native language because the trauma of entering an English school was great when the children did not speak English. Furthermore, there was a fatalistic attitude because they thought the language was going to disappear anyway.

Now children are usually solely English speakers. Some languages such as Pottawatomie completely disappeared from Oklahoma; others are at a critical point. There are only 300 speakers of Kiowa and the youngest is 65 years old. At the other extreme, Cherokee is spoken by 8,000 people; however, it is difficult to find a fluent Cherokee leader who is less than 50 years old. I believe that unless something happens, I will see the disappearance of Native languages from Oklahoma.

The preservation of Native languages is of great important. We need to see the importance of cultural pluralism. It is important to preserve Native languages because it is the right thing to do. These languages have been on this continent for a long time, at least 35,000 years. There is a historical, ethical, and moral right for them to exist.

What can we do to preserve Indian languages? We cannot preserve the culture without preserving the language. We need to learn to think like Indian people. The languages are different and can be demanding. For example, in English a person says "I have something." But in Cherokee, there are five ways to say this. A person says "I have something: flexible, living, liquid, rigid, or none of the above." We have to think differently; there is a different way to look at the world.

There are problems with teaching and learning Native languages. I was 30 years old when I started learning Cherokee. Cherokee has a very different grammar, and existing grammar books were not relevant. My teacher was a Native speaker, but was limited without the proper teaching materials. If you study French or German, you can get a book. With Indian languages, books are written from a scholarly view, they are not intended to preserve the language.

When I was on a college faculty, I tried to raise funds for language projects and locate funds for textbooks. I was told that I could go to the National Endowment for Humanities, but I would have to compete with Harvard and Yale. There is no way Bacone College could beat Harvard and Yale.

I suggest a new federal program entitled "A Program for the Preservation of Native American Languages." I don't think any existing address this. The program should include the following:

1. Primary workers should be knowledgeable in Native American languages.

2. Institution grantees should be tribal governments or Indian colonies. Indian people need control of their institutions.

3. There should be an emphasis on producing materials usable by lay persons.

4. Some languages are in such precarious states, the problem is that not enough people are available to produce grammars. There should be a specific section to produce videos of language speaker so that archives can be created. If we can produce high caliber tapes in Native languages, even when the speakers are gone, we can recreate the languages.

Federal programs are currently not addressing these needs.

Tom Burns, Director, Education Department, Cheyenne and Arapaho Tribes of Oklahoma.

I am backing up the words of Mary McCormick on Impact Aid. My previous experience was limited to adult training in higher education until I became the Director of Education with the tribes. It was then that I saw the problems with Title V. They had a cutoff on Title V so that no new were being admitted. I heard previously about Impact Aid and took the step to learn about it. I contacted Bob Martin, Coordinator of Oklahoma's Impact Aid Program, and the first opportunity to meet him was up in a little town in northwest Oklahoma where the student ratio is about 40 percent Indian. Within that school system they were having many problems but had no Indian input whatsoever. There were no Indian teachers, aides, cooks, janitors, or bus drivers, but they were receiving Impact Aid. Mr. Martin said that schools received funding based on the number of Indian students living on tribal land, and those of low income, military, and federal employees. I was amazed to see Impact Aid far exceed Title V money. Schools received $1,800 per child, per year for students living on reservations.

In order to get more information, I had to write Bruce Rinehart, Chief of the Eastern Maintenance and Operations Branch, in Washington, DC. He mailed me a list of every district in Oklahoma that received Impact Aid, and the amount that they received. Oklahoma received over $18 million in Impact Aid. Some schools would have to close if not for Impact Aid.

My concern is that regulations are not being followed. The school law register says that children will participate equally in the school; the involvement of parents is necessary; hearings on Impact Aid will be held; and, the school is responsible to discern the needs of the students. It is clear to me what the register lays down: parent committees decide how the spend the money. What is happening is that all funds are being put into a common fund and used as individual schools dictate. Impact Aid sometimes far exceed other funds. We need to uphold the school law register.

I've heard many comments today about elementary and secondary schools. With help from Indian parents and Indian personnel, I believe that some of these funds could be used for cultural classes, tutors, and counselors without relying on Title V funds. I don't know how long these will be in effect, but I imagine support will continue. We need to challenge school boards to take this information back and abide by school law.

Questions and Answers:

Dr. Charleston asked to what extent the Cheyenne and Arapaho tribes influenced how Impact Aid funds were used. Mr. Burns said that they had 268 school districts. Within my service area of eight counties, there are 32 different school districts. As representative for the tribe on Impact Aid, I have been notified this year by three schools of their Impact Aid hearings. Only in one case was I able to make headway with the school district. And again, that was a little town up in northwest Oklahoma where they did finally hire an Indian tutor. However, there are very large districts without any Indian input.

Dr. Charleston asked if Mr. Burns knew of any tribes that are actively participating with school districts in planning Impact Aid money. Mr. Burns said that tribes were finally beginning to challenge the schools, but he did not know of any schools being fully cooperative under Impact Aid funding. He added that the state put out a single manual on Impact Aid that says schools must have an Indian education policy.

Lawrence Hart, Member, Executive Committee, Oklahoma Council for Indian Education, and Co-Director of "Cheyenne Visions for 2001" of the Cheyenne Cultural Center, Inc.

Good afternoon. My name is Lawrence H. Hart of the Cheyenne tribe, enrolled with the Cheyenne and Arapaho Tribes of Oklahoma. I am currently a member of the Executive Committee of the Oklahoma Council for Indian Education. I am also a member of the National Indian Education Association. In addition to my involvement in Indian education, which varies in degrees of time and energy spent at the local, state, as well as national levels, I am a parent. I have three biological offspring who have graduated from post-secondary institutions. My oldest daughter Connie is an attorney with Gover and Stetson of Albuquerque, NM; my son Nathan is the Executive Director of the Oklahoma Indian Affairs Commission ; my youngest, Christina, the National Indian Education Association's 1985 "Indian Student of the Year", who this year received her degree in Fine Arts from the University of Oklahoma and is currently seeking employment in her chosen career.

I want to direct my testimony this afternoon to "Maintaining Native Languages and Cultures" as that happens to be an important issue of mine and is one of the Native education goals of this distinguished Task Force whom I am privileged to address.

The context of my testimony comes from my own involvement with my Cheyenne tribal traditions. I am one of the Cheyenne Peace Chiefs, of the Council of Forty-Four. I was reared by my grandparents from soon after birth to age six due to my mother's illness. As was customary in those days and now, caring for and rearing children is shared by the extended family. I began my schooling at age six, in a rural, one room public school called Quartermaster. I must tell this panel of educators and my friends and colleagues in the audience that I failed first grade!

My failure at the very beginning of my educational journey happened for the reason that my primary language was Cheyenne. I did not know the English language for my grandparents used Cheyenne exclusively. Although my grandfather was educated at the Carlisle Indian school, both he and my grandmother used our Cheyenne language only. For me, the primers used in that school at the first-grade level were entirely foreign in language besides being culturally irrelevant. Even though I did manage to learn the English language after my retention in the first grade, and could began to read, my comprehension was not good because "Dick and Jane" made no sense. Dick and Jane's lifestyle was not my culture, but I could understand the dog "Spot" as relevant, for I too had a dog. It took a few years of schooling to become acculturated to the culture of the curriculum texts and to be assimilated into a predominantly non-Indian student body.

It has been two generations since the occurrence of that episode involving language and culture. Today, the situation is diametrically opposite, for our young Indian students are not learning their own tribal language; they know English as a primary language. Culturally, they live a lifestyle composed of elements of the majority culture. If they know their tribal language, and few do, it is rudimentary. If they live their distinctive tribal culture, it is often done sporadically in the context of sacred and semi-sacred ceremonies and this is limited to a few because many ecclesiastical bodies discourage involvement in these type of activities. Other children know only that which is pan-Indian, such as powwows or other inter-tribal festivals. What this implies is that we as Indian people are loosing our Native languages and cultures. We must make concerted efforts to retain our unique languages and our distinctive tribal cultures.

It is highly significant that the first listed goal of the Indian Nations At Risk Task Force is the maintenance of Native languages and cultures. I want to applaud the effort. I wish to make some suggestions, along with a commentary, as to ways we can preserve our languages and cultures. I am doing this not as an educator, for I am not a trained educator, but from my perspective as a Cheyenne Peace Chief who has been taught to highly regard and respect other tribes, as well as other peoples, languages, and cultures.

Here are my suggestions:

1. Native languages, however rudimentary, should be used through the development and introduction of tribal specific language texts, such as I have here, in our public school classrooms. I hold in my hand a

Cheyenne-English dictionary developed a few years ago under the direction of Professor Dr. Berlin of Southwestern Oklahoma State University.

Special classes in both the elementary and secondary grades should teach a tribal specific language, where possible. That is, if the local education agency is located in the geographic area of a particular tribe, that tribe's language should be offered.

Development of dictionaries and lexicons should be allowed under the current Title V and JOM Indian Education Programs. If they are currently allowed, they should be given very high priority.

2. Efforts to introduce special Native languages in the classroom need to be made through the Johnson-O'Malley Indian Education Programs, Title V Indian Education Programs, or both. Failing this effort--and I am mindful it would be resisted by some school boards, school patrons, administrators and teachers--classes should be developed in community settings, with some financial assistance from either a local tribal government or the state and federal governments. Some such efforts have been and are being made.

   Here, I want to divert and commend a group of people from my area. Certain Cheyenne people desired, then designed and developed special classes on Cheyenne language, identifying informants and enlisting them to teach. The Arapaho people are following suit. I hope that such classes conducted at our tribal complex at Concho can serve as models for other communities throughout our area.

3. Immersion classes can be developed by local communities with a small amount of funding, again from either tribal or federal governments. Planning for such classes can be made under the leadership of current Title V or JOM staff with assistance from informants, who are often composed of the traditional people. In such classes, only a specific language is used. This can be a fun way to learn a language. Such "immersion" occurs already in tribal specific sacred ceremonies such as those of my tribe. When certain sacred objects given to us by Sweet Medicine, our culture hero, are renewed in a sacred, annual ceremony, Cheyenne language is strictly used. Participants who do not know the language or who know little of it, are immersed in the use of Cheyenne.

4. Finally, there must be national legislation to preserve and protect Native languages. In a time when the "English Only" movement is gaining strong support, Congress needs to act. This Task Force can help greatly in that direction.

I am currently involved in a health promotion and substance abuse prevention project aimed at Cheyenne children. My colleague Ms. Joyce M. Twins and I, with Cheyenne informants, teach the Cheyenne children their own language and culture. I strongly feel that language is a preservative of culture.

I agree with other Indian educators that self-esteem is a key to healthy, well-adjusted Indian students. I am strongly convinced that a pre-requisite to self-esteem is a strong tribal identity, and tribal identity has to do with language and culture. Every Indian student must have the opportunity to learn to say "I am Cheyenne", or "I am Arapaho", or "I am Kiowa", or "I am Cherokee" etc. and to say it in his or her own tribal language. I am convinced that when a Cheyenne child can say "Na Tsistal" (I am Cheyenne) he/she has a foundation to begin the development of a healthy self and tribal esteem. Once they begin to learn their language, their culture will have a marked chance of being preserved.

In conclusion I want to say, as forcefully as a Cheyenne Peace Chief is allowed, that the "English Only" movement is a most serious threat for all Native Americans and other people of our great nation who desire to retain languages and cultures. In my opinion, it is another Sand Creek Massacre, or a so-called "Battle of the Washita," for this movement is as atrocious as any historical practice of genocide and ethnocide!

Historians need to remind all of us that Native American languages helped to win the two great wars this nation fought in this century. In both World War I and World War II, Native American languages were used to confound the enemy which led to their ultimate defeat. The enemy heard what they thought was a code being transmitted over the radio waves as recent as World War II. It was surely a code that could be broken, they thought. No, people, they could not break this code, for it was not a code, but a language of Navajo Marines fighting in the Pacific Theater and of Comanche Army troops in Europe!

Thanks to these Navajo Marine and Comanche Army Units, and many men and women of various Indian Nations, our freedoms have been preserved! One such freedom is the freedom of speech. I pray to Maheo that the freedom of speech will always be inclusive and we can use and hear our unique Native languages, which serve as the base of our distinctive and rich cultures.

Hi Ho! Thank you!

Questions and Answers:

Mr. Martin asked Mr. Hart what he envisioned to be the role of public schools in the preservation of language. Mr. Hart said that he hoped that they would be receptive to our concerns about losing our language. I hope that if they would not use their own funds, at least they would cooperate and allow the use of the facilities and equipment for those interested in learning or teaching Native languages.

Reva Reyes, Education Director, Cherokee Nation.

I agree with the goals set forth by the Secretary of Education for 1990, but there are problems in reaching those goals. Many people today have talked about Native languages and culture. In the Cherokee Nation, many people still speak the Native language. We have six young tribal council members who are Cherokee speakers on our Cherokee Indian Nation Tribal Council, as well as some of the older people, so I know the language is still there. However, it appears that in younger children, the ability to speak our language is becoming less and less frequent.

We would like to ask for an acknowledgment within the Secretary's goals in maintaining the Native language and culture where Indian schools exist in which Indian students compose all, or a vast majority of the students. There should be efforts not just to recognize and appreciate Indian culture, but to insure that the teaching and learning process is "of" the culture. There is a vital difference between a curriculum which calls special attention to a culture because that culture is not the medium of instruction and requires special notice for minimal recognition of validity, and one in which no special classes or contrived notice is paid because the education system is derived from the culture. School is a powerful enculturation agent.

I would now like to talk about teacher training. Indian teachers are being trained, but not there is no specialized curriculum to teach teachers how to teach Indian children with respect to their culture. We think it is possible to teach Indian children about non-Indians without teaching them to be non-Indians.

We are also concerned about schools that are operated through the BIA and those contracted by the tribes. The Indian School Equalization Program has not really been equal. In Oklahoma there was a form letter published that said the range in Oklahoma was more than $2,000 per student up to $16,000 per student in richer districts. However, most schools are not tied to the minimum amount because districts supplement their funds, except for the poorest districts.

I am also concerned about Impact Aid. We are involved in Impact Aid and attend the hearings, but we all know they only to listen to the community, they don't have to take our advice. Furthermore, some schools are so poor, they can barely exist even with Impact Aid and state monies. Impact Aid is not a solution of having Indian teachers or Indian aides, language, or culture in the school.

We do believe that within the context of instruction and all academic areas, the current system is not only not good for Indian students, it's not good for American students as well.

In terms of parental involvement, Indian parents are tired of being told they are not involved enough when the schools define parental involvement as parents doing as the schools say. This is not parental involvement. This is not a partnership. There are some schools in which principals would rather not have JOM or Title V because they have to deal with parents and consult with them.

There are schools that are 85 or 90 percent Indian but they can't get any Indian school board members elected. If you get one Indian member, they are in isolation fighting by themselves and they can't get any changes instituted. There are still threats and violence in those kind of situations. These problems need to be addressed both at the federal level and the state level.

We would also like the Indian Nations at Risk Task Force to look at adult education in Indian education. High school dropouts go to adult education and succeed. Why can they succeed in adult education but not in schools? We need to see what these special education have to offer. One thing they do have is individualized instruction. I would like to note that a national piece of research was done on Indian adult education many years ago. It discusses why Indian adults learn, where they learn, and how they learn. Unfortunately, that research is still shelved. It is still not available for use.

I would also like to point out that although there is rhetoric for adult literacy, there is no established way for funding Indian adult education. Title V is competitive. Indian students get started in one community and then their program loses funding to someone else. This leaves our students stranded in the middle of their education process. To get funding for a GED program, something else must suffer, such as social services, or housing. Funding was cut from nine million to three million dollars. This was the most cut area in Indian education. But because of the positive results in educational attainment, it deserves attention.

We urge you to also look at Indian parents in our and to look at the kind of competition present. We believe that Indian people deserve to have an education whether they are poor or not.

Mary Proctor, Office Manager, Cherokee Nation Education Department.

The two areas I am going to address are maintaining Native language and culture and readiness for school. I have listened to people talk today and heard them say the same things I was planning to say. Some points I agree with and some points I totally disagree with. For example, at the turn of the century, 90 percent of the Cherokees were fluent and literate in their language. Now it is estimated that only 10 or 12 percent are fluent. One year ago I applied for a grant to do a survey of the language capacity of the 108,000 members of the tribe, but I did not get the funding and could not assess the numbers who are fluent.

In 1988 Chief Mankiller created the Children's Commission to evaluate the needs of the children. We discovered that children were not culturally stable; they were culturally deprived. For example, many children could not speak their own language, but they couldn't speak English either. Students were placed in special education because they were not evaluated properly. Teachers are not trained to evaluate language deficiency. Bilingual education say that it is good to speak English, and children should use their Native language only to learn English. Bilingual should also address the need to be fluent in one's own language as well as in English. Native languages should not be put second to the English language.

Another area that needs to be addressed is curriculum. In the curriculum we have Dick and Jane, but our kids don't understand that. They grow up in rural Oklahoma and need a curriculum that addresses them and their needs.

Another area I would like to address is Head Start and the preschool role models. Because Oklahoma is a reservation state, we are in competition with the public schools for Head Start programs. There are several problems with this. For one, you are taking Native American students out of Head Start and putting them in public schools that are not always up to par with the needs of Indian students. Most schools address education as a non-Indian situation and do not address the cultural need of Indian students. When students start school, the Native American students have high academic levels. But by the time they reach high school, they are dropping out. This is an indicator that the educational process is not working properly. If it were working, Native American students would still be on top.

Mary Jo Cole, Manager, School Related Programs, Cherokee Nation of Oklahoma.

I am the manager of school related for the Cherokee Nation, including the Cherokee Tribal Library and the JOM program. I established an alternative school called the Step Program. I am a product of BIA education. I dropped out of high school and went back when I was 23-years-old and had two children. I have difficulties with two of my children who got involved with drugs and alcohol. I am very concerned about the needs of our Indian children in relation to drugs and alcohol and self-concept.

We worked with the JOM program in 60 schools. We have 11,500 children in our schools. I have seen some problems, but I have also seen some good programs. I have seen parental involvement denied, and also parental involvement in which parent committees have been control-makers, and problem-seekers. There is a real need for parental involvement.

We need for money for the library system. Currently there is only one million dollars available for all tribes, but this is not enough to cover all of the needs of the tribes. You can look in the homes of Indian people and see there are few books.

To increase performance in reading we need to sponsor, fund, and apply research that determines how Native children are different from non-Native children in processing language. We need to provide materials that reflect the culture and experiences of the child.

We need to develop and provide positive activities to keep students in schools. In the Cherokee Nation we started a mentoring program for high school students to help them see what it takes to get in a managerial position. Also, our Indian Honors Program presents awards at an annual banquet. The Center Five in the State of Oklahoma and the Oklahoma Council for Indian Education sponsored a student oratory contest. There is a math program for our students at the Native American Preparatory School in Las Cruces, New Mexico, and there are also summer activities that can be provided such as our Tribal Youth Council.

We need to provide vocational because some students are not motivated or do not want to go on to higher education. Alternative education are also important.

Drug and alcohol abuse prohibits learning. I would like to address decision-making skills such as the middle school program "Quest" that is values-oriented and uses culturally-relevant activities. Teachers should be required to integrate this into the curriculum.

Intervention is necessary. From a personal perspective, teachers knew that my son was involved in drugs, but no one did anything about it. He was not referred and he was not identified. He was not helped in any way until I found out what was going on. At that point I was very upset with the system that no one cared enough to do anything. I would like to see teachers trained to recognize, report, and help students with problems. One of the things Mr. Hart is working on with us is the Circle Keepers at the Cheyenne Cultural Center. They teach values and culture to help young people stay away from drug use.

One of the goals in our JOM program was to get parental involvement. We had a concentrated effort to teach them their duties and responsibilities in relation to the JOM Program. As a result, some of the committees did get involved; however, they were labeled as trouble-makers and were told they had to justify what they were doing. Four committees were not able to work out their differences with the administration so they determined to carry out their outside of the school. Two of those are very successful.

School districts didn't want to distinguish between non-Indians and Indians. They want to use Johnson O'Malley funds for all children even though this is against the regulations. In fact, some of the administrators said they did not want the program because it was a give-away program and that would make the Indian children feel bad.

Parental training is very important to parents to educate them on their rights as citizens to visit their schools, special education guidelines, school board information, and school law in financing. If they don't know what their rights are and if they don't know how they can be involved, then they are not going to be involved.

Because our rural schools have such a large majority of Indian children, I think that there should be a requirement for Indian representation on the board and in the classrooms. There are very few Indian staff although there is a large majority of Indian children.

Most Indian students who are not in tribal schools are academically behind. Most Indian children go to public schools; therefore, we cannot talk about bettering education for Indian students without addressing public school reform.

Questions and Answers:

Mr. Martin asked about the differences in quality between high school and GED students. Ms. Reyes responded that GED graduates go on to college in equal or greater numbers than high school graduates. In adult education, the students will leave if their needs are not being met. Without any students, the program staff have no jobs, so they have to do their right. There are documented models that have been funded through the government, but there is not a lot of assistance in disseminating these models. We need to look at that research to determine what works, then use it.

Dr. Charleston asked which research in particular was just sitting on shelves. Ms. Reyes said that there was a national study done on financial Indian management. It looked at where people went to learn, how they made this choice, and what they wanted to do. This study was funded by ED. For years we have been requesting to see the results, but there still has been no official release.

Dr. Charleston asked if there were Indians on the school boards that governed schools that were 90 percent Indian. Ms. Cole said that in some schools there was Indian representation, but the principal tells the school board how to vote. Ms. Reyes explained that because unemployment is high, the only stable employment is in the schools; therefore, empires are built up to control those jobs. Individuals cannot hold their own weight next to these empires. Ms. Cole said that either there were not enough Indian votes, or all of the White people voted. They were more organized to get their people out to vote. Ms. Reyes added that violence and threats are used to control the Indians. When Indians work at schools, they are bus drivers and custodians. Because there are no other jobs around, that is used to control them.

Dr. Charleston called for a five-minute recess.

Afternoon Session, September 17, 1990 - Continued

April Haulman, Ph.D., Central State, Edmond, Oklahoma.

After being here for the past hour I realize that I have nothing new to add. My perspective from higher education will only serve to underline or highlight some of the concerns already mentioned.

I believe we need training for Indian and non-Indian educators in public schools to foster a real incorporation of multicultural concepts into the curriculum and structure of schools. Curriculum should not just cover Indians at Thanksgiving, but should include a focus on the historical and sociological contribution of Indians and be built on the life experiences and background of the children. This should reflect a sensitivity to different learning styles, appreciation of the diversity of students, and promotion of open communication, effective human relations, and problem-solving skills.

There should be training for professionals, paraprofessionals, and teaching assistants. Paraprofessionals are often employed to deal with the language and culture of minority groups. Much responsibility falls on their shoulders. They need a better understanding of the legal guidelines as to what they are supposed to do, and what they are not supposed to do. Problems could be diverted if we had training for teachers who have responsibility for supervising them. Many teachers don't know how to use paraprofessionals effectively.

I teach a class on parent and community relations. It is the one required course for teachers going into elementary and early childhood education. I see that there is a lot of work required to sensitize teachers to cultural diversity and dealing with parents. Teachers need to know to reach out and build partnerships between parents, the community, and the school. They need to know how to deal with problems and contact families. They need to learn to balance between sharing school knowledge with families and understanding what families expect from the school.

There should be for training the business community to be more supportive of Indian populations and Indian communities in their educational endeavors. They should be encouraged to develop mentoring and promote and support special arts or academic support that reinforce the maintenance of cultural integrity along with a growth of skills.

Questions and Answers:

Dr. Charleston asked if there was a way tribes could be involved in staff development and cultural materials in preparing teachers. Ms. Haulman said that if they wanted the training done right, it must come from the community. If training is left to non-Indian educators, even the best intentioned do not know important things. Schools and the community must work together.

Bobby Starr, Peoria Tribe, Indian Education Instructor, NEO, Miami.

Federal law regulates that for Indian children adopted or placed in foster homes, those parents must have an influence of ancestral knowledge and Native American knowledge. Thus, the State Department of Education has an obligation to these children in formulating them for future education. Also, the tribal government has an obligation because of their general responsibility to their children. However, after a child is adopted, the tribe is notified by letter, but that is all. No one comes to check the history and background of these children. All that occurs is that letters are sent to acknowledge that the court accepted the children. There is no education on Native Americans for these children; some don't even know they are Indians! Parents go back on their promises and don't provide this education. There is no letter to the tribe; there is no education for these children.

I would like to see policy created or changed to ensure these children receive education of their heritage. I would like to see federal regulations followed. I would like to see Native American representatives established to get information to these children and keep communication through letters, comic books, or anything that ensures the agreement is being met. We need to make a consolidated effort to educate these children about their Indian background.

Children should know that they are Indian and that is something to be proud of. Let them know when they are small children that they are Indian even though they are not raised in an Indian home.

Don Quiver, Caddo Tribe, Student, University of Oklahoma College of Medicine.

I grew up in Oklahoma as a product of this educational system and I have some insights to share. In my experience, there is one predominant method of instruction that has to do with memorization. As far as learning is concerned, memorization has its drawbacks. The human brain can only accommodate a certain amount of information at a given time. The information is organized into sections, and once used, very little goes into long-term memory. This process is known as chunking. Most information is not incorporated; therefore, this type of learning is not efficient.

I will make a comparison between memorization and problem-based visual learning. In a visual type of learning, there is an emotional component involved. For example, I remember the Jamestown incident. I don't remember names or dates, but I do remember what those people went through. The process that ingrained this information in my memory is related to the emotional component. Because I could see the situation and I could feel it, I remember it. I couldn't feel the dates or feel the names. That information was chunked into my memory for test purposes and was gotten rid of. But emotion caused me to remember the incident.

The point is that children of this state are taught by memorization which is ineffective. Unfortunately, this is the case across the country except in a few schools like Harvard Medical School and the University of New Mexico College of Medicine. New methods need to be incorporated into elementary and secondary classrooms so children can be taught to think before they are taught to regurgitate information and get rid of it.

This relates to Native Americans because most Native Americans are visual learners. I was confronted with barriers in some academic areas because of the style of teaching. Science and math are visual and therefore I excelled in these areas. History, on the other hand, was difficult to learn because there was a lot of memorization. Native American people are visual learners as expressed in their art. There are many Native Americans who express their intelligence by way of art. Even without a high school education, we still have beautiful art. Many of these artists do poorly in school because they can't chunk the information. Because they are not able to learn the information and store it in their brain for test purposes, their scores went down. Consequently, self-esteem is lowered. They begin to think they are not smart and many times they drop out of school.

Native Americans are very deep thinkers. This has been ingrained into many Indian children by way of being taught their spirituality, their interconnection with the Great Spirit and Mother Earth. Incorporation of these thoughts requires a visual sense.

Native Americans are very emotional and we hold so much inside. In the last years, the emotion has been sadness. We are taught to repress sadness and pain, and this comes out as alcohol and drug use and violence. There is a correlation between those manifestations of behavior and the way they are taught.

There are other cultures who also have problems with memorization. This suggestion could benefit people of Oklahoma as a whole.

Comments

Mr. Martin commented that it is nice to have student input.

Dr. Walter Smith, Professor and Director, MASTERS (Math and Science Teachers for Reservation Schools), University of Kansas.

I am speaking from the perspective of shared cooperation between the BIA, the University of Kansas, and Haskell Community College. There are not enough resources for a single participant to solve the problems, therefore we need to work together. MASTERS focuses on improving elementary teachers' classroom instruction skills and enabling and supporting these teachers as change agents to improve mathematics and science teaching throughout their entire school. Already MASTERS has involved 65 teachers.

Change is not a quick process; and change agents are not made overnight. It takes time, maybe ten years, for change to happen in any school board organization. Another point to make is on the cooperative arrangements. There are other sources of funding and if we worked cooperatively, perhaps we could bring together more resources than just those specifically targeted to Indian education.

Math and science is important and I think the major culture could learn from the Native Americans about ways of thinking about the earth as a whole body. As we move in the 21st century, math and science are crucial for the workforce. People are now using computers to make toilet paper and to drive cabs. People need to feel comfortable with computers.

We emphasize three teaching strategies:

1. Firsthand experience as a necessary part of the educational process

   (Dr. Smith gave the members of the Task Force paper clips and had them follow certain instructions such as straightening the paper clip, and twisting it to measure force.)

   This was an illustration of hands-on science. Because the concepts are abstract, students need firsthand experience. This experience is not necessary because it is fun, and not because it illustrates the process, but because it empowers people. People feel the world is happening to them and they are not in charge. With experiences such as these, people are determining answers for themselves.

2. Cultural Relevancy

3. Positive Role Models

We need teacher training and in-service so teachers can use the kinds of methods we are talking about here and they will be able to make the curriculum culturally-relevant. We also need more support for developing teaching materials. The materials used by our students need to be relevant to their situation.

Tracy Palmer, Creek/Seminole/Cherokee, Graduate Student, Gifted and Talented Teachers Training Program, Oklahoma City University.

We are from the second group in a three-year program that has been selected to work in the area of gifted and talented education. We are future teachers coming out to deal with these students.

The program was develop to enhance gifted and talented Native Americans in the United States. Many of us come from far points such as Alaska. We do have a diverse group of people here that come from different backgrounds.

In dealing with gifted and talented, we need to approach this in a positive way. I would like to approach people and show them we can compete. I am proud to be Native American. I can speak some of my language, and know a lot about my Native culture.

I hope funding for our group will be increased. We can't ignore the gifted and talented because they are here, now. We hear statistics of those who are failing, but what about those who are making it? Those number are increasing. They need an opportunity for better facilities, reading materials, and computer programs. We have some intelligent kids. My job is to be a motivator, to show them opportunities. Gifted and talented students have the ability to learn their Native language. These are the people that we need to promote.

James Nelson, Jr., Wichita, Graduate Student, Gifted and Talented Teachers Training Program, Oklahoma City University.

There are many areas of gifted and talented that need to be addressed including identification measures, funding for Bureau and public schools, test bias, underachievement, math and science, and aspects of culture. Currently we have an extensive amount of special education. We need to have an equal amount of gifted and talented programs.

Simon Harpak, Yupik Eskimo, Graduate Student, Gifted and Talented Teachers Training Program, Oklahoma City University.

I would like to support gifted and talented at the elementary, secondary, post-secondary, and graduate level. These students are our only resources. Gifted and talented students are resources that know how to implement Native lifestyle within the classroom. They have personal pride and know the lifestyle because they grew up as Native Americans.

Being from Alaska, I would like to recognize Native language develop by institutions of higher education. We have an Alaskan language program at the University of Alaska at Fairbanks. These courses are being offered as registered courses at the university and this could serve as a model to other institutions within the United States. I would like to see similar Native language programs implemented by local high school districts with a high percent of Native American students. These could also be developed by reservations as well as by schools.

Steve Rhodd, Potawatomi/Choctaw, Graduate Student, Gifted and Talented Teachers Training Program, Oklahoma City University.

I am on a leave of absence from Penn State University to take advantage of the gifted and talented program at OCU. There is a lack of Indian educators and administrators in the schools. Looking at a practical aspect, graduate students receive a stipend of $600 per month, plus $90 per dependent. These stipends haven't gone up in about 19 years. The state has not kept up with the cost of living. I think this needs to be addressed at some point in the near future. I also recommend that these get funded at the masters and doctoral levels.

The location of is another issue. Many are located east of the Mississippi, but we should locate them west of the Mississippi, closer to Indian land.

I understand that the stipend of $600 per month is an administrative decision and it's not part of the law, therefore maybe it can be changed. We need more Indian scholars in higher education, but unless they have a second source of money, students can't afford to live on the stipend. At the graduate level many people have families. This is a real issue.

Questions and Answers:

Dr. Charleston noted that he also was on leave from Penn State. He then asked Mr. Rhodd what $600 translates into in support. Mr. Rhodd said that he leased a two-bedroom trailer for $450 per month plus utilities. Mr. Rhodd had $830 to pay rent, utilities, food, and clothing. He has two children, and a step daughter to care for. For the past 19 years the cost of living has increased, but they are still existing on a 1970 stipend.

Mr. Martin asked how the first group of gifted and talented teachers in their program did. Ms. Palmer said that they did all graduate. Two were just placed into teaching positions last month; another is pursuing a Ph.D. at Stanford.

Dr. Charleston commented that it was good to have students present their views on the issues, and wished them all the best of success in their academic endeavors.

Robert Davis, Creek, Lodge of H.O.P.E., Alternative Indian High School, Prague, Oklahoma.

As an educator who has been involved with the public school system for 20 years, one commonality I've noticed is that it doesn't do any good to make remedies after you are already sick. In this case, once they get up to the high school level and can't do the work, it's too late.

Last year I had a conversation with a young man. After being at our school for three weeks, he disappeared and I didn't see him for four days so I went to his house to talk to him. He was told that getting an education meant getting a good job and nice clothes. But he didn't get any of those things in three weeks so he left!

I strongly push for alternative education. We are dealing with understanding factual things that start from the home. Unless you have backing from the home, the kid will not succeed.

It is assumed that Native Americans can speak their own language. It is also assumed that all Native Americans are the same. But this is not true. It is assumed that Native Americans have a cultural base. This is also wrong.

What makes a young man or woman able to survive goes back to understanding. I'm not sure Native American teachers can relate any better to Native American students. The Lodge of H.O.P.E. is set aside for grades 7-12. We deal strictly with Native American students. They come to us probably because they are at risk elsewhere and they have a problem staying in school. But here we discover that kids have problems even bigger than going to school itself. We have kids that are on the street. If we took our 150 kids out to the streets of L.A. or Chicago, where there is supposed to be real hard street living, I think all of our kids would make it.

We look at the term alternative from the standpoint that it is supposed to be unique. Now I am not saying we are totally successful. We lost about 50 kids last year, but consider the fact that only six totally dropped out of education.

We have to define some things for these kids. We have to understand the terminology they use. I don't think there is a problem with education per se, but we need to look at ourselves and determine what we want to place on the student. We want them to get a diploma, but what for? Our feeling at the school is that we would rather have a kid in our school system for three or four years where we have all certified teachers than for them not to be in education at all. The kid that is with us for four years is better off than the kid that is not in any school system anywhere.

I hate statistics that try to determine if schools are successful. I know that if they were good at their job, I wouldn't be here in an alternative school. The kids we have are not making it anywhere else. There are more requests for placement in our school than available space.

I hate to lose any kids, but I have to remember that these kids have problems bigger than going to school. There is a 16-year-old with two children. I have kids with no permanent address, kids who live with their brother, friend, or cousin. These are real problems facing the kids.

I suggest that no grants should be cut off from alternative education.

Doris Grigsby, Science Coordinator, State Department of Education, speaking for Marlene Smith, Academic Dean, Bacone College, Muskogee, Oklahoma.

Please accept my apology for being physically absent from this hearing. Dr. Doris Grigsby, Science Curriculum Specialist with the State Department of Education, and former Associate Professor of Science at Bacone College has graciously consented to present testimony in my behalf.

Bacone College, formerly known as Indian University, was established in 1880 in Indian Territory with a primary mission to provide higher education for American Indians. According to the research of Williams and Meredith, in 1880 the members of the Choctaw, Chickasaw, Cherokee, Creek, Seminole, and Delaware tribes were more cosmopolitan than most of their Anglo-American neighbors in the surrounding states of Arkansas, Kansas, and Texas because of their strong cultural heritage, their contact with Christian churches, their sophisticated struggle to retain their homelands, and their cross-cultural understanding. Today the College continues with the mission to prepare American Indian people for leadership positions in an atmosphere of mature tolerance and cultural interchange.

For over 10 years, Bacone College has offered the Creek and Cherokee languages as appropriate degree requirements for modern languages. Over the years few students have been interested in these courses. If the Oklahoma State Regents for Higher Education mandates a foreign language requirement, the possibility exists that these languages may become more attractive for students. One difficulty in teaching the Native languages is the scarcity of qualified faculty members to teach them.

Bacone College strives to focus on American Indian culture in the following ways:

- At least once per year a workshop is held to sensitize new faculty on the needs and characteristics of our Native American students.

- Formal courses are offered in pre-history and history of the American Indian, American Indian art, music, philosophy and religion, clothing and arts and crafts, which includes bead work, jewelry making, and silversmithing. Short courses are offered in basket making and flute making. Native American history, religion, and philosophy is integrated into other classes. For example, health science students study the Native American culture, followed by clinical experiences at Hastings Hospital, an IHS institution; concepts of modern Indian history are taught in regular American history class; Indian literature is considered as a genre in the language arts courses.

- Extra curricular activities also focus on Indian culture. Several powwows are held each year which are sponsored by student groups or by the college. Currently, cooperative plans with the Muskogee Chamber of Commerce and the Oklahoma Department of Tourism are underway to revive the International Indian Fair which was first held in Muskogee starting in 1874 and continued for 5 consecutive years. Attendance increased from 5,000 in 1874 to over 60,000 at the last year the fair was held. Plans for this year include working with the Tourism Department of the State of Oklahoma and the local chambers to help create the rebirth of the fair for 1991 or 1992.

- When money is available, guest speakers are utilized to further extrapolate on Indian culture, i.e., Alfonso Ortriz on Indian history, George Tinker on religion and spirituality, Vine DeLoria, Jr. on literature, Edgar Monothethi on Indian medicine, and many others in the area of dance, story telling, etc.

Junior Colleges in Oklahoma are open door colleges and as such will admit students who do not meet the admission requirements at colleges and universities. Bacone College has developed extensive assessment procedures to identify students at risk, and to place students in appropriate classes to improve their basic skills in reading, writing, mathematics, science, and spelling.

Regarding reading level, in the spring semester of 1990, 61 students out of a total population of 499 were enrolled in an introductory college reading class. Of these 61, 13 were Caucasian, 14 were Black, and 34 were Indian. Reading levels for these entering students ranged from 5.0 (fifth year, 0 months) to 12.9 (12th year, 9 months), with a mean of 8.5 for all students and 8.6 for Indian students. After one semester of classes, the post-test scores for these students were 10.2 for all students and 10.2 for Indian students with a gain of one year, two months for all students and one year, six months for Indian students.

The age range of students was 17 to 52; however, the mode was 19. The older students scored higher than the younger, right out of high school students. Public schools are failing these students in regard to reading achievement. In 1982, John Rouche commented that 70% of high school students graduating in 1982 were reading at the 8th grade level or below. Our experience at Bacone would support Rouche's research. The reading classes average 15 to 20 students, and utilize computer-assisted instruction as an additive. The students enjoy competing against themselves for higher scores.

The one single variable which leads to student success is the ability to read and to comprehend. Four years ago Bacone College established a retention program which focused on a reading, writing, and critical thinking across the curriculum. Students were expected to write in all classes, including those which were not viewed as writing like art, history, nursing, math, and science. Students wrote about what they had read or experienced to set the focus for the class. Other variables that were considered were academic support services, social development, and increased sensitivity to students learning styles. The retention rate (or persistence rate) was dramatically improved over a four year tracking period.

The retention rate is defined as those full-time, degree seeking students who persisted in enrollment over three consecutive semesters, from fall to fall, beginning in the fall of the freshman year and persisting in enrollment of the fall of the sophomore year. When retention rates are calculated from fall to fall, the following are obtained.

BASE LINE DATA - FALL 1985 - 1986

Target Group	Time Period	Retention Rate
Full-time Freshmen	Fall '85-Fall '86	34.8%
Native American Freshmen	Fall '85-Fall '86	31.0%
Full-time Freshmen	Fall '86-Fall '87	34.5%
Native American Freshmen	Fall '86-Fall '87	32.6%
Full-time Freshmen	Fall '87-Fall '88	43.3%
Native American Freshmen	Fall '87-Fall '88	40.9%

Implementation of the retention program began at mid-term the fall semester of 1986.

RETENTION STATISTICS FALL 1988 TO FALL 1989

TOTAL NUMBER OF STUDENTS (Fall 1988): 463
Full-time Freshmen: 257
Returning Students, Fall 1989: 123 or 47.8%

Full-time Native American Freshmen: 121
Returning Students, Fall 1989: 51 or 42.1%

The retention rate for Fall '87 to Fall '88 compares favorably with the 35% rates reported by Native American counselors at the University of Oklahoma, although Bacone College has an open-door policy. The Mean ACT of entering freshmen was 12 in 1986-87 and 13 for fall of 1988.

The following information regarding the retention rates of Native American freshmen in other institutions has been furnished by Michelene Fixico who obtained them from Native American counselors in these institutions.

INSTITUTION	%RETENTION OF NATIVE AMERICAN FRESHMEN
University of Oklahoma	35%
University of New Mexico*	15%
Nationwide Rate **	38% - 55%

* This figure may apply to engineering students only.
**This figure is from a report to be published by Dr. Tippeconic, University of Arizona.

J. R. Cook, Executive Director, U.N.I.T.Y. and **Monty Larson.**

Mr. Cook: U.N.I.T.Y. is an outgrowth of a Title IV, Part, B, Indian Education Program in western Oklahoma where we worked with students in 10 public schools. We were incorporated in April 1976 in the State of Oklahoma. Since that time we have conducted 16 national conferences, a number of youth leadership seminars, and a variety of other activities. Within the last three years, we have been working with the administration on a Native American Youth Can Make A Difference Project. This has been part of the American Indian/Alaska Native 2000 campaign. I'd like to share a national agenda for Native American/Alaskan Native youth that started becoming a reality at our national conference in June 1988. We gathered input from more than 300 youth who were at that conference. And then the following year we sought input from youth, educators, and tribal leaders. The national youth agenda has 12 goals aimed at making a difference by the year 2000 in these areas:

spirituality
heritage
education
individuality
unity
sovereignty
health
service
environment
family
sobriety
economy

All of these goals are interrelated. We can't deal with one without the other.

I recommend that youth have a voice at every level. I don't expect to speak for them. I will only share what youth say needs to be done.

Mr. Larson: 650 American Indians/Alaskan Native youth and their advisors representing 25 different states gathered at our yearly conference. It was set up as a think-tank and the youth were divided into 12 different groups which corresponded with the 12 goals of the agenda. Youth had the opportunity to receive instruction from professionals in those 12 areas and develop strategies for implementing the ideas. As a result, a booklet was developed. The strategies were discussed and adopted in a general session and then presented to the Commissioner of the Administration of Native Americans of the U.S. Department of Health and Human Services. They were also presented to the key policy-making organizations such as the BIA, the Government Interstate Indian Council, the Science Department of Indian Affairs and the National Congress of American Indians. This is a signpost of the energy and ideas of the young people.

Mr. Cook: I have three recommendations to make: (1) Youth councils should be established in every school; (2) Anytime the education of Indian and Alaskan Native youth are an issue at the federal, state level, or local level, youth should have a voice; (3) the Task Force should seriously consider the 12 interrelated goals of the national youth agenda. If these are implemented, then the education of the American Indian/Alaskan Native youth will take a giant stride toward excellence.

Comments:

Dr. Charleston commented that the Task Force has used those goals in the development of some Task Force materials.

At 5:25 pm, Dr. Charleston adjourned the hearing.

Morning Session: September 18, 1990

At 9:00 am, Mike Charleston introduced Cornell Pewewardy who opened the session with a Native American flute song. Dr. Charleston then welcomed the audience to the second day of the INAR Task Force hearing. He introduced Task Force members Wilma Robinson and Bob Martin, explaining that they would ask questions for clarification and elaboration, as necessary. He invited all members of the audience to testify by registering with Deputy Director, Gaye Leia King, and asked that testimony be limited to ten minutes. Dr. Charleston explained that the Task Force was happy to receive written testimony that will be included in the public record.

Cornell Pewewardy, Multi-Cultural Program, University of Oklahoma.

Thank you for allowing me to be here with you this morning to talk about multicultural education and its impact on regional accreditation agencies. My name is Cornell Pewewardy and I'm a member of the Comanche Tribe of Oklahoma. I feel qualified to speak to you about the education of American Indian people in the State of Oklahoma because I'm a product of the Oklahoma public school system. Also I am a post-doctoral fellow for the Center for Research on Minority Education at the University of Oklahoma and am presently conducting research on Indian students in Oklahoma higher education.

As you probably know too well, American Indian people (both youngsters and adults) are falling through the cracks of the American educational system with tragic consequences. These are not my words, but are the words of Secretary of Education, Lauro Cavazos, in his recent assessment of Indian education in this country. With your charge of collecting testimony for the Indian Nations at Risk report, it is my hope that this document will provide a firm foundation of educational reform.

Coming home to Oklahoma after a long 13 year absence, I immediately noticed a cross-cultural perspective was virtually absent from American Studies curriculum at many colleges and universities in the state. I was struck by the paucity of "cross-cultural" and "across the curriculum" courses at both the graduate and undergraduate levels in the state. None of these courses in multicultural education seem to define what a "culturally-relevant pedagogical curriculum" is. Curricula generally needs to be relevant to American Indian culture and more specifically to life skills development, including occupational orientation and preparation. Curriculum development should be a community endeavor. Mechanisms and processes must be in place to ensure that tribal input and guidance are received in Oklahoma public institutions. Until Indian educators can come to a consensus on their own definitions, public institutions will continue to define their version of this content area and research base. It is our responsibility as Indian educators to define our own understanding of "culturally responsible pedagogy" and employ Elders and other interested community members with appropriate knowledge and skills.

Even accreditation agencies are taking steps to prod colleges on racial and ethnic diversity. Two of six regional accreditating bodies are taking steps to encourage racial and ethnic diversity at colleges and universities. The two groups, the Middle State Association of Colleges and Schools and the Western Association of Schools and Colleges, are broadening their accrediting processes to evaluate institutions' efforts to recruit and retain minority professors and students. The associations' new standards encourage colleges to take a range of steps, from including multicultural courses in their curricula to creating more diverse faculties, governing boards, and student populations. The moves have caused concern among Oklahoma institutions, many of which are unsure what the new guidelines will mean in practice.

Changes inject the issue of diversity into every section of these groups' accreditating standards, which apply to everything from mission statements to curricula and from student services to administration. I suggest that all attempts at restructuring and reorganizing Indian education systems adhere to the philosophy of education described earlier with "culturally responsible pedagogy." Knowing our values enables us to better know ourselves. A clear assessment of the value system each of us operates under helps us to live in a more comfortable world--a world with less negative cultural conflict.

Thank you for the opportunity for me to speak about something of great importance in Indian education.

Questions and Answers:

Mr. Martin asked about models and procedures for schools interested in implementing multicultural programs. Mr. Pewewardy said that the only programs he knew of were implemented by independent school systems that encourage their own type of curriculum base. We haven't defined our research base in order to understand where our directions are going with our philosophy of education. We need to come to a consensus and a focus of understanding on what is a culturally-relevant curriculum. Once this is determined, we will be able to sit down and draw conclusions. Currently programs are very sporadic, with every institution following its own direction.

Howard Meredith, Cherokee, American Indian Studies Department, University of Science and Arts of Oklahoma.

Classroom teaching and teacher education, as well as teaching materials, must include active learning opportunities involving the grammar and logic of the American Indian cultures. To do this adequately, students and teachers must be provided with the means to study and work with American Indian languages--especially their grammar and logic. There is no real understanding of culture except through language. There is little or no opportunity to understand the American Indian students apart from the logic and grammar of tribal languages.

The identities of American Indian tribes are clearly pronounced in their languages. There are infinite differences in their vocabularies and their surface construction. However, in their logical substructures--their "inner form"--they are strikingly alike. The points in which this is especially apparent are in the development of:

1. Pronominal forms

2. The abundance of generic particles

3. Preference for concepts of action (verbs), rather than concepts of existence (nouns) that are predominate in the English language.

4. Subordination of concepts of existence to concepts of action in a proposition (sentence).

This last trait is the source of the characteristic called incorporation. The American Indian languages as a rule are essentially incorporative languages. That is, they formally include both subject and object in the transitive concept and its oral expression.

As I understand, language is the foundation of all learning. In the United States, the dominant language of education has been English, almost to the exclusion of all others. This has been reinforced by the dependence upon texts as the basis for classroom activity. In this age of movement from printed literature to electronic media, with emphasis upon visual and oral communication, American Indian cultural understanding is more relevant to public education than in previous decades. Nonetheless, intense reliance on books, rather than either thought or action, have remained the essential tools of education. The processes of acquisition are more cultivated than those of invention. There has been a fatal indifference to the facts not recorded in the books. In turn, there has been a tendency to put books in the place of events.

To learn is to sense what has been unknown. To learn is to become aware of, to feel, and to act upon new information and insight. A second element of knowledge describes a kind of learning that is called reason. Each event is examined in light of individual imagination and tribal memory. A third element of knowledge is contemplating images within a frame of reference in the context of its relations. A fourth element is that of insight. This is not a monument of knowledge nor vision, but a sense of the spirit of the universe. This is knowledge of the unifying factors that bind the individuals together with the earth and with each other.

Teachers, counselors, paraprofessionals, and parents must be provided with a sense of the holistic learning practices that reinforce culturally appropriate views of the educational processes. These views revolve around the logic of knowledge that begins when students sense an event or concept. This initial stage will lead to unpressured guided participation. Once the necessary skills are acquired, knowledge can be actively pursued.

Inherent in this holistic learning effort is an "action learning" approach to education. Students and participants learn by actively participating in the lesson. A stress-free environment is a necessary element in this kind of learning situation. Curriculum development can incorporate information in a scope and sequence of a local curriculum in a variety of interdisciplinary approaches to specific subjects.

American Indian language study, with emphasis upon grammar and logic, are the foundation of meaningful approaches to American Indian education. Classroom learning, teacher education, as well as teaching materials, must include opportunities to work with Native languages. The identity of the American Indian students is illustrated in their languages. The evidence of cognition is derived from the vocabulary. Grammatical similarities offer a phenomenal framework through which to provide an effective American Indian education.

Questions and Answers:

Mr. Martin asked Mr. Meredith to clarify his point on teaching Native American education, especially as it relates to public schools. He was curious about the role of public schools in teaching American Indian education especially when 30 or 40 tribes are represented. Mr. Meredith said that the study of American Indian languages has been dominated by Western European logic and the social sciences. They have studied the differences of vocabulary but have never looked at the unity of grammar. This is what I want you to look at. In other words, the grammar that leads to real understanding offers an opportunity to understand any subject matter within a different logic than that imposed by Latin grammar inherent in the English language. The immigrants were illiterate, until Latin imposed their grammatical forms. Classical Greek logic has dominated all English since then, but tribes retained their language and tradition. This is important even in urban centers. The unity can be taught even beyond the surface differences of different vocabularies.

Mary Jo Watson, Seminole, Assistant to the Dean, American Indian Projects, College of Arts and Sciences, University of Oklahoma.

Among my many duties at the University of Oklahoma, I consider my work as a teacher to be the most satisfying. Approximately eleven years ago, with the assistance of the university provost and my mentor, Dr. A. M. Gibson, I developed a course in Indian art history. Dr. Gibson and I felt that it was only reasonable to offer students the opportunity to experience the beauty and sophistication of the varied and complex world of American Indian art. The course, now housed under an arts and science course number, has been changed to three semesters of study and is now called Native American Aesthetics.

During the past eleven years I have also lectured statewide at public schools and tribal complexes, and assisted in workshops for Indian teachers and with programs for gifted and talented Indian students. Much of this work has been accomplished through the State Arts Council and the Oklahoma Foundation for the Humanities.

The point of this background information is to illustrate the fact that during this time I have had the opportunity to teach hundreds of young Indian people from the lower grades to the university level. However, my long term association is with the students that are in class for the length of a semester.

The majority of Indian students at the university come from tribes throughout Oklahoma, with most coming from small towns. Some are transfers from junior colleges. My observation about their educational status is as follows:

General Observation

A sense of value and self-worth is necessary for all people. This involves pride in, and a knowledge of, who you are and assurance that there is merit to those facts. It is obvious that many Indian students have received little training in tribal history, tribal arts, and the values of tribal community. Most importantly, that implicitly implies little encouragement in general education. Those students who are self-assured and manage their coursework are knowledgeable and take pride in their family and cultural affiliations.

The point of my presentation is that the bedrock of learning is centered in the family. It is the parents who set the stage for reading, writing, history, and calculation. If students have not received encouragement at a very early age, they will have a very hard time at the higher education level. In other words, by the time they reach the university level it is often very difficult--and in some cases too late--for any academic success.

In the 1840's, concern for educating the young was adamant in the Choctaw Nation. Parents were part of the school committees that maintained discipline, cared for the property, and saw to it that no one missed class. Adult education classes in reading and writing were offered under the auspices of the tribe.

The quality of education was unique in Eastern Oklahoma. In the late 1840's a Choctaw newspaper reported that at one academy young women were educated in Latin, philosophy, history, and written and mental arithmetic. Select young students were sent to universities back East for higher education. The parents and the tribes were involved.

One of the most significant concepts I learned as a student in teacher training was that of teacher expectation. If the teacher expects a student to succeed, the student will fulfill that expectation. If we could transfer that concept to parents so that they provide a positive and encouraging success-oriented environment for their children, I believe the students' chances for educational and life-long success would be enhanced. This would probably involve education of those parents who lack the basic tools in child-rearing and values that promote eduction.

Specific Observations

There is a general widespread lack of skills in reading and writing. I require term papers each semester and am generally discouraged at the level of proficiency of the Indian students. They have been ill-served at the lower levels of their educational process and adjustments must be made. Basic, rudimentary training is absolutely necessary. This again points to the need for parental and community involvement in the education of children.

The lessons of history can be valuable. The urgency and value that was once placed on education by the Five Tribes in Indian Territory can be used as a beacon. The importance of the family, community, and a sense of place can be instilled in the very young. The Indian community in Oklahoma could lead the way for excellence in education for all our citizens.

Questions and Answers:

Ms. Robinson agreed with the comment on family involvement, and asked Ms. Watson if she had any ideas on how to bring this about. Ms. Watson said that she hoped the Task Force knew. She suggested that maybe community centers would help in large urban areas. In Oklahoma City there are 4,000 urban Creeks. They started a Creek language class in which the average age of participants was 15. Centers such as these could be established for training in both rural and urban communities.

Kirke Kickingbird, Kiowa, J.D., Oklahoma City University College of Law.

My work is in the field of federal Indian law. The Native American Legal Research Center, was designed as a place for reading, writing, and conducting research on Native American issues. In both fall and spring classes we focus on federal Indian law. We provide students with real experiences before they get out of law school so they have a better idea of how to practice law. Consequently we also provide the power for Indian service programs that are under-funded. Furthermore, we also provide much needed legal services to American Indians who have legal problems.

We have in our student body of 4,100, 83 Native American undergraduate students, 10 graduate students, and this year 21 law students. In 1989, we had 26 law students as compared to the 181 across the nation, reported by the American Bar Association. 25 years ago, Native Americans studied almost exclusively in the areas of nursing, social work, and education, but the interest has changed to law.

Because of the Methodist affiliation of OCU, we have a big recruitment pool. We also attract students by our small size as Indians tend not to like large universities because of their sheer size. There is a problem with law schools because there are only three in Oklahoma: the State University of Oklahoma, Tulsa (a private college), and OCU (a private college). Our institution is about $280 an hour, OU is about $200 less, and Tulsa is slightly more. There is a two-third chance that students will have to pay a lot of money to attend law school in Oklahoma. Therefore, scholarships are in great demand.

We promote Indian law and Indian legal training. We provide training to tribal courts, and also continuing education to lawyers in tribal governments. We also research publications. Over time, because so many people got into law, it seemed like there was plenty of manpower. So I started studying tribal governments, staff and elected officials and began dealing with their problems. I thought a lot of things had been left in the past, but I was mistaken.

On Friday, August 17 we received a call from a father of Indian students. Two Indian students were threatened with expulsion if they did not cut their hair by the following Monday. I thought these were attitudes of the past. One of the students was 14 years old and was a straight A student. The other was an athlete who had real motivation. They kept their hair long for cultural and religious reasons, with the encouragement of their father. However, they were told that they could not keep their hair long for any reason. The principal was new to the school and was exerting his authority. He was aware that they were Indian, but exerted his power anyway. The State Department of Education started a dialogue between the superintendent, the principal, and the father until they got the desired results.

In 1973, the Newright Case, Pawnee male children who wore their hair long sought U.S. constitutional protection for that right and lost in court. However, in 1976 the Oklahoma Supreme Court found that hair codes must have a reasonable detriment to proper educational function. In that case, the school board sought to enjoin the judge of the judicial district from enjoining them in these activities. The Supreme Court of Oklahoma sided with these male children and the use of long hair. They noted that cutting hair even for the eight-hour day still leaves a large part of the day. Most education policies and most education law books reach the same conclusions that might not have been upheld in the U.S. Constitution two decades ago but is upheld by the state courts on an individual rights basis. I thought we left this behind 20 years ago and now it is starting again.

There is a constant fight with the Oklahoma Tax commission about the tribes' jurisdiction, taxes, and authority. There is the usual claim that Indians don't pay taxes, but they do. Johnson O'Malley offered bribes to public schools for taking Indian students, so they get paid that way, and through Impact Aid. They get paid through the Indian Education Act, monies in lieu of taxes. This issue is hot in Oklahoma, and the subject of much litigation.

The Governor of the State of Oklahoma is promoting an Indian Arts and Cultural Center which OCU students have been assisting with some planning. It has the advantage because the governor and the legislature are encouraging it.

Questions and Answers:

Dr. Charleston asked Mr. Kickingbird to elaborate if there was much litigation in Oklahoma concerning Impact Aid, Title IV, and Johnson O'Malley. Mr. Kickingbird said that the litigation involved the issue of state authority to tax. There is a belief that Indians don't pay taxes, but other programs in Oklahoma take in taxes paid by Indian programs and individuals. This seems contrary to the policy of the federal government. I think the state should be required to pay these dollars for JOM or Impact Aid if they continue wasting both Indian taxpayers' money and non-Indian constituencies in these frivolous suits that they continue to lose.

Carter Blue Clark, Professor, American Indian Studies, California State University at Long Beach.

I am a member of the Oskogee and Creek Nation. My experience as an educator extends back over 16 years dealing in college classrooms with Indian issues. Currently I teach American Indian Studies at California State University in Long Beach, as well as being an adjunct professor at the Oklahoma City University in the same subject. I will supplement my written testimony with verbal remarks on school readiness. I would like to point out that school readiness begins long before an Indian child enters the classroom.

Readiness involves a range of influences on children:

1. Most important is prenatal care. It is vital to have prenatal care to ward off such things as low birth weight and fetal alcohol syndrome.

2. It is important to have alcohol and substance abuse prevention education and intervention among Indian parents who suffer from it in order to head off later developmental problems.

3. Health screening and health care are important to attack problems such as upper respiratory, otitis media, and sight and vision problems early.

4. Indian parents should be aware of educational needs to guide their children. Parents can steer their children to be ready for school.

5. We need transitional programs for Indian children who need a boost before kindergarten or Head Start.

6. We need sensitive teachers who can help motivate students because teachers set the tone either to destroy or to help the children.

Stuart Tonemah, Kiowa, President, American Indian Research and Development.

As a recipient, consumer, and observer of Indian education, I have seen Indian education grow into a viable entity and a discipline for study. There have been many improvements and there are still many problems, but headway is being made, especially in the very important area of parent involvement and tribal involvement. Tribes are at the extremes of social ills, unemployment, alcohol and drug abuse, and suicide. The question is how to reverse the trends. There have been many recommendations in the past, yet the conditions still exist.

A few years ago I asked myself on a personal level what I could do to help. I looked at the Indian education and Indian affairs and saw a lack of effective tribal leadership. Leaders were elected by a democratic system despite the fact that this is a foreign system to many tribes. Leaders are elected with good intention, but they are unable to help the tribe grow and survive. In the past, our people chose leaders by following those who could produce positive results, and grooming others who demonstrated potential. People with leadership skills were identified early and were groomed for leadership roles.

We are all educators and have seen students with the potential for excellence. However, over time these students are lost in the shuffle. Years late I wonder what happened to so-and-so. I always wondered what would occur if these students were given special attention, and given the best curriculum to stimulate and motivate them, in an environment free of risk. Consequently I researched programs for the gifted and talented, but the research took at most five minutes because there was nothing in the literature. I saw a need to develop appropriate assessment procedures for screening and selecting gifted and talented students, to develop curriculum materials, and establish a program.

Over a period of years this is what we have been doing at the American Indian Research and Development. We have developed assessment procedures to screen and select gifted and talented youth and feel we have been successful in identifying Indian students who are bright and motivated. We have provided them with individualized education plans so they can enhance their own individual talents through a variety of learning experiences with a cultural base.

However, most of our students in public schools do not have good experiences. American societal and peer pressure is so great in influencing students to be like everyone else. The result is that Indian students have to make an either-or choice; either reject who they are as an Indian student and conform/succumb to American peer pressure to succeed; or, they reject the societal pressure and "go back to the blanket" (be Indian) and drop out. I try to eliminate this either/or situation and promote a situation where it is okay to be an Indian in a public school. I have developed summer and weekend programs based on this philosophy. I try to provide learning experiences for individuals that are overlaid with cultural experiences in hope that some day some of these kids will come back and work with our tribes.

I recommend the following:

- Develop appropriate assessment instruments regarding American Indian and Alaskan Native students.
- Develop programs and procedures that include Indian gifted and talented students.

- We need specific teacher training programs to teach and administer gifted and talented education programs. We have a current Educational, Personal, and Development Grant associated with Oklahoma City University whereby we screen and select 10 Indian teachers or teachers of Indian students to take two 36-hour courses to receive a masters degree in gifted education.
- Indian education should promote gifted and talented education nationally.
- The two Indian gifted and talented centers should be funded and implemented as mandated in P.L. 100-297, within tribally-controlled community college ground.
- An American Indian gifted and talented academy should be established utilizing federal funds.

We need to give students the best we have. The following are recommendations that would improve and expand educational services to American Indian and Alaska Native people:

1. Restore the Office of Indian Education (OIE) to its original status. The OIE has been relegated to a much lower status in the US Department of Education under the Office of Elementary and Secondary Education than it was originally conceived. Over the past ten years, this lower status has caused innumerable complications in policy development, the budget process, employment practices, and Indian education visibility. The director of the OIE should have direct access to the Secretary of Education to be able to articulate the needs of Indian education at the policy level.

2. End the current practice of awarding Indian education fellowships that require documentation of tribal membership but do not require documentation of blood quantum. OIE fellowship awards have been made to fellows who, if they had a nose bleed, would lose the total of their Indian blood.

   There is also a problem of OIE fellows who upon completion of their courses of study do not work with Indian people. I propose that each OIE fellowship recipient be required to serve (work with) Indian people for each year they received an OIE fellowship. If they chose not to do so, then they should be required to pay back their fellowship in full in the same amount of time they received it (e.g. they would be required to pay back their fellowship in two years if they received the fellowship for two years).

3. Indian preference for OIE personnel should be fully and totally implemented within the next two years. Indian preference should be extended to the clerical level as well as the professional levels.

4. Funding should be increased to the IEA/OIE that would be equivalent to the 1978 level, or in today's dollars, at least $120 million to $135 million. There should be money set aside in a director's discretionary fund to conduct needed research in Indian education. The research areas may be derived from data yielded from this Indian Nations at Risk study and subsequent studies over the years. These OIE sponsored studies should be authorized as grants or cooperative agreements. As a last resort, the studies could be contracted to allow the proposers the flexibility to conduct the work based on appropriate processes and procedures and not so much on some ridiculous dictate from the ED Contracts Office.

   To allocate funds more effectively, the OIE should coordinate and cooperate with other funding agencies who designate funds for the education of Indians. I propose that the OIE discretionary grant funding level should be increased to at least $75 million to allow Indian tribes, Indian organizations, and Indian institutions the latitude to truly implement self direction or self-determination. These discretionary funds should: (1) be allocated geographically to allow more participation by all tribes; (2) be allocated in such a way that the small tribes have a real opportunity to compete equitably for these funds; and, (3) be allocated to those entities whose proposals "fit" or address OIE's identified priority need areas.

5. I recommend that the five, and soon to be established sixth Resource and Evaluation Centers continue to provide training and technical assistance on the operation of IEA projects, and should each have additional specific responsibilities. Each center should specialize in one of the following areas: evaluation, curriculum development, project design and development, parental involvement, educational materials, and discretionary grant training and technical assistance. These specific responsibilities would eliminate a duplication of effort and allow consistent, accurate, and appropriate materials to be developed and disseminated to IEA grantees on a timely basis.

6. I propose that the National Advisory Council on Indian Education be abolished. In its place I propose that a new policy board be established, a National Indian School Board (NISB), to develop Indian Education policy and provide oversight. They would hold accountable those federal programs that provide funding or services to American Indian and Alaska Native students. Currently, Indian Education funding sources are not accountable to anyone as far as I can see. These Indian education funding sources within the government area develop policy and implement programs with little input from the consumers of Indian education in the field. This NISB would consist of Indian educators, parents, tribal representatives, and students who are selected and appointed by the Secretaries of Education and Interior on a non-partisan basis. They would have the responsibility to assure that once Indian education policies are developed, that they are implemented fairly and appropriately.

7. I propose that new monies from BIA Education should be requested by the Department of Education to establish at least six new tribally-controlled community colleges in states that currently do not have them: three in Oklahoma, two in California, and one in New Mexico. The need for access to tribally-oriented post-secondary education is a viable option for tribal people. Likewise, an American Indian university may need to be established to meet the needs of American Indian and Alaska Native students who choose a tribal orientation to their studies or degree areas.

8. Lastly, regardless of this administration's goal to move toward a "New Federalism" by loosening federal control to states and encouraging state participation in Indian education, I strongly urge this panel and tribes to closely investigate the implications of this emphasis. I feel the trust responsibility that Indian tribes have with the federal government may be eroded if a delegation of federal responsibilities--in this case Indian education--goes to the states. A good example is the coordination of this meeting and site. Why aren't we meeting at a tribal complex, an Indian school, or some other neutral site? The current Governor of Oklahoma and former Chair of the US Senate Interior and Related Agencies Sub-Committee proposed the closing of three BIA boarding schools in Oklahoma and was successful. This placed over 600 Indian students in public schools or out of school (dropouts). The public schools of Oklahoma were not prepared to accept these students. This is an indication of how the State of Oklahoma is prepared to handle Indian education.

   Currently there is no line item appropriation for Indian education or any state mandate for teachers to have any coursework on Indians prior to teaching in Oklahoma. The Indian Education Section of the Oklahoma State Department of education, which receives funds from the state, uses these funds to provide training and technical assistance to Title V grantees. This duplicates the services of Resource and Evaluation Center V which is contracted from the Education Department - Office of Indian Education to provide this training and technical assistance. I wonder then if in the New Federalism philosophy the federal government would be funding states for services the federal government previously was performing or controlling? If so, the tribes should be aware of eventually coming under the jurisdiction of the states for Indian Education services and possibly other services.

I'd like to again thank this panel for its time and humbly ask consideration of these recommendations. I will be happy to respond to any questions regarding this testimony.

Questions and Answers:

Dr. Charleston referred to item number six recommending that the National Advisory Council on Indian Education (NACIE) be abolished. Dr. Charleston was curious how a national Indian school board would be accountable to the tribes and communities if members were appointed by the national government. Mr. Tonemah said that he did not know how that would be handled. I imagine a nomination process from tribes and individuals in the organizations could be conducted. Currently, I feel that NACIE members are appointed on a partisan basis and serve whichever administration is in the White House.

I believe that we also need get away from the term "advisory board" because the various agencies can either take the advice or leave it. NACIE reviews and recommends proposals from funding under the Indian Education Act, but I don't know of any proposal that has been thrown out because of the recommendations of NACIE. We need a policy board to oversee Indian education and to develop policy.

The only policy that I am aware of that has been in the Office of Education was under the first director, William Demmert. His interest was in early childhood education. He said this was a priority are and he funded projects. To me that is the kind of direction that the national advisory council should be given. However, there has not been this type of direction since. A policy board should be able to do these kinds of things. In addition, it could have oversight responsibility to ensure that agencies are enforcing compliance procedures of a particular program. For example, the use of grants by public schools is questionable as they may be out of compliance, but the current board cannot force compliance. These are the issues I am talking about.

Mary Ann Brittan, Choctaw, Vice-President, American Indian Research and Development, Norman, Oklahoma.

It is with recognition of the nine educational goals set forth by this Task Force and appreciation of the efforts and dedication of its members

that I offer testimony today. My name is Mary Ann Brittan. I am Choctaw Indian and am the Vice-President of American Indian Research and Development, Inc., an Indian-owned company located in Norman, Oklahoma where we have operated for the past eight years with the mission of improving educational opportunities for American Indians. Over the last 15 years, I have served as an Indian parent committee member, an IEA formula-grant Project Director and Counselor, a regional Resource Center Specialist, and a discretionary grant Project Director and staff member. I am currently the Director of Resource and Evaluation Center Five which encompasses the six states of Oklahoma, Texas, Kansas, Louisiana, Arkansas, and Missouri. It is not from that position that I speak today, but from the perspective gained from those varied experiences.

Your directive requests information on successful programs and strategies for meeting the nine Native educational goals. Information on how "successful" we have been on the local, regional, and national levels is formative and piecemeal at best. Bottom line facts and figures on educational impact can be found, but not easily and not quickly. The impossible dream would be for there to be enough manpower and time to contact everybody and determine what exactly defines "success" in the education of American Indians and Alaskan and Hawaiian Native peoples. It has been my experience that definitions of success vary between individuals, locales, tribes, institutions, and agencies. Success in terms of the nine goals set forth is however a focus and starting point.

As one who remembers when "Native culture and Native language maintenance" were terms to be avoided in describing educational programs, it is heartening to see those terms at the top of your goal list--either by accident or by design. This can be interpreted as sanction and endorsement for educators to embrace, incorporate, refine, and even emphasize Native languages and cultures in programs where they have traditionally been secondary. Despite its history, culturally-defined curriculum is making its place. There is a high demand for cultural curriculum materials, one that is greater than the supply, though that gap is closing slowly.

"How can we facilitate and speed up the closing of the gap between supply and demand?" To that question I offer two recommendations:

(1) Provide encouragement and incentive, by way of non-competitive funding to tribes and Indian organizations for the development of cultural curriculum materials in the areas of tribal history, language, culture, leadership, values, and the arts. Because the value of such curriculum rests on its accuracy and point-of-view, we must cease to rely on books written by non-Native people who know these topics by second-hand means and cannot separate distortion from fact. Also we must cease to sanction and utilize the two - dimensional cardboard cut-out approaches of professional suppliers of classroom learning materials. Rather, let us provide means to allow the prime sources--Indian tribes--to contribute to this endeavor on a level commensurate with the need.

(2) As good cultural reference and curriculum materials develop--including those which have been already developed by and IEA projects, universities, Indian organizations, and tribes--create avenues by which they are catalogued, referenced, and, where possible, available for dissemination. Existing entities such as Resource Centers and BIA Regional Offices could become those avenues if funds and personnel are made available. A possible solution is the creation of one central repository or center charged with the above mentioned tasks. To succeed in "maintenance of culture and language" as an educational goal, the tools must be put in the hands of local educators in public schools, tribal and bureau schools, and in the hands of universities and tribally-controlled colleges who train those educators.

Since 1987, efforts of the Department of Education-Office of Indian Education (OIE) have sought to recognize effective programs through national showcasing at NIEA. This has resulted in approximately 30 projects receiving recognition, certificates, and inclusion in an OIE compilation of abstracts. Another nine or ten projects will achieve that status this October in San Diego. For those 40 projects, however, the train stops there.

The next steps, submission for review to the Program Effectiveness Panel (PEP) and potential funding by the National Diffusion Network (NDN), have generally proven to be too cumbersome or too inappropriate. I understand one Minnesota formula grant project is ready to take the first step in that process. In the last four years, it is the only one to my knowledge to do so. That project, however, with the help of university consultants, has maintained a research-based evaluation design for many years, utilizing experimental and control or comparison groups. The vast majority of IEA projects, no matter how successful they are in positively changing students' lives, are not prepared to design and implement projects under control/comparison group standards. Those projects are service-based and loathe to deny services for any reason, much less for the sake of "scientifically" proving effectiveness or impact.

It is true that Resource Centers do provide consultants and travel monies to help projects make submissions to PEP; and no doubt, as years go by, a few more will submit to PEP and qualify for NDN. But I ask to what end? For the possible funding of a few Indian education projects in the National Diffusion Network? It is my observation that very few Indian educators are aware of NDN programs and less find them useful or appropriate. In addition, PEP and NDN are paneled by non-Indian educators who would not be able to determine whether or not IEA programs brought before them would be significant or useful because they cannot or do not know the intent of the Indian Education Act nor how these programs operate.

It seems logical that we, as Indian parents and Indian educators, are the best determiners of what successful or effective practices are and should be. Why not an Indian National Diffusion Network? Why not an Indian Program Effectiveness Panel? There are numerous qualified Indian educators to staff review panels and set-up qualifying review and selection processes. In the long run, that type of process could prove much more beneficial than the one that now exists.

Finally, I would like to address some strategies that I believe would help in attaining several of the Task Force goals, particularly those relating to academic achievement, graduation rates, and parental, community and tribal involvement. These strategies are directed toward the funding and operation of the Office of Indian Education programs in ED.

(1) Advocate funding levels that would reinstate IEA formula grant eligibility of those LEAs whose status was lost in the Amendments of 1988. There are Indian students needing services in those schools; they should be not be disenfranchised or ignored any longer. It does not matter if there are ten of them or a thousand. This act was meant to meet their needs.

(2) Strengthen OIE compliance oversight. Advocate for the return of on-site monitoring of at least one-third of the IEA grants per year, and ensure that each grant is monitored at least once every three years. Ensure that on-site monitoring is as thorough and accurate as possible.

(3) Establish a process for dealing with non-compliance and abuse of grant funds. We need a process that goes beyond the 506 form to also address supplanting, Indian parent committee involvement, and Indian preference. Abuses or non-compliance are issues that cannot be handled by states or by Resource Centers. They can only be handled by regulatory agencies and those who control the funds.

(4) Establish and enforce policies and procedures for the fair and equitable access to information, review of proposals, and funding of all discretionary programs. Objectivity and adherence to rules must be paramount. Any deviation from fairness and equitable treatment of all applicants and potential applicants weakens the credibility of that process and those programs.

(5) Establish OIE policy papers that clarify how IEA projects are to operate, focusing on the grey areas and upon legal interpretations of regulations. It has been many years since this good and helpful practice was used by the Office of Indian Education. Since that time, many questions have remained open to interpretations on all levels. This has resulted in practices which are questionable in the light of the Act and the amendments made over the last ten years.

Thank you for the opportunity to share these concerns.

George Tiger, Bilingual Education Center, Resource Center, Harrah, Oklahoma.

I am employed at a bilingual education center, called Resource Center, a nonprofit organization that offers educational programs to American Indians. Our services include adult literacy and bilingual classes for students. I work in the Alternative Bilingual Instruction (ABI) program which is now in its third year of existence. The program is targeted toward ESL students who struggle in the classroom and therefore do not feel good about themselves. We felt that intervention should reach children at an early age to create greater achievement. We established a pull-out program that gives students one-to-one interaction and has proven to be effective. Students begin to feel good about school and the drop out rate has decreased. We will see the first graduate in 1991-92 at the Choctaw School District. I know this doesn't seem like a lot, but considering there were no Indian students before him in the Choctaw School District to graduate, it is successful. I feel that more funding needs to be put to use for programs such as this.

I will leave some material with you including a pictionary/dictionary, a curriculum book, and the teachers guide. I will be sending you statistics on the program.

I think the ABI program is appropriate for kids. Many of these students have migrant parents and many times the children are taken out of school. Other children are from single parent homes, or no parent homes. We try to go in and help these kids. I think this is an effective program and should be continued in the future.

Questions and Answers:

Dr. Charleston asked to what extent the students were Native speakers. Mr. Tiger said that it varies: he worked with two kids whose knowledge of their Native language was very limited, while others were trilingual.

Vernon Finley, Salish-Kootenai, Logistics Coordinator Project WISE III.

I studied elementary education at the University of Montana. I received my masters degree in education with an emphasis on gifted and talented at OCU. The testimony I am about to present is a summary of the written report I have submitted.

The single most important goal is maintaining tribal languages and cultures. By doing this, the other eight goals will fall into place. From the time of the Marion report in 1928 through the present, the tragedy of losing Native cultures has been recognized. The high suicide rate, alcoholism, and other social problems happened as a result of losing the culture. In recent years we have recognized the advantage of retaining culture. For example, in the community of Elliot Lake in Canada, over a period of a few years, they changed from a 98% alcoholism rate to a 98% alcohol-free rate. They did this by re-establishing the culture and language of the people.

Recent research has indicated that returning tribal cultures is important to restoring self-esteem, and restoring Indian people to be proud members of their community. Nonetheless, the recommendation about tribal culture is unheeded by the present educational system.

The Marion Report stressed the importance of tribal culture, Indian teachers as role models, and training Indians in the field as role models. All of things included in this 1928 report are still just rhetoric. When I speak of Indian education, I use the phrase "culturally-relevant curriculum," but the rhetoric goes on and attitudes and trends perpetuate. We need to step back and see what is culturally-relevant. In math do we teach the geometry of making tepees? In reading do we read Native American literature? In science do we study medicinal plants? Is that culturally relevant curricula? I don't think so. It took our Elders all of their lives, all of their time every day before they were called learned Elders. This knowledge cannot be learned in one sitting in a Native American unit once a year.

I am not pointing a finger at the education system since it is just part of the melting pot mentality. It is the melting pot mentality that is not right; it is contradictory to what we are saying as far as what is necessary for Indian education. The American educational system shouldn't be responsible to teach my language or culture. The education system should only be responsible for people who buy into white society and its culture.

I propose to have a completely different system for American Indians where our children go to school and learn languages, values, and what is important to each of the tribes. We shouldn't expect the current system to adjust to us. In 1928 needs were recognized and are still not met.

Last year I went to the Soviet Union and toured the Baltic Republic. I talked with the teachers and students and found they had an interesting system. They couldn't understand when I was surprised that the school taught Estonian language and culture, and the school down the street taught Russian language and culture. And then it struck me--why not? Why couldn't we have such a system? The melting pot mentality is stopping us. There is no reason why the American public school system has to teach Native American units.

We should have our own public school system and slowly over time, the students will be able to understand a small conversation in their own language.

All of the social problems are a result of culture being made insignificant. In some places students were punished for speaking their language. Instead, we should make students feel their culture is a valid and necessary part of life. This is not done because people can't step back far enough from the situation. As long as we have the melting pot theory, we are not giving our students the feeling that our culture is significant.

We can not give students the idea of cultural significance if it is done in single lessons; it needs to be a part of life. Students could further their studies by taking English, math, sciences, and electives. In Estonia, students study more than Estonian language and culture. The students spoke no less than four languages. They were aware of the views of Americans, Soviets, and others. But, their culture was given significance. The students felt worthwhile. That is what culturally-relevant curricula is about.

Questions and Answers:

Dr. Charleston asked who would govern the Indian school. Mr. Finley said it would have to be the tribe itself. Just as the American government oversees the public schools in funding, these schools would have to be overseen by the tribes. Dr. Charleston added that he thought it was important to bring to the attention of the Task Force that in the Soviet Union they had schools to teach to minorities. I hope that with our freedoms, we too would be able to do this.

Dr. Charleston called for a short recess.

Morning Session: September 18, 1990 - Continued

Lotsee Patterson, Comanche Tribe, Director, Library Media Services, Oklahoma City Public Schools.

I am a member of the Comanche Tribe and serve as the Director of Library Media Resources in the Oklahoma City Schools. I am also a visiting professor at the University of Oklahoma and a former boarding school teacher.

I wish to speak today on the importance of libraries in the educational system, and especially to Indian education. Libraries form the foundation on which reading and literacy are built. Good libraries contain resources around which the school curriculum can be enriched, extended, and made interesting. Appropriate library resources are the storehouses of cultures and histories, as well as ideas that expand the mind, challenge the intellect, amuse, and entertain.

Too many schools do not have adequate library resources or qualified staff. However, libraries are a contributing factor to personal success in school and in global society. Success depends on access to information. The need to know, have, and use information is paramount. If students don't know the value of information or how to acquire information at the elementary level, they may never develop this capacity. Good libraries with appropriate materials and highly qualified staff can encourage a lifelong love of learning. The Task Force should incorporate a recommendation for libraries as a vital part of the educational system.

Raymond Morgan, Navajo, Chair, Board of Regents, Haskell Indian Junior College, Fort Wingate, New Mexico.

Haskell, a national, intertribal junior college, has a student enrollment of 835, representing 125 American Indian tribes and 32 states. Nationally, we have high attrition rates of Native American students in higher education. The people who attend our school are from different areas and have different needs. At Haskell we have a Natural Resources Program to address the needs of students. We are very future-oriented at Haskell. Our goals for the future include higher enrollments and program expansions, including four-year baccalaureate degrees.

At a planning retreat, long-range goals were established and the plan was named "Vision 2000". These goals include: (1) offering baccalaureate degrees in elementary and secondary education; (2) streamlining and revising vocational/technical programs to offer degrees in only two areas: industrial arts and maintenance and repair technology; and (3) to increase our enrollment to 2,000 students by the year 2000.

Haskell's offering of baccalaureate degrees is a natural progression in our evolutionary development as an educational institution that is designed to meet the educational needs of American Indian students. There is a severe teacher shortage in BIA elementary and secondary schools. Moreover, it is imperative that American Indian educators be able to convey cultural heritage as well as subject matter knowledge to young American Indian students. We know that American Indians have high attrition rates in colleges and universities. In addition, our own Haskell graduates have had difficulty successfully transferring to and completing programs at other colleges and universities. We believe that four-year degree programs will enhance our students' opportunities to attain baccalaureate degrees and become American Indian professionals.

The 1990's are indeed an exciting time for Indian education and especially for Haskell Indian Junior College. We are excited regarding Haskell's potential to be on the cutting edge of Indian education and to provide the leadership to address the crucial educational concerns as we move into the 21st century. Indeed, if Haskell is to provide an education that is relevant for the next century, the college requires the support and assistance of the Bureau of Indian Affairs and the United States Congress.

Additional funding is required for housing our students. Our residence halls are overcrowded. Last fall, we housed 100 students over capacity and denied dormitory space to an additional 100 students. The opening of the renovated Pocohontas Hall will assist in relieving the overcrowding, but additional residential hall space is still required. The college is submitting an application to the BIA for construction funds to build an additional 300 residential hall spaces and will require the BIA's support in this endeavor. Also, our physical plant is in need of modernization, requiring a sizable investment in maintenance and renovation.

Adequate funding must be available to accomplish our goals. A history of insufficient funding has severely hampered the college's efforts to provide quality higher education programs for our American Indian students. The college's level of funding is approximately the same amount it was in 1978. When inflation is factored in, Haskell's 1990 budget is actually half of what it was in 1978.

Unfortunately, the BIA is proposing a $394,000 reduction in our FY91 funding for Haskell. The BIA is not requesting funding for summer school or program development. The Board of Regents believes this $394,000 should be restored to permit the continuation of these much needed programs. The summer school benefits students by permitting them to continue their education uninterrupted by a summer break, thereby decreasing attrition rates and expediting completion of degree programs. Estimated costs for an eight week summer school program are $300,000, which would pay for salaries, food, and utilities. Due to budgetary constraints in prior years, Haskell is behind in its instructional program equipment replacement schedule. Consequently, much of our instructional equipment is in need of updating and modernization. An additional $800,000 over the administration's request is required in FY91 for Haskell's summer school, program expansion, and instructional equipment. The Board is anticipating that Congress will provide this additional funding for Haskell.

The college has evolved and grown from an elementary to a high school and a normal school, to a vocational-technical school, and finally, to a comprehensive junior college. Today, Haskell's mission as an intertribal college is more crucial as tribes and American Indian people are striving for self-determination and self-sufficiency.

In summary, if the college is to effectively continue accomplishing its mission, the BIA must reverse its recent record of neglect and must instead actively support and advocate for Haskell. I request that the Task Force ask for additional funding to be added to our budget. Our college cannot survive without the support of the educational system. We represent all tribes and try to meet the needs of all tribal entities.

Ruth Arrington, Creek, Retired Professor of Speech and Coordinator of Indian Studies, Northeastern State University.

Out of a career of teaching speech at the college and university level, it is my firm belief that it is vital for students to learn to communicate. While I have spent the most time teaching speech, I have also taught the other three communication skills of writing, reading, and listening. All four skills are necessary for academic success and they enhance the life of the person during school years and in later life. While my experience with students in elementary, junior high, and high school is limited to my observations as a coordinator of intern teachers, as a guest instructor or speaker, and as a play director, it is my conclusion that by careful planning and teaching, all students can be given the opportunity to communicate. Means can be found to include all students in communication activities, even if the student has limited English skills. A skillful and caring teacher can establish the trust that is necessary to have participation by all students in meaningful and organized activities.

The second point I want to present is connected with the first, as well as having other implications. Not only do we continue to need Indian professionals, we especially need Indians in teaching from preschool to graduate school. From the late sixties to the present there have been efforts made to get Indians into the professions, especially health, law, and business. There is evidence that progress has been made. Summers have been spent preparing interested and academically-qualified Indian students to go on to college and prepare for their desired profession. The Headlands Indian Health Program held in Machinaw City, Michigan is such a program. A variety of programs have been implemented on university campuses such as the Minority Biomedical Research Support Program. We now have an increased number of Indian professionals in the health and science fields. Other efforts have produced good results in law and business.

There are programs to encourage Indian students to go into teaching. One such is the EPIC program at Northeastern State University in Tahlequah, Oklahoma. Presently on that campus there is a second federally funded program to encourage teachers in schools with a sizable number of Indian students to obtain a masters degree. Special courses are provided to give the teachers means of providing help and encouragement to their Indian students. There have been other efforts to encourage Indian students to go into college teaching, where there are very few Indian people. An Oklahoma Indian, Dr. Clara Sue Kidwell of the University of California at Berkeley, spearheaded the Consortium for Graduate Opportunities for American Indians. The Consortium connected faculty and students who were capable of advanced work with information needed about applying for graduate school, preparing for an interview, etc.. Further, students were contacted by other interested faculty on campuses where the advanced degree of interest to them was available. A special activity was held to get some of the students and faculty together. Students presented papers in their field of interest before other students and faculty. Good communication skills were helpful here. In the future there will be more Indian Ph.D.'s teaching in colleges and universities across the nation. This encouragement to have role models available in the various professions is a useful method of helping education of Indians to be more successful.

Chloe Rhodes, Tribal Official, Secretary, Ponca Tribe.

I was involved with education for 16 years in the Shawnee Public Schools. I will address the attitudes in the public school system of teachers, parents, and students. I come from Ponca City, though I had been away for 37 years. My interest in education was sparked when I learned of the high dropout rate for Indian students. The number one complaint on behalf of the Indians was the prejudice in Ponca City. I am not familiar with the school system to make that statement concerning the schools; however, I grew up near Ponca City and know that it is a prejudiced city. I was fortunate enough to go to a boarding school so I am not familiar with the school. However, I have learned in the 16 years that I worked in Shawnee that there can be attitudes which cause misunderstanding between the school and the community.

Teachers in training, especially in Oklahoma, should be required to study Oklahoma history. Any teacher who works with a heavy Indian population should learn about or try to understand the minority group. I encountered many things in the public schools when I went in as Director of the Indian Program. I did not have a certification as an educator and was up against a brick wall. Teachers didn't care what I tried to do because I was not certified. It took nearly three or four years before I was accepted in the system as an Indian employee with a college education. This might give someone insight into an educated person's attitude and how he or she might feel toward Indian students.

We face a problem with our bilingual students. There have been many situations in elementary school where a student did not speak English and the teacher didn't know what to do. I got many complaints and requests for help and I would go talk to the superintendent. We went through this cycle every year. We kept asking for a bilingual program but were told it was not worth applying for. Last year 25 Japanese families moved into the area bringing 12 or 15 non-English speaking students into the school. I was unhappy to see how quickly the administration found funding to teach the Japanese students how to speak English. I was unhappy to see the teachers and tutors hired specifically for the Japanese students when the Kickapoo people who have lived in the area forever did not get the privilege of someone to help them learn English. With different attitudes this could have been a different story.

I hope in the future both students and administrators will change their attitudes. There are two sides to every story. The Indians have our problems and have bad attitudes that can be improved upon. We also have nothing to do with the school system. The sides should strive to work together. I was taught to strive for education and know what the support of family can do.

Questions and Answers:

Mr. Martin referred to alternative certification routes to take advantage of the wisdom of Elders in teaching Native language and culture. They do not have a degree but do have knowledge that can benefit students. He questioned whether this was what Ms. Rhodes was referring to. She said yes, in her program at Shawnee she was able to take advantage of the Indian people in the community and draw them into the school system. If schools could implement a required Indian program, it would be a benefit for Indian students. However, this would be hard to do in Oklahoma because, for example, my school represented 42 tribes. It would be a benefit to utilize our Elders.

Mr. Martin asked her what the dropout rate was in Ponca City. She replied that she did not know because she was not familiar with the statistics.

Ms. Rhodes added that her only inquiry to the Board of Education was about Impact Aid. I called the Board of Education to inquire about their Indian policies and procedures. I don't think they had any! I then asked when they were going to have a public hearing and discovered they weren't planning on holding a hearing. I was called back three months later and when I inquired how much Impact Aid was received, they didn't know. When I was called back to the board meeting, there was a little notation on their agenda at the very bottom that read "Ponca City Public Schools receive $220,000 in Impact Aid." Next to this was written in caps "no big deal." They were surprised that an Indian person was involved. I think public schools need to involve Indian people on Impact Aid.

J. Caldwell, Rogers College.
Paulene Goord, American Indian Counselor, Rogers College.

Dr. Caldwell: There has been a dramatic increase in enrollment of Native American students on our campus, with our Native student population now at 12 percent. As I look at the situation, I recognize that Native Americans are less assertive, group-oriented, not interested in the acquisition of goods, believe in a horizontal class structure, have different learning styles, and have different values.

Rogers College is trying to be sensitive to the situation of Native Americans. We are currently in the process of instituting a National American Indian Leadership and Cultural Center and will use a portion of the building for a museum. We have a telecourse program so we can reach people unable to come to the college for classes. Also, we focus on retention primarily through individual attention.

Ms. Goord: Being a Native American counselor, I have firsthand knowledge on what is happening with Indian students. The primary problem is the shortage of money, especially for books. Students can get Pell grants, but the money is not there initially at the beginning of school. Often funds aren't received until six to eight weeks after school gets started. Students have the choices of charging their books, borrowing from friends, using the books in the library, or applying for emergency funding.

The second largest problem faced by the students is their inability to handle college level courses in math and science. As a junior college, we don't get traditional students, but tend to have older students. If they are unable to function in their classes, we do a non-threatening assessment test to determine their level and allow them to work up to the college level. This testing process occurs in our counseling center. We also have free tutoring and GED classes and many adults get started this way.

The third problem we have more with our traditional younger classes is with attendance. We don't want to wait until the students are jeopardized so we check their attendance regularly. We put responsibility on the students to attend, but the instructors work with them. We allow students to withdraw from classes so they do not have to take an 'F' on their transcripts. I have to be careful doing this because they need 12 hours for funding purposes. Some tribes want them to have 15 credits but we try to have them lower these standards to a reasonable amount at least the first semester.

The fourth problem students experience is with a shortage of funds to buy meal tickets. We always try to help them eat and ensure that some funding will cover food. If necessary, someone will loan money for food.

We need to set aside money for students to use in case of emergency. Students are expected to set aside a certain amount of funds from their earnings, but some students don't. There is a shortage of funds to live in dorms. According to Pell grants, students are supposed to set aside money. We could allow students to work for room and board. Another solution for students is to borrow money or apply for emergency funds. Within my department we allow students to apply for up to $500. The last option for these students is to drop out.

Retention is increased by paying personal attention to the needs of the students. Instead of treating them as a number, let them know you understand them as a person.

Questions and Answers:

Mr. Martin referred to the 12% Native American enrollment and asked what that was in numbers. Dr. Caldwell said that there were 462 Native American students enrolled out of 3,700. Mr. Martin then questioned the retention rate of Native Americans compared to the majority school population. Dr. Caldwell responded that two-thirds of the Native Americans enrolled in two consecutive semesters, compared to three-fourths of the majority population. Mr. Martin was curious if Native American students were transferring to four-year institutions. Dr. Caldwell said that he didn't know, they were just now instituting a tracking program.

Mr. Martin commented that their program sounded as if was providing the support needed by the students. Dr. Caldwell said that Rogers College tries to be sensitive to students' needs by incorporating their culture and symbolism throughout the campus. Rogers College has also established a cultural and leadership center to allow Native American students to follow their own goals and go back to their tribes and work in their own traditions. They also provide mutual access through telecourses. The college is doing many things to be of service to the Native American community. I believe our critical job is in the individual attention given to students. Problems are unique for each individual and students need individual attention to help guide them to resolutions.

George Tiger, Muscogee (Creek) Nation.

We as Indians are unique because we are asked to walk in two worlds. One is filled with sacred traditions and culture, the other is one of assimilation and survival by being accepted in the society that we live in. The Elders have said the problems we see today are a result of us not understanding each others culture.

There was a time when American Indians were not considered citizens of this country. We had our own education system and I remember my family had to travel miles to get an education. I went to a pubic school system and then went to college in Oklahoma. I set out to go to Haskell to find out about myself and other Indian people. It is important for those of us who are Native Americans to learn about ourselves. I remember when Native Americans were told their culture was receding. There are now many young people who want to know about their culture. I feel strongly that the school systems don't know the importance of the culture these Indian students come from.

I recommend that local school system be educated in what it means to be American Indian and how culture can be a great educational resource to Indians. We also need more involvement from parents. My number one recommendation is to have this government responsible for providing funds for Indian education.

I thanked a gentleman who died not too long age. He was a member of the of Creek Nation. He said that if there is but one Indian child who wants to go back to the culture, I will guide that child back with me.

I hope I am not the only one who says tradition and culture are important.

At 11:55 am, the meeting was adjourned until 1:00 pm for lunch.

Afternoon Session: September 18, 1990

Susan Whitehorse Johnson, Title V, Walters Public Schools.

I am a Kiowa Oto. I serve as the only Title V staff person in the Walters Public Schools. Our parent involvement consists of people who are on the committee.

I am a product of the public schools. I had one Indian teacher when I was in the fourth grade. In front of the whole class, this teacher taught me how to braid my hair properly. I was lucky because I also had dance lessons when most Indians don't have the money for private lessons. I was involved in many activities from 4-H to competitive sports. My dance teacher was Choctaw. Being in Oklahoma I had some very important role models of Indian ballerinas. I got my bachelors of fine arts in dance, and played basketball for two years at the University of Oklahoma. I gained a lot of confidence in the fact that I was representing an institution like the University of Oklahoma.

I was in the dance companies at the university and worked with Ms. Uto, one of our ballerinas. This was real important as far as staying in contact with Indians throughout my education. In college I began teaching Indian kids dance. I mention this because public schools miss out in dance. Throughout our history, dance has been a basic form of communication. But now, people are afraid to express themselves through their bodies. Traditionally, dance has been used for religious and ceremonious purposes. If dance was part of the school system, this could be a source of self-esteem for Indian children as they see that all cultures have this form of expression. Also from dance, students understand social values, sharing, and the great tool of communication. Kids are brought together through dance. Also, they gain a sense of space and time.

Indians lost control of what their kids were doing when they lost their choice in education. Traditionally, when it was time to learn, parents and grandparents would talk about a task and then let the kids try. In hunting, for example, maybe the kids did not succeed at first, but they did get encouragement.

Experiential education is recognized as an effective approach to accelerate the learning process and to understand behavior patterns. The experience and awareness of activities such as hiking, canoeing, and camping are being offered in programs throughout the country. I attended a conference on experiential education in Santa Fe. I quote from the conference, "the classroom is the wilderness and our courses take time. We believe that information does not become knowledge until the students have had the opportunity to practice and experience what they have learned. In addition, travel in the back country is only as fast as a person can walk or ride a horse or paddle a kyack." All of those things used to be important to Indians. A lot of our kids have never had the chance to experience that. Once they get in, their eyes open and their perspectives change. Outdoors they learn to care for the land and to camp without leaving a trace. For the wilderness to survive, we need to learn to minimize our impact on the land. When students go back to their culture in the wilderness, they gain a sense of self-esteem from these experiences.

There are several experiential programs in the area. Northeastern State has a program doing some of these activities; Oklahoma University has Outdoor Adventure; Oklahoma Council for Indian Education has Project Rise. Project Rise focuses on leadership through games and activities. Cooperation is basic, but this is something that needs to be worked on and therefore was incorporated into the activities. Most people with Project Rise are of Indian descent so they bring traditional and cultural things into the project. Community service is also an important component of this program. For example, students presented items to a nursing home, and cleaned tennis courts that the kids are now using. With these projects the students see immediate results and consequently they get involved in other youth activities.

On a Ropes course, the kids learn about controlling their destiny as they meet different challenges. They are able to bring this back to their lives and set goals. Some of these kids didn't think they would be able to complete the course, but they set their goals and reached them successfully. This is an experience they can bring back with them.

Camps are important. Young people go to camp all the time, but Indians don't not have the money or transportation. It is unfortunate that these kids miss out in spending a summer at camp. I hope that funding for summer camp becomes available because kids learn many things in camp. There are cultural activities that some children have never experienced before. While participating in these activities, you can the see the expressions of these children each they discover something about themselves.

I would like to tell you about my cultural background. My father is Kiowa and belonged to the Omar Society, the Taconga Society, and the Black Lady Society. Those are strictly Kiowa traditions. Through those, I was taught my part of the family. Going back to the culture helps in daily life.

The Smithsonian has had contact with all of the tribes and will be building a museum exhibit. I hope that as tribes become involved they keep the youth in mind and help them become a part of the documentation. This could be very important in bringing back truth and history in Oklahoma. Too often Oklahoma history books contain things that we know are not right, but we don't always get the chance to express or explore different points of view. I hope that in building the museum of Native Americans that tribal help will be positive.

Joyce Twins, Northwest District Director, Oklahoma Council for Indian Education, and Co-Director, "Cheyenne Visions for 2001," Cheyenne Cultural Center.

Good afternoon, my name is Joyce Twins. I am a Cheyenne, enrolled with the Cheyenne and Arapaho Tribes of Oklahoma. My career has been in education. I hold a masters degree in education and am currently certified by the State Department of Education in elementary education (K-8), special education (N-12), and counseling (all). I currently serve as one of two Directors of the Northwest District of the Oklahoma Council for Indian Education. I also have memberships in the Oklahoma Indian Counselors Association and the National Indian Education Association. I co-direct a project entitled "Cheyenne Visions for 2001" at the Cheyenne Cultural Center, Inc., Clinton, Oklahoma. It is funded by the Robert Wood Johnson Foundation's "Improving the Health of Native Americans Program" and by the Oklahoma Department of Mental Health and Substance Abuse Services. This substance abuse prevention project is co-directed by my colleague, Mr. Lawrence Hart.

My testimony this afternoon will have to do with safe, disciplined, and alcohol/drug free schools and parental and community involvement.

I have specialized training in substance abuse prevention from Hazeldon and Community Intervention, both in Minneapolis, as well as from the American Indian Institute, University of Oklahoma.

"Cheyenne Visions for 2001" uses concepts of our Cheyenne culture. As in seeking of visions at our sacred geography called Bear Butte, we envision our Cheyenne youth to be alcohol and drug free by the year 2001. The project has been in operation one year. Our vision is that the first graders of last year will graduate in May of 2001 and be free of alcohol and drugs.

We target our activities in four select communities of west-central Oklahoma in the former Cheyenne and Arapaho reservation area. The area has had chronic alcoholism for the past two decades and has led the other 39 federally-recognized Indian tribes in Oklahoma in three areas, namely (1) the lowest mean age of death; (2) accidents attributed directly to alcohol; and (3) cirrhosis. We have had the highest morbidity and mortality rates due to alcoholism of any state tribal group, including urban Indian groups in Oklahoma City and Tulsa.

Although the data I have just recited is depressing, our project is thoroughly enjoyable, for we work with children. We have developed an innovative approach to substance abuse prevention that involves the schools in varying degrees of cooperation with both the nuclear and extended families. Most importantly, we have developed a method to involve the traditional people.

We have organized a Cheyenne Children's Gourd Dance Clan called "The Circle Keepers." We have combined two tribal concepts to derive the name. First, the circle is evident in Cheyenne life. When we camp, we camp in a circle. Our teepees are circular and when our societies meet and sit, they sit in a circle. We have the concept of the medicine wheel in our history. In our dances, we dance around a circle. Secondly, we as a tribe have a "keeper" concept. Certain individuals are selected to keeper functions, such as "Keeper of the Pipe" of the Cheyenne Peace Chiefs, and a "Keeper of the Awl," a function of women to make teepees. We tell our children that they are keepers of the circle, thus the name "The Circle Keepers." Using tribal concepts we teach them to understand that they have a responsibility to keep the circle. And we teach them that the circle symbolizes that which is whole, total, and complete. They learn that their well-being is connected to that circle. If they keep the circle, they will have a balance of the social, physical, mental, and spiritual dimensions of life.

Membership in "The Circle Keepers" has four requirements. The number is significant because four is our cardinal number. The first requirement is that they must recite a pledge. The pledge adopted for use by our organization was written by an Indian student in a contest conducted for area high school Indian students. The pledge is:

> I, ________________ , pledge to keep my body free of drugs and alcohol, and to keep the world clean to the best of my ability. I will, by keeping my body healthy, preserve my Cheyenne way of life.

The second requirement is that prospective members participate in a Sweat Lodge. This is conducted by a traditionalist. A sweat cleanses the mind, body, and spirit, and the social dimensions of life. The third requirement is that prospective members recite a Cheyenne prayer while inside the Sweat Lodge. The prayer asks that Maheo extend mercy on them and watch over them. The fourth requirement is that they remain active in the organization and be free of drug use.

We now have over one hundred students who have signed up to be members. Eighteen have completed all the requirements which include the sweat. Approximately 60 have been outfitted in gourd dance costumes. 46 have participated in public performances.

Parents, grandparents, aunts and uncles are involved. We know the Cheyenne ways and are using these ways to build a strong organization. For example, whenever a person becomes a member of a society or a guild in our Cheyenne traditions, he or she is given support by the nuclear and extended family. Moreover, when a person makes a pledge, and it becomes public, the person is held to that pledge. Again the nuclear and extended family supports that one individual to fulfill the pledge. As an example, when a person makes it known that he or she will dance in the Sundance, he or she is held to it. A person must undergo this physically and mentally demanding ceremony, not once, but for four summers. No one is left alone to do the Sundance, for there is full support from the nuclear and extended families.

The family members and other community members have done considerable work. Without them, this project, staffed by two persons, would not succeed. There is a Children's Gourd Dance Planning Committee composed of two representatives from each of the four communities. We have enlisted the Cheyenne beadworkers to make moccasins and leggings for the girls. Mothers and aunts, grandmothers, and other volunteers have helped in making the dresses and shirts. Singers and drummers have provided much time in rehearsals. Finally, and most important of all, the Cheyenne traditionalists are helping us.

The Circle Keepers also have a logo designed by three children. It too is tribally relevant.

If there is a weakness in this project, it is from two of the four local education agencies who do not cooperate. We want to continue working toward securing cooperation from these two school systems.

The Circle Keepers are becoming a model. Just recently the Office of the Governor of Oklahoma has informed us that The Circle Keepers will become a model youth initiative program in substance abuse prevention in Oklahoma. They will be the only such organization funded through the Department of Mental Health and Substance Abuse Prevention in Oklahoma. They will be the only such organization funded through the Department of Mental Health and Substance Abuse Services. Using funds from the U.S. Department of Education under the Drug Free Schools and Communities Act, The Circle Keepers will have funds to travel, perform, and tell the story of their personal and group "war on drugs" in an effort to help attain drug free schools and communities. Under this Youth Initiative Program, the Circle Keepers will have their first public performance here on the capitol complex tomorrow.

Thank you for allowing me to share of Cheyenne children and youth, who with their parents and relatives, are using their tribal traditions to be drug and alcohol free.

Questions and Answers:

Ms. Robinson asked what age groups were represented in her school. Ms. Johnson responded that they served grades Kindergarten through 12, but most students were at the elementary level.

Dr. Charleston asked how the two schools mentioned did not cooperate. Ms. Johnson said that one of the schools has an Indian counselor, but in the school system, they have no time to work with this group. The other school only has a tutor. We try to work with the parents and the community, but we have never been in the school.

Dr. Charleston asked if there was a Title V program and if it was operated by the tribe. Ms. Johnson said there was a Title V program that was not run by the tribe, but was incorporated with the Board of Directors in Clinton.

Linda Skinner, Indian Education Director, Oklahoma State Department of Education.

This past weekend was a special occasion for the Circle Keepers. It is apparent to us that this is an exemplary program and should be used as a national model.

Though I've been the Director of Indian Education for the Oklahoma State Department of Education for two years, my remarks will be more encompassing of my full experience. I am a Choctaw. I've been in Indian education since 1972 as a teacher, curriculum specialist, writer, teacher trainer, and workshop leader. At the university level I have taught courses on culturally-relevant curriculum. During these years I have developed a unique perspective through working on and off reservations, in rural and urban areas, in public, private, BIA, and alternative schools, with the U.S. Department of Education, and with the Canadian Ministry of Education. I have worked with students, parents, teachers, administrators, tribal members, and bilingual, remedial, and gifted students. Also, I am a mother.

In my comments today I will try to capsulize what I have learned in my 20 years experience as a professional educator. I will outline how I analyze the situation and then try to identify the needs and recommend solutions. This analysis began with my first teaching experience in New Mexico when I had a student that spoke only Caras, and I spoke only English. This experience gave me insight into what a teacher should and should not do. I learned the need and the reward of cultural relevance. Instead of Dick, Jane, and Spot, we had Alfonso, Morris, and Hummingbird.

My educational background did not prepare me for the cultural diversity in the classroom--I was on my own. When I began on my own, the curriculum lacked something, but since then, I have figured out parts of the puzzle:

- Culturally relevant curricula must be a community process to ensure authenticity, relevance, and ownership.
- Cultural diversity is a positive, not negative, factor in the classroom.
- Even with the best intentions and teacher training, programs are ineffective without the balance of content. Active learning is a must.
- Learning can and should be fun for all.
- When children are culturally honored, they experience respect and a positive self-image can be a reality.

Current Situation

According to the 1989-90 statistics for Oklahoma, which is Indian territory, there was much evidence establishing the needs of Indian students:

- The percentage of Indian students to non-Indian students who drop out of public schools in Oklahoma is the highest it has ever been at 10.9 percent. Last year 971 Indian students admitted failure and dropped out. 529 were of those students were male, 442 were female.
- 108 school districts in Oklahoma have over a 30 percent Indian population. Some schools are 100 percent Indian, others are 98 percent, or 92 percent. There is a very high percentage of Indian students and a high number of Indian schools. Over 96 tribes are represented in Oklahoma's schools.
- In 1988-89, $14 million in Indian education money went to the state of Oklahoma public schools, not including Impact Aid funds.

Needs

I would now like to present the needs for an Oklahoma and the nation:

1. Many Indian students have a low self-esteem and the current system of education is not adequate to turn the situation around. This low self-esteem is related to alcoholism, dropping out, and low achievement.
2. The number of Indian students far exceeds the number of Indian teachers, principals, superintendents, and school board members. There is a need to start mentoring at the elementary and middle school level for the teaching profession.
3. Most teachers can't handle a culturally diverse group and they don't have the necessary training or materials.
4. Indian students suffer from racism on personal and institutional levels. This is related to incidents of low expectation and derogatory behavior.

5. There is a perpetuation of Indian stereotypes and cultural biases. We must become the teachers and textbook writers so that cultural integrity will exist in the educational experiences of our children.

6. The negative self-image brings other problems of "factionalism," the refusal or inability to work together. We need to look to the wisdom of the Elders to move to harmony. Then we will be the role models we are looking for. As a start we can look towards community service.

7. Learning and teaching styles need to be better understood.

8. Indian studies should be required in all schools. This should be the first priority of the Task Force because it will take time.

Solutions

The solutions I will recommend are all interrelated. Education is impacted in may ways by many factors. We cannot act through isolated events. As John Tippeconic says, we need funnel vision, not tunnel vision.

1. We need to redefine Indian education so that it does not mean Johnson O'Malley, Title IV, Title V, or remedial programs. We need Indian education to mean using the best of the old and new to educate our people whose histories, cultures, belief systems, and languages are different from the majority culture. Traditional education assisted children in finding meaning in life. Curriculum was tied to experience and is related to the affective side of learning through oral tradition and learning from the Elders. The physical side of life was fully developed with games and activities. Social development came through social activities that demonstrated the philosophy that we are born into a life of service. All learning was interrelated and connected with the spiritual side of life.

2. We must recognize and act upon the fact that negative self-esteem is the key to our problems and positive self-esteem is the key to the solutions. We must improve the quality of teaching, textbooks, and cooperative efforts with national, state, and local eduction agencies to create a national curriculum. We need to ensure that active learning experiences are developed that move from the concrete to the abstract to reflect the way research and common sense say learning occurs.

Exemplary Programs

There are programs that work that could serve as prototypes for future endeavors. I will submit a project that was done with JOM funds in Oklahoma two summers age, which is tribal specific and interdisciplinary in content based on Bloom's Taxonomy of Objectives. I think if the Task Force based its actions on Bloom's taxonomy, that would be ideal. We could get past the cognitive, repetitious, regurgitative things, and move forward.

We are in the process of writing our second book in this series called Four Circles of Learning which is supposed to go to press Thursday.

The Circle Keepers is an exemplary program. If you look at Title IV, Title V, and the histories of JOM and the Indian Education Act relating to the unique and special needs of the Indian student, you will find that the Circle Keepers is a beautiful testimony to people who have really looked at that, taken it to heart, and internalized it with their own personal, community, and tribal traditional values.

I would like to see immersion programs in language. We have expected that of Indian children for years. I think we should expect it for non-Indian teachers and students to see what it is like, and what we expect from Indian students.

There is a wonderful project in the State of Washington with a school run by the grandparents. They asked me to write an environmental, seasonal curriculum for them. They had the entire community involved. It was truly an extended-family curriculum that meant something to every person in the community.

Current tribal issues are being addressed by Pawnee Public Schools. Real Osage history since 1906 is being developed by Fairfax Public Schools in the form of video and other materials. Parent involvement is at a high in Edmond Public Schools. The UNITY concept is good, and the goals could be the basis for a national curriculum. The Kickapoo language project and their upcoming preschool has one of the greatest challenges in order to meet the unique and special needs of Kickapoo children.

Networking is a must. I want to thank Helen Burgess of the Oklahoma Indian Affairs Commission publicly for promoting this meeting and everything I have tried to do. I am submitting for Helen the Oklahoma Tribal Leaders Summit Resolutions which resulted from an historical meeting that happened a year ago. I am also submitting Helen;'s curriculum project that she did for our new curriculum called Four Circles of Learning. Her part is on citizenship and the American Indians. I want to encourage everyone involved in Indian eduction to network with colleges. The Regents for Higher Education are ready to listen. The Professional Standards Board and state boards of education are ready to listen. Networking can be endless if we remember how wide the circle can move.

I would like to submit an administrator's checklist for enhancing multicultural curriculum by James Boyer from Kansas. Also I would like to submit out of Multicultural Leader, Spring 1988, James Banks' "Approaches to Multicultural Curriculum Reform," that charts the levels of integration of ethnic content. Level one is the contributions approach. Level two is the additive approach where more is happening but still the structure has not changed. Level three is a real transformation. Level four is the social action.

I would like to close with a quote for Eddie Box, Southern Youth, 1988: "The battle for Indian children will be won in the classroom, not on the streets or on horses. The students of today are our warriors of tomorrow."

Questions and Answers:

Dr. Charleston referred to earlier testimony regarding duplicated efforts from the State Department of Indian Education and the Resource and Evaluation Center. He questioned Ms. Skinner as to the extent of duplicated efforts in Oklahoma. Ms. Skinner said she did not feel they were duplicating efforts. Oklahoma has one of the largest Indian populations. There are many small school districts and many kids to serve. When she first came to the State Department of Education she went through the archives and found documents about state history and Indian tribes and Indian education. I found that this has always been a priority in Oklahoma. I believe that there is plenty of work for everyone to do.

Last week I talked with Mary Ann Britton to go over directives so that they could have the latest information and not duplicate services. Some school personnel are so used to receiving money from the State Department that it is not even a choice of ours to not give that service. Our focus is on the practical application of theory in the classroom that will affect students, staff, administrators, and parents. Also, for a long time we have helped parent committees be comfortable with their role. We are currently developing statewide community resource material on Indian activities.

Dr. Charleston referred to the several comments made concerning Impact Aid and asked how the tribes and communities were involved in determining the use of aid. Ms. Skinner said that Impact Aid was separate from her office. However, there are a number of questions that come into my office. When taken to the Associate superintendent, he suggested that I turn it over to Bob Martin, Director of Impact Aid, because he had the regulations. I did get a copy of Impact Aid and know that it is on the mind of a number of tribes and individuals who feel they are not getting the input they want. I became concerned and subsequently attending the meeting in Anchorage to understand this complex issue.

Dr. Charleston asked if there were any schools in Oklahoma teaching Indian songs. Ms. Skinner said that in looking at proposals that come across her desk, many of them have a cultural component that may include songs and dance. I admit a personal bias, but I feel for the most part, those experiences are limited to shows or demonstrations by dance troupes, and are essentially a token recognition. Personally I think this is a dead-end activity. They may have significance to students, and it may sensitize them a bit, but I don't think it equips them to be free of stereotypes and cultural bias.

I think the Osage might be teaching songs, and the Okmulgee Public Schools teach Creek songs, and the Circle Keepers also do that. There are examples of strong groups of traditional people who made sacrifices to be involved in the education of students. The reason there is not more song teaching is because they only have a few tapes.

With a master's degree in early childhood education, I believe most strongly in the concept of experiential learning. People say the Indians learn best that way, but I believe all children learn better that way. However, there is a sense of insecurity in leading these songs or dances because it wouldn't have the essence that one of the Elders would have that the years of experience, cultural tradition, and power from the heritage have given them.

Dr. Charleston said that he went to school in Oklahoma and learned French, Spanish, and German songs, but he didn't remember learning Indian songs. Although our community and our people use Choctaw and we sing Choctaw a great deal, that was not an acceptable thing to do in the school. I would like to see this changed.

Carl Downing, Professor of Education, Central State University.

During the treaty period of our relationship with the government of the United States, more than 600 treaties were made with various Indian tribes. Nearly 400 of these treaties made specific references to education. The federal government has treaty responsibilities for the education of American Indian people. One area where there is a great need is in teacher education or teacher training. It is a physical impossibility for every Indian child and adult to be taught by an Indian teacher, but we must have more Indian teachers to serve as role models. Non-Indian teachers and non-Indian students must become more sensitive to our needs, culture, and history. Indian teachers and non-Indian teachers are needed at all levels and in all subject areas, however, there are some areas with more pressing needs.

1. Additional student assistance is needed at the middle school level because this is where many career decisions are made, many students decide to drop out, and drug and sex decisions are made.

2. Role models in math and science are needed because these areas are avoided by many Indian students. Many students feel that these are areas where Europeans are superior despite the fact that the Mayans developed the zero a thousand years before Europeans used it. Our understanding of and the ability to live in harmony with nature indicate a very sophisticated knowledge level.

3. Indian counselors who are specially trained to work with Indian students are needed at all levels from elementary through high school.

4. Indian administrators are needed especially in small rural areas with high percentages of Indian students. Indian administrators are needed not only to serve as role models but because they have a better chance of working with parents.

In addition to the needs in teacher training, there are some other educationally-related topics which must have attention:

1. AIDS education needs to be implemented at least by middle school. Indian Health Services are doing okay, but they cannot handle the AIDS issue alone.

2. Drop-out prevention needs more attention because Indians have the highest drop-out rate of any group. Programs that have been proven effective need to be implemented.

3. Drug education programs need to be established.

4. Sex education programs are needed because the highest level of teenage pregnancy exists among Indians; and

5. Bilingual education is needed to continue the culture as it exists.

Programs which will enhance our understanding in these areas must be developed and funded to ensure their distribution.

Indian controlled colleges must be maintained.

Finally, the National Assessment Governing Board--researchers for the "Nations Report Card"--need to report their findings related specifically to Indian students' achievements. Currently they report on the achievement of Whites, Blacks, and Hispanics, and they plan to expand their coverage to include Asians, but they are still not planning to include Indians. If we exert pressure, we may be able to get Indians included. This information would be invaluable to Indian researchers.

Thank you for your time and consideration.

Questions and Answers:

Dr. Charleston referred to Mr. Downing's discussion of teaching non-Indians about Indians, and the fact that Title V was only directed at Indian students with some intentional exclusion of non-Indians students, yet Mr. Downing proposed to change from this. Dr. Charleston was curious how Mr. Downing would change the system and whether there was support in the Indian community for his suggestion. Mr. Downing responded that because the amount of money and effort put in schools was so limited, he doubted that there would be support from the tribes. I was thinking more of having Indian teachers, and sensitizing non-Indian teachers to Indian traditions and cultures. This would have a natural overflow to non-Indian students.

I did work on math materials designed to enhance self-images of Indian students. Not only were Indian students motivated by the materials, but so were the non-Indians. This also caused them to be more interested in their Indian classmates and sensitive to their needs. Non-Indian teachers became more generally sensitive to the Indian culture. When discussions came around to Indian students, they were the ones who were more likely to champion their cause. I think if we just had truth in history, it would help.

Dr. Charleston asked for clarification as to whether Mr. Downing thought limited funding would preclude support for extending programs to teach non-Indians about Indian issues. Mr. Downing said that this was correct, but if they could include non-Indians without eliminating Indians, this would be supported.

Dr. Charleston asked if Mr. Downing felt we needed sensitive teachers and Indian culture in the curriculum. Mr. Downing said yes, I think that it is atrocious in the State of Oklahoma, with the highest Indian population in the nation, that a person can get a teaching certificate without ever having any kind of course related to Indian culture, history, or tradition.

Linda Skinner said that she envisioned a curriculum to include all regions and all tribes to be put in every school regardless of who is there. Half of the problems stem from non-Indians' inaccurate perceptions of Indians. I am looking at a much broader focus. I'm looking for far-reaching change.

Gloria Kootswatewa, Vice-Chair, Kickapoo Tribe of Oklahoma.

I worked with Title V and adult literacy training. I have been a foster parents and I am a parent. I have a bachelors degree and I am the Vice-Chair of the Kickapoo tribe. What I have is more or less a hodgepodge of concerns and problems or barriers that we feel our Kickapoo people face.

Problems

1. I would like to give you a story of what we feel is one of the major problems with our people. A seventh-grade student was listening to a student teacher talk about the Shawnee tribe. On the second day, this student mentioned that the teacher was describing the Cheyenne tribe. Consequently, the teacher spent the rest of the day belittling the student. This is an example of a teacher who is not culturally aware, and yet one who comes to teach.

2. Three years ago I had traditional people and parents come to a meeting. They began to discuss some of their problems and I couldn't believe what I heard. Indian children were not allowed to hang their coats with the white students, they were never chosen for classroom help, they were chosen last to do anything, and they were never chosen to be student of the month. One of the biggest problems is the prejudice of teachers. They only acknowledge Indians on Thanksgiving or when it is time for filling out funding papers. All Indian students are geared toward vocational education, they are never counseled for college-bound courses. I had a problem with my son and asked the school to change his courses. I was told all Indians go to voc-tech.

3. We have the same problems that all nationalities have on a nationwide basis such as alcohol, drugs, physical abuse, physical neglect, and poverty. One problem I think is a little more unique to us is that we have an inhalant problem.

4. We have the unique problem of trilingualism. We had a summer camp and served 80 students. Out of those 80, 25 were bilingual and 15 were trilingual, with Kickapoo being their first language.

5. There is also a migratory problem when kids attend a school for several months only. They leave in early May and are not back until the following October or November. This is a hindrance for kids who try to follow their studies. It is hard to get adults to see the importance of the educational system. If parents do not push their children, their children don't see the importance. Teachers should try to instill the importance of education.

6. Tribal customs often interfere with school. Some youth want to take part in ceremonies and they stay up all night and are sleepy the next day. However, the teachers won't let the students make up the work, and sports coaches make the students sit out of games. We would like a little understanding or make teachers more culturally aware of why these things go on.

Another example of this prejudice concerns a student in a tutoring program who was making strides in all of his classes except one. In this class he not only had a bad grade but also had bad behavior. I don't know if this was a personality conflict or a language problem, but the teacher made no effort to try to help that student.

7. We have a problem with parental involvement. I would like to see the enforcement of parent involvement because parents need to be involved with learning. I know there are some alternative programs in Florida that have parental involvement incorporated into the system.

8. There is a problem with absenteeism. The parents don't feel like the child needs to go to school and they need the child to stay home to take care of other children.

9. Many students are FAS and therefore have behavior or learning problems.

Recommendations

1. I suggest that teachers have a week for community-type orientation. All of the tribes in that school could develop a manual so the teachers can be aware of all of the issues I have discussed.

2. Teachers are burnt out and this is recognized by students. I would like to see administrators develop mini-seminars to get teachers out of this mode.

3. Teachers and counselors should help guide students to college, not always to voc-tech.

4. When teachers recognize students are failing, they should refer them to support groups for tutoring. If teachers could pick up on problems, maybe someone could make a difference in that child's life.

5. Students should be allowed to participate in all educational activities despite their grades. For example, often students can't attend college-bound activities because of poor grades.

6. If students need help, they should be referred because often parents will not ask for help.

7. School administrators need to work with Indian parents and communities to make positive changes for students. For example, we had questions about how a school was using our tutors. They threatened that if we didn't like their program, we could take our counselors and do the programs ourselves. We need to be able to work with them. We would like them to be open to changes and opportunities.

8. Counselors, teachers, and school systems should realize that Indian students were taught different manners, and have different practices of hygiene. We would like them to be aware that these things need to be taught. Head Start is beginning to make headway, but we can't wait for that generation.

9. I would like to see cooperation within school systems to set up tutoring and peer tutoring programs.

10. Funding is a problem and I would like the opportunity to be more creative with funding. For example, we could use money for tutoring programs, or to pay parents for transportation.

11. The learning technique of Alpha Plus was very successful with our students. The tutor had the students be concerned with their appearance, make an effort to complete work on time, and attend classes every day. By doing all of these things, perhaps they would win the teacher on their side.

12. Funds should be available for parent support, parent training, and student training.

13. We could use new laws. Currently teachers are trying to live up to what the new laws are asking them to do. Consequently, they are taking out frustrations on the kids by sending a lot of homework. This is not fair to the students.

14. There is a problem with absenteeism and we need to teach parents to keep their children in school.

Questions and Answers:

Ms. Robinson asked if the incidence with coats was still occurring and was told that it probably was. Ms. Robinson then asked if anyone was talking to the teachers about this. Ms. Kootswatewa said they would like an Indian PTO to help eliminate problems and get the school administration to work with parents.

Dr. Charleston said he appreciated the time of the Kickapoo Nation, and was honored by the presence of the Vice-chair. He then asked Ms. Kootswatewa to identify where their children went to school. She responded that they attended a high school at Shawnee, in addition to the four K-12 schools at Del, McLoud, Harrah, and Jones. There are 462 Kickapoo students in that jurisdiction.

Dr. Charleston referred to earlier testimony that said there has been only one Kickapoo graduate, and asked Ms. Kootswatewa to elaborate on the success of the Kickapoo in school. She responded that students who were not full-blooded Kickapoo, or who were in school outside of the area were doing well because they have had to integrate with white society. Of the kids who live in the area and make it past fifth grade, about 10 percent graduate. Dr. Charleston asked if she knew any full-blood Kickapoo who graduated. Ms. Kootswatewa responded that the education committee honors Kickapoo students. This year we honored seven at graduation. This was a high number, and included two full-bloods.

Dr. Charleston asked what role Ms. Kootswatewa played in working with the school district, and if she had any contact in developing appropriate programs. She responded that she did not have any contact with the school district because the schools were across the river where their jurisdiction ended. There are many red-tape problems that they encounter.

Dr. Charleston asked if children from the Kickapoo Nation went across the river to school. Ms. Kootswatewa said that they did. There is a housing authority in McLoud and they live there.

Dr. Charleston asked if they counted those kids in JOM, Title V, and Impact Aid, and if they had any influence in how the funds were used. Ms. Kootswatewa said they did count these kids but they had no input in determining how funds were used. However, we were told it's documented that we have input. Once two years ago there was one meeting in Shawnee where they gave us the budget on how they were using Impact Aid money. I went as a tribal representative to this meeting which was the first and only encounter I have had with the schools.

Dr. Charleston asked if the Kickapoo Nation has an education department or any educational programs. Ms. Kootswatewa said that part of their award money was set aside for education. We had about 20 or 25 percent, but most of that was set aside for higher education. In June the General Council awarded $13,000 to be used for K-12. We are in our first year of that. The money initially was used as incentives, but there are too many kids and not enough funds. Now we are trying tutoring and summer programs.

Dr. Charleston asked if the Kickapoo Nation was able to understand the needs of the children and determine the programs needed to meet those needs. Ms. Kootswatewa said that they were about to do this, but like every bureaucracy education was not their number one concern. Economic development is our primary concern and the Nation cannot see beyond this.

Ms. Robinson asked if the Bureau administered their schools and was told their schools were contract schools.

Dr. Charleston asked if they received or requested any assistance from the Oklahoma State Department of Education. Ms. Kootswatewa said they did not. We tried to work with the schools to get a bilingual program. The schools said they would work on it over the summer when other things are out of the way. We offered support, but they eventually told us they had no time for the grant, and we had to wait another year.

Carl Downing added the additional recommendation that part of the tutoring program should start two or three weeks before the start of school so that students have the opportunity to get a head start on school. Furthermore, if they use public school teachers as tutors, the teachers might develop an interest in the students that would continue throughout the school year. This could be patterned after the program "Jump Start."

Calvin Saumty, Jr., Kiowa/Comanche.

I heard many disturbing things today. I would like to see substance and alcohol abuse programs. Our Native American children are raised so that substance abuse gives them a grim outlook on life. If funding is available, programs within tribes should address this.

Education is a priority and a goal. We all are different people but we aspire to goals just as non-Indians do. But we are taught differently. For example, Indians are taught that eye-to-eye contact is rude. Non-Indians, on the other hand, are taught to look people in the eyes. They can relate in job interviews. Non-Indians see not looking eye-to-eye as not having high aspirations. These differences need to be addressed through sensitizing teachers.

I had no reason to be here today, but we have a higher power to speak to; maybe that is why I am here. Maybe I am supposed to be here to give my point of view. We will lose a generation of Native Americans if substance abuse is not addressed. The outlook for the future would be better.

At 2:55 pm, Dr. Charleston closed the hearing.

Helen Norris, Title V Coordinator, Pawnee Schools, arrived late and requested that the following testimony be added to the public record:

The Pawnee Public School District is located in Pawnee, Oklahoma, Pawnee County. The Pawnee Tribal reservation is located one and a half miles from the school. The reservation, comprising some 646 acres, is a federally and judicially-recognized reservation and is one of the two reservations located in the State of Oklahoma. The Pawnee Tribe has a membership of 2,426 persons, of these 707 enrolled members live in Pawnee and 1,572 Indians reside within the boundaries of the Pawnee Indian Reservation.

In the past, the Title V program has provided opportunities for the Indian students that could not have been provided by the school. In 1980, students took a trip to the Pawnee homelands in Republic, Nebraska and toured the original earth lodges of their ancestors. In 1985, 42 students and their parents traveled to Chicago, Illinois, to the Field Museum to view the largest display of Pawnee artifacts in the United States. For many of the students these trips were and are the only out-of-state and in some cases, out-of-Pawnee trips they have ever taken. The impression the trips had on the students was definitely long-lasting. Seeing a glimpse of the past made them appreciate their ancestry and made them proud to be a part of a rich and powerful heritage. In

1988, students wrote letters to the Nebraska Historical Society asking the Society to release 378 skeletal remains of their ancestors and their burial goods that had been "dug up." Their letters are part of a congressional hearing report and their letters were instrumental in the reburial of 146 Pawnee, Aricara, and Wichita ancestors that were put on public display in Salina, Kansas. The students also raised money for a Pendleton blanket to be placed on one of the bodies for reburial.

Through Title V, the students learned to play "Handgame" and were confident enough to challenge their teachers and administrators and surrounding schools. The annual student wardance gathers the students, their parents, and grandparents, for an afternoon of tribal dances. Students serve as headstaff.

The annual Indian Appreciation Day is held at the end of the school year. A traditional Indian meal is served to students, parents, and school faculty. Following the meal, a talent show and art show are held. The evening is highlighted by an awards ceremony. Plaques drawn by different Indian artists are given to the boy and girl in each class for academic achievement, and plaques and awards are given for perfect attendance, and honor rolls.

Currently there are 224 Indian students out of 506 students attending the Pawnee Public Schools. They include numerous tribes, the predominant tribe being Pawnee.

The unemployment rate for the Indian parents is extremely high, ranging from 35 percent to 50 percent. 57 percent of the Indian students are children of alcoholics. The graduation rate varies from year to year, 50% to 100%, and our kindergarten students are not ready for school.

We are working to improve the above. The Johnson O'Malley program is administered by the Pawnee Tribe. The Title V and Johnson O'Malley parent committees work together to make certain that as many of the students needs are met on the limited funds without duplication.

Johnson O'Malley provides for a full-time tutor for the junior high and high school students. The tutor is trained in the Alpha Plus Program. The students are taught the very basic learning skills and if the program is followed, students will improve their grades by at least one grade level. The Indian athletes come to school from 7:00 to 8:00 a.m., and the other Indian students stay after school from 3:30 to 5:00 p.m. We are already seeing a major improvement in grades and attitudes.

The Title V program provides for a Coordinator/Student Advisor, grade school tutor, and parental cost. The Coordinator counsels with students and makes referrals if necessary. She checks students grades and attendance and provides communication between teachers, parents, students, and administrators. She makes home visits on a regular basis and coordinates all cultural events for the school, including the 2nd grade field trip to the tribal roundhouse, annual Title V wardance, handgames, Indian appreciation Day, and she is also the co-sponsor of the Northern Plains Indian Club and the school "Just Say No Club."

The tutor works with grade school students in K-6. She works with the students on a one-to-one basis. The students are teacher or parent referred. She has enabled the students to maintain or improve their grade level and she instructs students on the computers.

The parental cost line item is used to provide school supplies for grades K-6. With the high unemployment rate, buying school supplies is very difficult if not impossible for a majority of the parents.

Pawnee Title V is fortunate to have access to the Pawnee Indian Health Service Clinic where students utilize not only the medical clinic but the optometry, dental, social workers, and other mental health workers. The Indian Health Service counseling psychologist meets with the Indian grade school students on a regular basis and a certified counselor from the Northern Oklahoma Youth Services meets with high school students one day a week.

In addition to the school "Just Say No Club," a children of alcoholics program will be implemented this school year. Both parent committees will participate in an "Adopt an Indian Senior" program. Haircuts will also be given to students by local Indian beautician.

The average number of Indian students is 220 per year. The Pawnee Title V has experienced a gradual decrease in funding for the past 10 years even though the number of Indians stay the same. The Title V funding for the 1981-82 school year was $30,973, compared to this year's funding of $23,820. This is a drop of $7,153 or a 23 percent decrease in funding.

Due to this gradual decline, the Title V budget allows for three line items. This will exclude the student war dance, Indian studies class, Indian Appreciation Day, and all of the cultural activities.

The Pawnee School Indian children are at risk. We need more money. We would like to provide a language class. There are only eight Elders who speak the Pawnee language. And we would like to retain all of our former cultural events.

The Indian Education programs have a tremendous positive effect on the Indian students and we would like to see their continuation.

The Pawnee school System needs the Indian Education Programs.

Indian Nations At Risk Task Force

Great Lakes Regional Public Hearing - St. Paul, Minnesota

September 20, 1990

The Great Lakes Regional Hearings were held in the Minnesota State Capitol Building in St. Paul, MN. The hearings were hosted by INAR Task Force Co-chair William Demmert, members David Beaulieu and Hayes Lewis, and INAR Project Director Mike Charleston. Also in attendance was INAR Deputy Director Gaye Leia King.

Morning Session

The hearings were called to order at 9:10 am by Mike Charleston who welcomed those who had come to testify. He then introduced members of the Task Force and indicated that the hearings would be chaired by David Beaulieu, who is also the Director of Indian Education Programs for the State of Minnesota, Department of Education. Dr. Charleston first noted that because of the large number wishing to testify, the Task Force would require individuals to limit their oral presentations to ten minutes but invited them to submit an unlimited amount of written testimony. He then turned the chair over to Dr. Beaulieu, who also extended a warm welcome to all present.

Dr. Beaulieu noted that the Task Force, established by Secretary of Education Lauro Cavazos, has a far-reaching charge and responsibility. We stand at a unique milestone in Indian education. The past 20 years have seen significant effort across the country to attempt to improve the condition and status of Indian education. We now have a major opportunity to look at where we have been and at our successes and failures and make meaningful recommendations about what needs to be done. We have never before had this opportunity, since never before have Indian people had 20 years of their own significant involvement to look back upon. With this record of experience, we now have a sense of what works and what doesn't work, and this is important to our recommendations.

Dr. Demmert indicated that he, too, was very pleased to be in Minnesota. He recalled that one of his first experiences as a young teacher from Alaska was joining a small group of others in Minnesota to organize what is now called the National Indian Education Association.

Mr. Lewis, also pleased to be here, said that he is from the New Mexico Zuni Pueblo where, as Superintendent of the public schools, he is very active in trying to reshape Indian education in his own community. He said that he could identify with others in attendance who are working on the same effort and looked forward to a candid exchange of views and hearing their observations and experiences so that the Task Force would be able to make well informed recommendations to Congress.

Public Testimony

Dr. Thomas D. Peacock, Lake Superior Band of Chippewa, Superintendent of Education for Fond du Lac Reservation, located about 125 miles north of St. Paul near Lake Superior.

I considered many issues which I could have talked about in my testimony this morning such as the general malaise or stagnation of Indian education programs, the lack of acceptance of Indian education programs in public schools, constant manipulation and dominance of the BIA in tribal schools, or the widening social and economic gap between the Indian establishment and the masses of poor and unemployed and the problems that holds for us in the future. But I have chosen instead to speak about facilities--school facilities in tribally operated schools--because on my reservation there are 300 students (including my nieces, nephews, and neighbors' children) who attend Fond du Lac Ojibwe school in a building that has been described by the Office of Construction Management, Department of Interior, as "a hodgepodge of temporary buildings capable of becoming a shanty town."

The problem, from our perspective is the process required for applying for construction. Last year we submitted a construction proposal, but according to the procedure, if there is room at the neighboring public schools, you cannot get your project funded because it is put at the bottom of the list. In our area there is plenty of room at the public school--this is where our 300 students used to attend school. But they have chosen the reservation school as an option, so this policy seems to represent a blind logic.

It is very frustrating to teach children in classrooms that are in deplorable condition, and it is degrading to have to go to Washington to get on our knees and beg for a new school without success. We tried the hearing process--the appropriation process--but our representative does not sit on the right committees so it went nowhere.

We are currently beginning to remodel an unusable 6000 square foot portion of our building. It will cost us $170,000, but we can't get the bank to loan us any money due to the reservation's lack of collateral. Yet we could easily do two to three hundred thousand more dollars in remodeling.

My recommendation is that tribes be allowed to design, construct, and finance their own schools and that the BIA be allowed to extend guaranteed long-term leases to satisfy the banks that construction loans will be paid off. Such a system would very quickly solve our facilities problems and those that exist in many other tribal schools.

I would like to leave a picture album of our school so that you can look at it, and I thank you for this opportunity to speak.

Dr. Larry Thacker, President and Treasurer of the National Indian Impacted Schools, and Superintendent of Schools for Todd County School District serving the Rosebud Sioux Reservation in South Dakota.

My testimony will focus upon the problems and barriers of American Indian/Alaskan Native youth in attaining higher levels of performance in the public schools. I hope that the Task Force will allow me to generalize. I have had discussions with tribal leaders, educational leaders in public school districts serving American Indian/Alaskan Native youth, educational leaders in BIA and tribal contract schools, educational leaders in tribal colleges, and tribal members from numerous tribes and reservations. These discussions have caused me to believe that the problems that we face on the Rosebud are not unique but, rather, problems which are to some degree shared by American Indian/Alaskan Native youth throughout the United States. Therefore, if permitted, I will describe the problems faced by the Todd County School District and will assert that these problems are universal and exist to some extent throughout Indian country.

Todd County has been identified as one of the ten poorest counties in the United States. Shannon County, South Dakota, which is a large part of the Pine Ridge Reservation, was designated in that same study as the poorest county in the United States. Estimates vary but the most often- quoted statistic for unemployment on the Rosebud is 90%. It has been said that 100% of the Lakota families on the Rosebud are affected by alcohol and drug abuse. We have students who are in no shape to study on Friday because they know that their parents will be drunk over the weekend. These same students miss school on Monday because over the weekend they have been dealing with the problems associated with alcoholic parents.

Many very young children serve as the primary care providers for their younger siblings while their parents are on a binge. Less than half of the families have transportation. Less than 30% of the households have a telephone. The average age on the Rosebud is approximately 26. Over 50% of the population is under 20. This portends an increase in school-age population.

With the recent emphasis on the identification and treatment of FAS and FAE children, we are expecting a significant increase in the number of special education students served due to these conditions. We have discovered that we are beginning to serve FAS students who have one or both FAS parents. 14.9% of our students have been identified as needing special education. With ongoing efforts to identify and treat FAS and FAE children, we anticipate that this number will increase significantly. We are also said to have the highest teenage pregnancy rate in the state.

The South Dakota Department of Education ranks school districts in the state regarding the number of "needy" students. They rank Todd County School District as fifth (88.32). The top four are districts serving a majority of American Indian students. We are a rural and isolated district. We transport 81.45% of our students, which ranks eighth in the state. We rank third in the state for the percentage of dropouts. Numbers one and two are also districts serving a majority of American Indian students. Our FY 90 expenditure per student, $4,098.24, ranked 55th of 191 public school districts in the state. The highest in the state was $7,145.80. The state average was $3,331.38. Because of our taxable land, we are able to generate only $406.95 of our expenditure per student at the local level. In this regard, we rank last in the state.

We have reviewed some data relating to the economic and social problems which are faced each day by the people on the Rosebud and by the Todd County School District. Our concern and the focus of this Task Force is how to use these data to create better programs for "at-risk" American Indian/Alaskan Native students?

What are some of the efforts being made on the Rosebud to address some of these problems? The Rosebud Sioux Tribal Council passed a resolution setting in motion plans to have the reservation alcohol and drug free by the year 2000. To help implement the resolution the Rosebud Drug and Alcohol Forum was established. The Forum has representation from governmental agencies as well as tribes, schools, and civic organizations. The tribe has employed an education director whose responsibility is to develop and implement a Tribal Education Code for the educational institutions on the Rosebud. The Todd County School District has many different programs which address as many of the concerns as we feel are within our areas of responsibility. Home Start and Head Start are trying to address early childhood education needs and needs for parenting skills. Sinte Gleska College has numerous programs focusing on dropouts, drug and alcohol abuse, and Lakota studies, and has recently formed the Sinte Gleska College Education Forum. Its purpose is to discuss and design education from preschool through college on the Rosebud.

It is our strong belief, and one that is shared by the Governor of the State of South Dakota, that the education of an American Indian student is more costly than the education of the majority student. Governor Mickelson estimated that the cost is about 65 percent higher for the American Indian student. To name a few areas of need which cause our expenditure per child to increase: We need smaller classes, more instructional aides, support for the cafeteria fund to provide breakfast and lunch, support for the transportation fund, more varied materials, more supplemental programs, remedial programs, programs to help students learn and retain culture, programs which help with language deficiency problems found in isolated bilingual cultures, support for parents to purchase school supplies and clothes, support for parents to be able to participate in school functions, programs which provide personnel who help improve the communication between the home and the school, programs which provide incentive for students for improved attendance, behavior, and grades, and many other programs which are too numerous to mention.

To help the public schools, the BIA and the tribes meet the educational, economic, and social needs of the American Indian/Alaskan Native students, the federal government must abide by the treaty obligations it has agreed upon. Congress does not seem to recognize the fact that it has an obligation to fund basic education programs in public school districts that serve Indian students. The public schools now serve 90 percent of the Indian students in the U.S. Education of the American Indian/Alaskan Native student is a responsibility of the federal government. At this time these obligations are not being met. The Todd County School District, because of changes in language and funding levels of P.L. 81-874, JOM, and Chapter V, has been forced to eliminate 12 teaching positions, several classroom aide positions, two administrative positions, cut teaching supplies by 40 percent, cut travel by 40 percent, cease purchasing new replacement buses, sell all but one district automobile, eliminate two athletic programs, provide sack lunches for athletes for away games, freeze all salaries except teacher salaries which have to be negotiated, increase the rent for district housing by 35 percent, and in general reduce expenditures in all areas.

We submitted a tax increase measure to the voters in the district, hoping to increase revenues. Taxes would have to be increased by 26 percent to increase revenues by $100,000. This increase was defeated by a margin of 4 to 1. Since 1988 we have decreased our general fund budget of 7.3 million dollars by more than one million dollars. How are we to continue to offer the programs which are essential to the students we serve when we are constantly forced to respond to funding cuts? We receive between 50 to 60 percent of the income for our general fund budget from P.L. 81-874, Impact Aid. As of the most recent reauthorization of the law, Super A districts such as Todd County are for all intents and purposes frozen at the 1987 per pupil amount. We are trying to educate students in 1990 on an amount less than we received in 1987. If you review the appropriations history, you will see that the 1987 pupil amount is approximately equal to the per pupil amount received in 1981. It would be interesting to see what the Defense Department could do if its income level were at the 1981 level. It cost the public schools 65 percent more to adequately educate an American Indian/Alaskan Native student. We are being forced to reduce spending, not meet their needs. To create equity for students in Indian country the federal government needs to increase appropriations for education, not reduce them.

Why is the federal government reneging upon its responsibility to provide adequate funding for Impact Aid, JOM, and Chapter V? In part, the purpose of these programs is to provide for the education of the American Indian/Alaskan Native student. We are being forced to cut back on the quality of the programs that we can offer to the Lakota students in our charge. Where will this funding shortfall end? Will we be forced to eliminate the regular, supplemental, and categorical programs that are helping us to address the staggering problems faced in Indian county? We in the public schools educate approximately 90 percent of the American Indian/Alaskan Native students in the United States. Will we be forced to dilute the educational opportunities of 90 percent of the children of a race of people?

Questions and Answers:

Mr. Lewis wished to underscore the portion of Dr. Thacker's testimony that speaks to 90 percent of Native American students being in public schools and the lack of appropriate levels of support to serve them. He noted that across the country an increasingly large percentage of Indian students are being educated in public schools and haven't received the kind of assistance that they are entitled to by the U.S. government and Congress. He thanked Dr. Thacker for making this point so strongly and said he felt it needed to be reinforced.

Mr. Lewis then asked Dr. Thacker to discuss the responsibilities and role of the state. Dr. Thacker replied that the state also has a role. The average teacher salary in South Dakota ranks us 51st in the country. The state provides less than 30% of the cost of educating children, so I agree that the state is not living up to its obligation, but since this is a national task force, I chose to speak to federal issues. Also, our own constituency does not live up to its responsibility as patrons of the school. We under-tax ourselves.

Mr. Lewis wondered about the percentage of American Indian voters in his area. Dr. Thacker said that on the reservation it is 90%, but that of those voting, 60% are non-Indian. The most recent campaign to defeat the tax measure was very strenuous and one Native American school board candidate also came out against it. There was a four to one vote against that tax levy (many of those voting against it were Native Americans) and this was at a time when we were cutting $750,000 from our budget.

Yvonne Novack and Lester Jack Briggs, Minnesota Chippewa, Director of Instructional Services and President (respectively) of Fond du Lac Community College, Cloquet, MN.

Lester Jack Briggs--We commend Lauro Cavazos for his insight and his proactive agenda to study American Indian education issues.

Our testimony will focus on two aspects of the role of postsecondary education. I would like to introduce the Director of Instructional Services for the Fond du Lac Community College, Miss Yvonne Novack, who will assist in giving testimony relevant to key elements. I would like to start the testimony by talking about access and retention of American Indian students.

Fond du Lac Community College: A Nation's Model

In the 1980s, the Fond du Lac Reservation, a leader in education and innovation, developed long-range comprehensive educational opportunities for its residents from birth through community college. Reservation leaders began to plan a unique campus utilizing funding sources from the state and federal government to establish a community college in Cloquet. The Minnesota State Legislature in 1986 appropriated money for the reservation to conduct a feasibility project to study the need for a community college in Cloquet. This request captured the imagination of legislators and Gov. Rudy Perpich, and a Governor's Task Force was subsequently appointed. This group spent a year looking at the feasibility of the need for a community college in the area. The result was an appropriation of $400,000 for the biennium 1987-89 from the state to start the program. Fond du Lac Community College opened its doors on July 1, 1987. The primary focus has been to provide access to the underserved American Indian communities in the immediate area, but not to be exclusive. This resulted in approximately 200 students enrolling for Fall Quarter 1987, and a continued growth serving approximately 500+ students with approximately 175 American Indian students receiving educational services through the Fond du Lac Community College.

The tribal colleges of this country have been the pride of the American Indian people. In Minnesota, Fond du Lac Community College has represented the American Indian pride because Fond du Lac Community College is Minnesota's first tribal college. Equally important is that it is an institution that focuses on student success, quality instruction, and the fact that finally, American Indian people are setting the priorities and design for postsecondary educational needs of our people.

Probably the most urgent need tribal colleges face in this country is facilities and funding. Because of the special relationships between the Fond du Lac Tribal Government, the Arrowhead Community College Region, and our state, the Minnesota legislature has appropriated $7 million for the first phase of campus construction. This first phase will provide 50,000 square feet of classrooms, offices, a library, and student commons.

Currently, as a member of the American Indian Higher Education Consortium, the colleges are lobbying Congress to increase Indian student funding for this new fiscal year. In 1978, Congress passed the Tribally Controlled Community College Act. In the Act, Congress wrote in an appropriation of $5,820 per Indian student. The funding level of $5,820 has never been achieved. The first year of the Act saw only partial funding available to the colleges. Funding reached its highest level at $3,100 per ISC in FY 1981. Since then, the trend has been steadily downward. It dropped to $1,964 in FY 1989, rose to an estimated $2,200 (final figures are not in) in FY 1990 as a result of an appropriations increase, but will again drop below $2,000 in FY 1991, unless a further increase in the overall appropriation is enacted.

> This funding level of $5,820 per pupil contrasts sharply with the FY 1990 appropriation for the two colleges run by the Bureau of Indian Affairs--Haskell Junior College and Southwestern Indian Polytechnic Institute (SIPI). Haskell received a per student allocation of just over $10,000, while the SIPI was just under $7,811 ("The Tribally-Controlled Community College Assistance Act; Why More Funds are Needed," report prepared by Dr. Robert Sullivan for the American Indian Higher Education Consortium, March 1990).

Approaching the year 2000, we feel the Department of Education needs to channel specific dollars to American Indian programs. I would request a further examination of monies to other colleges in the United States and contrast these monies with those provided to tribal colleges.

I thank you for this opportunity and again applaud you for your interest in our people. I would now like to introduce Yvonne Novack.

Yvonne Novack--In the past four years Fond du Lac Community College has begun to address the needs of Ojibwe and other American Indian/Alaskan Native students in accessing and obtaining a postsecondary education. As a developing institution, the college could not strive to overcome the obstacles which have historically blocked American Indians from pursuing a college degree without practicing self-determination. The Fond du Lac Reservation Business Committee, in developing this joint venture with the Minnesota Community College System, has demonstrated two of the key elements needed in providing a successful educational opportunity for its members and the community in general. These two key elements are control and choice. Control of the educational system is what scholars and agencies have long identified as the one truly effective means for breaking the cycle of American Indian educational failure. Choice is the element that goes hand in hand with control as the right of American Indian/Alaskan Native communities to choose the educational plan that will best serve their community.

The third key element in providing effective educational opportunities is full funding of educational programs. With full funding it is imperative to ensure that the rules and regulations that govern the funds do not negate the right of American Indian/Alaskan Native communities to control and choose the educational programs they have developed to best serve their needs. For Fond du Lac Community College that means full funding of $5,820 per Indian student FTE and the continued right, without oppressive rules and regulations, of the Board of Directors to guide and direct the college based on the educational, cultural, and economic needs of the reservation community.

It would be nice to believe that, after 52 years of formal studies, all of which have stressed control and choice by American Indian/Alaskan Native communities, these factors for educational success would finally be actualized. We would hope that the Task Force in compiling its final report would make recommendations that would ensure the rights of Indian Nations in truly having control and choice and would provide full funding of educational programs.

Dr. Flo Wigger, Intertribal member, Associate Professor and Chair for the Center of Human Affairs at St. Cloud State University and President of the Board of Directors, Minnesota Indian Education Association (MIEA).

Our Association currently represents over 500 people in the State of Minnesota concerned about the issues of Indian education from early childhood through postsecondary. I am here today to present to you the concerns of the board of directors of MIEA regarding some broad themes about what we see happening in Indian education in this state.

Twenty years ago when I got involved in Indian education as a student, I believed--as many of us did--that if we educated our youth to become teachers and principals and administrators, if, in fact, we developed appropriate student support services in our educational systems, we would begin ameliorating some of the problems that exist in American Indian education. In some cases we have done this. We have produced Indian teachers and Indian administrators and Indian principals. The Minnesota Department of Education has taken the lead nationally in providing resource dollars for scholarship funds in order to assist more Indian students in completing postsecondary programs. Our Indian education programs have, in fact, developed culturally relevant curriculum. We have developed very sound, competent programs to provide student support services, again all the way from early childhood through postsecondary. And yet we continue to face the same significant problems that we faced 20 years ago, many of which have already been stated today: the high dropout rates, growing incidences of FAS, poor facilities, all of those situations. And I don't believe we can ignore these problems.

Many of us now believe that the problems facing Indian education do not exist internally and in a vacuum within Indian education. We are increasingly convinced that the problems are systemic to the larger educational system; that both the structure and delivery of educational services as they are currently offered in the public education system are counterproductive to the educational needs of American Indian students. I will give you some very quick examples that MIEA deems important:

(1) The collective bargaining system--that many of our teachers exist in-- ends up being counterproductive vis-a-vis the hiring of American Indian professionals. I want to make it very clear that I am not here to bash the unions. I've been in unions for years. I also understand however, what seniority in the educational system means, and we have consistently seen in the State of Minnesota Indian teachers who come with very, very good credentials entering into positions in the school system only to be told at the end of their first year that because of where you sit in the seniority system we're going to have to put you on the layoff list. We may be able to bring you back in the fall, but we're not sure. This happens is virtually every area of the state that is governed by collective bargaining. It also exists informally in areas of the state where collective bargaining may not be an issue, but where the concept of seniority still reigns supreme in terms of hiring and retention.

(2) In the area of student support services we find that many of the programs have been funded through what is called "soft dollars." This has put them on the margin and periphery of educational systems and as those dollars are shifted back to meet other priorities, educational systems have not been willing to absorb in their own structure those costs necessary to continue to provide student support services.

(3) We have seen in the area of American Indian curriculum development probably some of the most vivid examples of systematic discrimination. We have people in our Indian education section who have developed a curriculum that would meet anyone's standard in terms of good, appropriate, relevant curriculum. However, they are not able to get that curriculum into the school systems because we have building principals, superintendents, and teachers who tell us that "you are not a member of our program, you don't belong to our system, and the curriculum that we must use is that which we have developed ourselves." When we have offered to make the curriculum available, even at no charge, we find the same kind of response; they do not wish to include this curriculum in their classroom instruction.

Now not being one to raise issues without offering some recommendations, our board had some very specific suggestions. We do however, want to make one very clear statement, and that is we believe that all of these issues are tied not only to the issue of Indian education but are tied in a larger sense to the abrogation of treaty rights, to the removal of Indian people from the land base, to the appropriation of our natural resources by the federal government, and that again the concept of education is being used as a vehicle to achieve this as an end result.

So in terms of what we believe could be done our recommendation is nothing short of a major restructuring of the entire educational system in this country, which many of us think would be quite helpful, not only in terms of Indian students but for all students. Within this restructuring concept, we have three recommendations:

(1) There must be a major overhaul of the teacher education programs. What is going on in terms of teacher training simply is not appropriate to meet the needs of Indian students in the classroom. We have teachers in the State of Minnesota--and as we heard this morning, the bulk of our students are being educated in public school systems--who have virtually no idea how many reservations exist in this state. They have no idea of any of the population base of the American Indian people. They are, in fact, culturally illiterate when it comes to anything dealing with American Indian students, or in the broader sense, American Indian people.

(2) We feel very strongly about our second recommendation (and these are not in any particular order). We have to figure out both at the federal and state levels how to integrate the political and legal reality of who American Indian people are within the educational fabric. We have to figure out a way--in the same way in which we teach democracy as a curriculum in this society--to teach the concepts of trust responsibility and treaty rights not only to American Indian students, but to all other students in this society.

I spent last year over in Wisconsin during the spear fishing protests and demonstrations, and to see people carrying signs--not adults but small children and teenagers--carrying signs that say "Save a fish, spear a pregnant Indian" leads me to believe that the ignorance existing at very early ages has to be eliminated. We believe that that can take place through this kind of curriculum development.

(3) The third recommendation is that we have to again make Indian communities producers of education. We have to again take back the responsibility within our tribal communities and within our urban communities for how we educate our Indian students. We cannot afford to leave it in the sole hands and responsibility of the state or federal government. We believe that it has to be a shared endeavor taken on both by the public system and by our communities.

I will leave you with the comment that we frequently have at our MIEA board of director's meetings. We always say, remember Felix' coal and the miner's canaries.

Comments:

Mr. Lewis thanked Dr. Wigger for her testimony and for hosting the Task Force yesterday at the Center School. The things that we saw there tie into your statement and the issue of community assumption of responsibility--whether in rural or urban areas--for creating educational change. I'd like to commend you and encourage you to continue with your work.

Doug Wallace, Chair of the Educational Standards Committee and former member of the Indian Education Committee of the Minnesota State Board of Education, St. Paul, MN.

Flo Wigger voiced some of my own concerns very eloquently, so I would like to do just two things. One is that I want to give acknowledgment to some modest signs of hope with efforts that have been undertaken by the State of Minnesota in response to American Indian initiative and pressure. Under David Beaulieu's leadership, Minnesota has developed a Comprehensive Plan for Indian education, and this plan has now been adopted by the State Board of Education and the legislature. As far as we know, this is the first time, at least in this state, that this approach has been taken. That is the good news. Along with that, I think there is a rising interest and concern in the legislature--and I know speaking very personally--on the State Board of Education, regarding the condition of education and the welfare Indian students in the state. There is a lot more concern than there was several years ago.

Now let me tell you the bad news from my perspective. I have served on the State Board of Education for about six years. It has been, among other things, an opportunity for me to have my head completely turned around with respect to Native Americans and their experience in education. I used to think that Brown vs Board of Education was a landmark and very important piece of jurisprudence for all persons of color in this country. I now realize that for many American Indians, this case has been a violator and a contributor to the dissolution of many, many cultures in this country. Furthermore, it has been a weapon--maybe a benign weapon--but indeed a weapon to destroy the cultural and spiritual fabric of the Native American.

I have also come to the conclusion that the way in which the public educational system has been structured in this country--though it may at one time have served a majority of the white population--no longer serves anyone very well. I came to that conclusion in part because of my involvement in looking at issues of American Indians in this state and as a participant in a number of efforts, including a committee called the American Indian Council, which was put together by the Senate and the House of the state legislature about two and a half years ago. The Council's charge was to look at the possibility and potential effect of creating a public school in the Twin Cities metropolitan area that would be controlled by Native American Indians and focused upon Native American children as an option for urban Native American students.

My daughter is a graduate from Minneapolis South High School, which is an excellent school in many respects. Yet 70% of the Native American students in that high school--which has the highest concentration of Native American students in the urban area--dropped out and did not complete high school. No amount of effort on the part of the public system, including special federal programs, has made any difference for those students. So one of my recommendations is that funds should be provided for establishing a metropolitan-wide public school for Native American students as an option. Nothing has been done with this, and it has not yet been put before the state legislature.

During my time on the Council, I became "radicalized," not only for the sake of American Indians, but also for the sake of all students. I made a proposal recently, which is now being discussed in a number of different areas of the state, called the "Minnesota Perestroika" plan. It is a six-point program which first calls for abolishing all school districts in the state, and then going to charter school, so that schools could be organized, for instance, around Native American students' culture, history, spiritual heritage, and experience. This is really the context for all learning within those communities--these things are not separated from learning as we find in white schools. But I do not think any students in this country are being well served, especially when you compare our results with those of most of the good school systems in Europe and Japan.

My recommendation, in addition to those presented by Dr. Wigger, would be that the federal government stop providing any funds whatsoever for any kind of Indian education programs or aid to public schools unless and until there is a way to tie that aid to programs that are directly controlled by Native Americans themselves. The other approach has not worked and in fact has given people an excuse to point to all the efforts that have been made as a way of excusing the virtually worthless results they bring about. My recommendation suggests a radical approach, but I think that the public education system in our country is so entrenched and bureaucratized that good teachers, administrators and parents feel handcuffed when it comes to making change.

One last story. One result of the recommendations of the Council was to spur the Minneapolis Public Schools to pay more attention to the needs of Indian students and to create an elementary school that is primarily built around their interests. This has been done and is proving very successful, but in off-the-cuff conversations with district administrators we hear they are now concerned with being pressured by other groups for the same kind of program and that there is some question about continuing the Indian program for that reason. This illustrates that anything that is seen as outside of the mainstream of public education and the bureaucracy is considered an exception and is marginalized. Therefore, whenever a new administrator is hired or an election takes place, such a program is at risk. The only way to prevent this is to assure autonomy and control.

David M. Gipp, Standing Rock Sioux and President, United Tribes Technical College (UTTC), Bismarck, North Dakota.

The United Tribes Technical College is a 22-year old intertribal, tribally-controlled postsecondary institution. We serve quite a number of tribes regionally and have some national focus in both vocational and applied sciences areas. We also play a major role as an intertribal forum for as many as 16 tribes from North Dakota, South Dakota, and Montana. As a result, we deal not only with students, but also with tribally elected leaders. We have the benefit of hearing on many occasions their remarks and observations. So to an extent, the remarks contained in today's testimony reflect their point of view as well as our own.

Our college deals with early childhood, elementary, adult, and postsecondary education. Our basic approach or philosophy is one of working with the whole family and we therefore provide a daycare center, as well as the adult and postsecondary programs, right on our campus, and we have done so for the past 21 years. Likewise, we provide a number of other resources and expertise to tribes within our region in the Northern Plains or Great Plains area. We work very closely with the Office of Indian Education and since 1981 have been operating the Northern Plains Resource and Evaluation Center. Under the directorship of Mr. Phil Bear, this Center provides services to 200 grantees in seven states. Across these states 44,000 Indian students are served in public schools and another 10,000 in BIA schools. Also 18 of the tribally controlled colleges are within our service region. Many of those we serve are in urban areas as well as reservation-based.

Our written testimony addresses eight basic areas, and within these areas, which follow the Task Force's format, we offer 25 observations and/or recommendations. I would add that we would certainly be willing to add to these areas and supply any information or data that the Task Force desires:

I. Overview of the Challenges - Demographics of the American Indian/Alaska Native

There is a need to build an adequate, informative, and reliable American Indian education database. This implies a need for cooperation between various departments, particularly the BIA, ED, and the various state agencies. There should be some emphasis on developing the database at the local level with tribal government and/or Indian controlled agencies.

II. Educational roles in Affirming American Indian/Alaska Native Cultures and Languages.

A. There is a definite need to encourage state agencies and public schools to institutionalize their commitments to cultural preservation and make those standard policies within school systems. Minnesota's legislatively adopted Indian education policy provides a good example of a progressive approach. Montana has amended its state constitution to acknowledge the cultural fabric of its Native American citizens.

B. State education agencies need to develop culturally relevant curricula and promote them. This is important for Indians and non-Indians in addressing issues of stereotyping and racism. There are good examples of this in our area; for instance, the North Dakota Office of Public Instruction has what is called a Centennial Curriculum, which is a very good model of Native American curriculum.

C. There ought to be collaborative efforts among education resource agencies. These must be implemented and sustained for the ongoing development of teaching skills for educational personnel, particularly teachers and administrators who are currently serving Indian students. These could include: (1) Summer language and teaching institutes focusing exclusively on Indian students such as those offered in Minnesota, Montana, North Dakota, and South Dakota; (2) Indian cultural and language institutes, conducted by tribal colleges, focusing on a specific tribal culture, and introducing cultural experts who could be used in the classroom.

D. Schools should be recognized for successfully integrating Indian cultural curriculum resources into the local system. Schools such as Minnesota's Cass Lake-Bena Schools, Nebraska's Macy Public Schools, and South Dakota's Todd County Public Schools have worked hard on this issue and should be recognized.

E. A new teacher training requirement needs to be established, or existing requirements need to be strengthened, to mandate minimum postsecondary coursework for teaching American Indian children. Montana, North Dakota, and South Dakota presently have such teacher certification requirements but need to review and strengthen the content of courses which meet this requirement.

III. Meeting American Indian/Alaska Native Education Goals

A. There is a need for the collective assessment of reservation-based educational needs and goals from early childhood through postsecondary education.

B. The U.S. Department of Education should explore the development of strategies for ensuring that LEAs are effectively utilizing supplemental education resources for strengthening academic achievement, attendance, retention, and social development of Indian students.

C. The alignment of local education agencies with postsecondary institutions for tutor training and services can enhance academic performance objectives of supplemental education programs for Indian students. University of South Dakota and Minnesota's Mesabi Community College have participated in such programs with their local school districts.

D. Native American curriculum resource centers should be established and maintained in each state to support cultural education efforts for American Indians. Montana's Great Falls Public Schools and South Dakota's Shannon County Schools provide the best examples of LEAs that have developed and actively utilize an Indian cultural curriculum resource center. Tribal diversity suggests that this is best done on a state rather than a regional or national level.

E. The U.S. Department of Education should seek authorization to develop and offer a categorical grant program with matching state or tribal funds to support special Indian youth development and leadership programs. Nearly all states in the Northern Great Plains have some type of summer program for Indian youth. The Montana Inter-tribal Youth Practicum offers both cultural instruction and development of decision making skills. Other examples of good youth leadership programs include the N.D. Indian Youth Leadership Institute and the Wind River Reservation Youth Conference in Wyoming. The most common problem with these programs is their lack of a reliable base of funding.

F. The concerted attention on math and science education for American Indian youth should be continued by all education entities and organization at all levels. Summer math camps, environmental education retreats, and science workshops provide a broad spectrum of approaches in this area. Specific examples of good programs include: the Minneapolis Public Schools "NIIBIN" summer education program, "IN-MED" program at University of North Dakota, "AIRO" at Montana State University, and "AISES" in Boulder, Colorado.

G. Strategies for safe, disciplined, and drug-free schools must include a master plan for chemical substance abuse, self-esteem development, and counseling support services beginning with early childhood and continuing through the secondary level. Early education and preventive measures are the beginning points for addressing chemical substance abuse among Indian youth. Turtle Mountain Community Schools in Belcourt, ND, have developed and implemented an effective multi-tiered plan.

IV. Role of Postsecondary Education

A. Educational resources need to be expanded and sustained for tribally-controlled postsecondary institutions. The 20+ tribal colleges established in the U.S. have successfully demonstrated that their programs are effective in addressing the cultural preservation, human resource development, and socioeconomic planned needs of Indian communities and reservations. It is short of phenomenal that they have accomplished their successes with the limited resources that are made available. The current and potential roles of tribally-controlled colleges require continuing examination, and their future endeavors should be legislatively and administratively supported by the federal government and state education agencies.

B. Research about the education of American Indians/Alaska Natives should be prioritized and supported by both state and tribal postsecondary institutions. Sinte Gleska College of South Dakota has investigated the mental health concerns of communities on the Rosebud Sioux Reservation; Native American learning styles has been the focus of research at Arizona State University; and AIRD, Inc., of Norman, OK, has broken ground for the assessment of education programs for gifted and talented Indian students. These and other research topics need to be identified, prioritized, and systematically explored by networking among postsecondary institutions. The State of Montana's higher education institutions are to be commended for initiating this process. The U.S. Department of Education could supplement future research efforts by assessing ways postgraduate financial aid could be utilized as a mechanism for supporting specific research efforts.

C. Funding resources should be revitalized to support postsecondary education programs for American Indians in the areas of counseling, elementary and secondary teaching, and education administration. There is a serious shortage of American Indian education personnel, especially in the fields of early childhood and secondary teaching. Funding is limited through existing resources, and there is a continuing trend of declining postsecondary enrollment in all of these areas.

V. Parents and Community Involvement

A. Local school and reservation-based efforts should be continued to encourage parental and community involvement in the education of American Indian children. The congressional mandate for parental involvement in Indian education programs must be maintained. Federal, state, and local education agencies must make a cohesive commitment to increasing this involvement to overcome all of the barriers that exist based on past history and current attitudes. Training for Indian parents and parent committee organizations should continue to focus on basic parental roles and responsibilities, coping with cultural bias and racism in schools, and strengthening home-school relations through positive communications and conflict resolution. The Annual Indian Parent Conference on Montana's Rocky Boy Reservation provides a good example of a concerted, reservation-wide effort in this area.

B. Alternative teacher certification requirements must be re-examined and modified in each state to allow tribal Elders and community members with cultural expertise to participate in the instruction of Indian children.

VI. Federal, State, and Tribal Operations

A. The U.S. Department of Education should seek a congressional authorization of the federal funding of local education agencies that are currently excluded from consideration IEA Formula Grant program resources. Provisions of P.L. 100-297 have precluded IEA Formula Grant funding for LEAs that were not grant recipients in fiscal year 1988. There are at least 50 LEAs in Minnesota alone that are eligible but cannot obtain Formula Grant funding due to the legislative language of this law. This means that students in their districts are not being provided with supplemental education programs.

B. The U.S. Department of Education should strengthen its collaborative efforts with the BIA and state education agencies to share available resources for the training, technical assistance, and information needs of schools serving American Indian students. Although resources are available, coordination is lacking in programs needs assessments, planning for training, and provision of technical assistance. Federal resource centers such as the Northern Plains Resource and Evaluation Center in Bismarck, ND, should continue to be maintained and supported under cooperative agreements with SEAs.

C. Toward the goal of tribal sovereignty, federally-recognized Indian tribes should be supported in the development of their own tribal education departments and tribal education codes as a foundation for reservation-based education. These departments would design, administer, and evaluate education programs and services. The federal government should financially and administratively support the development of these departments.

VII. Federally Recognized Tribes and the U.S. Mandate

A. The federal trust commitment for American Indian education between the U.S. Government and the various Federally-Recognized Tribes (based on treaties and federal Indian Law) must be maintained and strengthened. This commitment must be maintained within the Bureau of Indian Affairs and asserted as policy within the Department of Education and other federal agencies.

This has been a key assertion by Indian tribes, their leaders, and organizations, and it is no less important today than it was when tribes made their first agreements with the United States of America. The tribes remain committed to the quality education and success of their children and adults. Similarly, they view the federal trust commitment and the government-to-government relationships as a key to the success of their tribal populations and to constructive self-government. This trust commitment in Indian education is acknowledged in the Indian Reorganization Act, P.L. 93-638, P.L. 98-561, and P.L. 100-297.

I note this because many of the civil servants within the U.S. Department of Education are largely ignorant of this special relationship of Federally-Recognized Tribes. This is true of other federal agencies as well. American Indians represent distinct legal entities--they are not simply a "group within racial or ethnic minorities." With the exception of the Office of Indian Education Programs, other entities with the Department lack clear, concise direction in working with recognized tribal entities or the tribal governments.

The 16 tribes from North Dakota, South Dakota, and Nebraska are opposed to the recent scheme of reorganizing the Bureau of Indian Affairs education programs. This plan will create dissention and will lead to cumbersome and ineffective management and delivery of educational services for tribal contract and BIA schools.

VIII. The Department of Education - A Comprehensive Policy and Reorganization for Indian Education

A. The various Department of Education programs that serve American Indians, tribal governments, and tribal entities must be reorganized under one cohesive policy and administrative banner. This reorganization should include early childhood; all facets of elementary, secondary and postsecondary education; library services; vocational education; and Impact Aid to schools serving American Indians. Currently a fragmented approach to policy and administration is evident. It is not unusual, under current conditions, for Indian organizations to have to work with six or more independent program offices within the Department.

B. It is recommended that the Office of Indian Education Program Director be elevated to the status of Assistant Secretary for Indian Education within the Department of Education. It would then be appropriate for this office to hold the mantle for Indian education policy, programs, budget, and evaluation. Included ought to be the education programs authorized under various legislative acts, including those referenced earlier.

This recommendation is designed to establish Indian education as a priority within ED policy and functions. It is based upon the severe disadvantages and conditions facing Indian populations. Moreover, it is critical, since the Office of Indian Education Programs (Title V) has at times been severely neglected. For example, in 1982 the office was reduced in status from a deputy assistant secretary to a directorship. In 1981 there were some 39 American Indians employed out of a staff of 65 in that office. An all time low of four identifiable American Indians were there in 1989. Today at least 12 American Indians are on staff, but the key point is that this office has been abused. But for the Indian public, the tribes and friends with the U.S. Congress, the Title V Indian Education Act Programs would have been eliminated by the late 1980s.

The office has been subject to partisan politics and the vested interests of non-Indian civil servants and the federal unions. From 1981 to 1990 only three "permanent directors" held office over a combined period that did not exceed three years. In offices which administer vocational, higher education, libraries, Impact Aid, and other services, American Indians are virtually non-existent as support or professional staff members.

C. The Task Force needs to examine the lack of American Indian personnel throughout the Department. A department-wide policy for "federal Indian preference" should be instituted by the Secretary of Education. It should address those programs which serve American Indians and should include a specific plan to train, recruit, and retain qualified American Indian professionals.

My regrets on taking too much time. Again, I think these things are very, very critical, and I ask that you as Task Force members review our testimony very carefully because I think that ten minutes is hardly adequate to speak on such major issues that have long-term impacts on our future generations.

I wish each of you and the mission of the Task Force great success and I thank you for this opportunity to share these concerns.

Questions and Answers

Mr. Demmert noted that he was not sure how many people knew the role that Mr. Gipp had played over the years in the tribal community college movement and the development of legislation for that. I have had an opportunity to watch this personally because of the earlier role I had as Deputy Commissioner for Title V. Two comments: One, I would be very interested in some of your written comments on higher education and tribally controlled community colleges, the legislation that is there, and the changes that you think need to occur. Second, I don't know if you remember the legislation that created the Department of Education. When it was first enacted, I was still in the U.S. Office of Education as Deputy Commissioner, and we had wanted to create an Assistant Secretary for Indian Education. The tribes weren't ready for that yet, and I had to withdraw the recommendation. Do you think this has changed and that there might be support for this kind of position in today's Indian community?

Mr. Gipp replied that if the concept is thoroughly understood in terms of the Department and the role therein, he believed there is a good chance that it would be supported--much more than it was ten years ago.

Dr. Charleston referred to Mr. Gipps' discussion of the current BIA reorganization and proposed elimination of area offices and the opposition of the tribes to this move. Do the tribes perceive the administration and management of housing, education, and all of the kinds of things that the Bureau and area offices oversee as equated with trust responsibility?

Mr. Gipp replied that these services--including education--whether they are provided administratively or directly, are seen as a part of trust responsibility. The closure of areas offices is seen as withdrawal from this trust responsibility.

Jerold D. Ojibway, Minnesota Chippewa, American Indian Cultural Advisor, Duluth Independent Education Department.

You have before you a paper that took me quite a while to put together because it is hard to explain what I do in the school system.

I have had an opportunity to work with Indian children from grade one to twelve, and it appears to me and others with whom I have conferred that we have a generation that is without an education as to who they are. After hearing the previous testimony anger came upon me because things are happening out there that are hard to deal with.

One of the things I have been dealing with is educating not only the American Indian students, but the curriculum department and the teachers--non-Indian and Indian teachers--of the school district, as to what factors are influencing or affecting today's Indian students.

Parents are not to be blamed. You need to look at the parents' parents and the parents before them to find out what the influences have been and how they have impacted students today. In my education and in educating these American Indian students, I had to take a very hard journey back to the boarding school conflict that was placed upon us by the United States of America. Indian students today have no understanding of this and both they and non-Indian teachers are like sponges once they learn about what might be the root of many of the problems they encounter today.

My job has been a very hard one. I was hired in March of 1990 and handed a job description, which I handed back saying that I could not do this because it was good for 1982, but not for today. What needs to be done is to have people that can deal with these contemporary issues, go into the classroom and teach both American Indian students and teachers. This summer I was asked by the curriculum department to make an hour-long presentation to 44 teachers. I gave them what I give American Indian students in their schools.

The demand for what I am doing is great, but due to the funding that supports me, I am only able to serve American Indian students. The educators of the district also want to learn, but funding limits what I can do.

Also, our Indian Education Department is having difficulty with the school board on the matter of union involvement. I just came from sitting for one whole day through a meeting where they did not get to us on the agenda. Another meeting has been scheduled for October at the Central Administration Building in Duluth, and a decision will be made there by the Indian Education Department whether or not to join a union. This is a scary responsibility that is sitting on my shoulders and we need some help in this, because the decision will affect the present and the future. What will we do when we get a non-Indian teaching an Indian how to be an Indian and what to do about being an Indian?

The outright racism and discrimination is really blatant. On September 17, 1990, the school newspaper bulletin, which is distributed by the Central Administration Building, included some terminology on the American Indian. I have sent out a memo to the editor to alleviate that matter and I have challenged him. But I am on the front line. I thought this would be an easy job, but it is not.

Some departments like Community Services are working up there hand-in-hand with us. They have asked what can to done to work with our American Indian students.

I am also Chairman of the Indian Parent Advisory Group and it is scary. Things need to be done, and more people need to have an education to do them. They need people to contact them about contemporary issues and other things I have mentioned in my paper. Not the old ways. The old ways are still there, but we need to understand that we are coming up on 500 years and the cultural genocide is still going on, not only by the Department of Education. We are becoming our own worst enemies and I think we need to take a look at that. That is all. Thank you.

Kent Nerburn, Project Director, Oral History Project, Red Lake Public Schools, Bemidji, MN.

Thank you for the opportunity to speak to you. I too, like Jerry, am on the front lines and ten minutes isn't long enough to talk about such a crucial issue as this. I would like to focus on some strategies and directions that we have found successful. Our project, entitled Project Preserve, is funded out of the State Indian Education Office Postsecondary Program and serves Red Lake High School on the Red Lake Ojibwe Reservation. I am hereby presenting you with a book that the students and I produced. We are currently producing a second book. We have won the Governor's Award for one of the outstanding service projects in the state.

Our motto is pretty simple: We believe that our project should have three components--"honor the past, serve the present and prepare for the future." Honoring the past meant compiling this book of memories and photographs of Elders on the Reservation. Serving the present means that we have a strong volunteer program. We set-up projects such as taking the Elders to a Globetrotters basketball game in Bemidji (30 miles away). In preparing for the future, which is part of our postsecondary responsibility, our students have been taking college classes, and they are doing well.

I'd like to read you the forward--which students have written--for this year's yet-unpublished book:

> We're just an average group of kids who like to raise heck. When we signed up for this class we didn't know what to expect. We weren't the best of friends. In fact, we didn't know each other very well. We only knew we were supposed to make another book. Now we are kind of like a weird family. We each do what we can do and we care about each other in a special way.

As you can see, our project is holistic and perhaps a good model for a tribe. It has characteristics which I believe are crucial to Indian education.

1. Students focus on their own culture and learn Native cultural skills.
2. The projects are collaborative rather than being done as individual efforts, but they allow individuals to offer their own talents to the group effort.
3. Our approach fundamentally reshapes the teacher-student relationship, so the teacher is a facilitator.
4. Student work is product oriented.
5. Participation in projects is voluntary.
6. Projects have a multi-generational characteristic.
7. Knowledge is derived from experience rather than text-books.
8. The program includes close support services.

We model appropriate behavior and hold high expectations for excellence. Our model is not chosen by accident. Rather, it is a conscious design based on the pedagogical model of Indian Elders. In its broadest outline, it works like this: A small group of students organizes itself around a project of its own choice. The project must have a positive impact on the community, such as a book on oral history, a pow-wow, or a community service project. The theoretical and conceptual learnings are derived from experience and then generalized to other situations. In effect, it is a modified apprenticeship model. "Apprenticeship" as a term is poorly used and usually linked to vocational education, but in fact, it is used in medicine, law, and teaching, as well as in other professions.

I believe that the whole structure and rhythm of the contemporary education model in high school is wrong. It needs to be pulled out by the roots. It is based on two things: (1) the agrarian society where we had to take summers off and (2) the factory system. So we are trying to educate students with a completely false model. I believe in local autonomy and determination of values and educational methods.

On the national level I would consider the possibility of establishing Indian learning centers--not like Haskell, tribal community colleges, or new-age boarding schools. I am talking about something different like the Aspen Institute or the old Chautuaquas, located in beautiful settings where people will want to go. Attract students and professionals. Forget the standard age breakdowns of junior high, high school, and college. A teenage model is a "white model." Create an "adult" learning situation that will serve multiple generations. Bring in the Elders to talk about history and their childhood experiences and recognize them as professionals. Get these places accredited as junior colleges or colleges.

Until the learning environment feels like a family or a clan, the Indian student will not be engaged. Somehow we have to create a bunch of "weird families." American education isn't working well for anyone, and we can lead the way to a new model.

Comments and Questions:

Mr. Lewis said that he appreciated what Mr. Nerburn is doing and was especially supportive of the model which is based on the learning systems or ways of learning of our Elders. A multigenerational approach is natural and makes a lot of sense. I think there are possibilities in there that we haven't even tapped. Unfortunately, although we see it happening in various places across the country, it is all too rare.

Mr. Nerburn responded that he found this to be true at Red Lake also. The Elders are sort of a "side bar," and they are meant to be the purveyors of content. They need to be our educational consultants in some way and be valued for their pedagogical model. The more I see the more I realize that they taught me how to teach. I think this is the real thing that they have to offer.

Mr. Lewis asked Mr. Nerburn if he could provide his ideas in writing; he agreed to do so.

Cynthia Kipp, Blackfoot, Chairperson, Flandreau Indian School Board, Flandreau, South Dakota.

On behalf of the Flandreau Indian School Board, I wish to submit the following relevant testimony pertaining to Indian education.

Flandreau Indian School is located in the southeastern portion of South Dakota, very close to Sioux Falls, South Dakota, and Pipestone, Minnesota. This fall term we have now enrolled 560 students of 53 different tribes at Flandreau Indian School from grades 9 to 12. We are one of the two Off-Reservation Boarding Schools that have a Solo Parent Program. Students now enrolled at Flandreau are processed through the Billings, Aberdeen, and Minneapolis Area Offices.

While our greatest concern at Flandreau is graduating students with a quality excellence in education in academic curriculum, we also request that this Task Force help implement the changes that are now needed in Indian education for our Indian youth:

- There must be more vocational curriculum.
- Heritage and culture must be implemented at all levels from grades kindergarten through the 12th.
- Bilingual classes of each tribe must be set into the academic curriculum.
- Gifted and talented Indian students must be considered and their needs met with every measure to ensure that the Indian students attain their greatest potential.
- The Solo Parent Program at Flandreau Indian School needs much more attention.
- Health needs of our Indian students is at its lowest era. We must have a registered nurse at Flandreau Indian School. All public schools have a nurse on duty at schools throughout the entire country.
- Career Guidance is now an absolute must in learning methods to enable students to make the right decisions in future career choices in whatever field they so choose.

Vocational curriculum classes should be introduced for students who want to learn the skills to work in the following technical areas:

Carpentry, painting, and dry wall
Masonry
Electrical work, maintenance, and repair
Plumbing work, maintenance, and repair
Auto mechanics
Auto body
Heavy equipment
Agriculture
Forestry
Land management
Ranching and animal husbandry
Horticulture

There is now a great push to recruit Indian students for college. We must bear in mind that not all Indian students are college bound. The student must be able to learn to make a living when he or she has graduated. Students must be able to support themselves for the rest of their lives. It is most imperative that students have the opportunity to learn all of the vocational trades at their disposal at Flandreau Indian School.

Heritage: The Indian student must know his unique heritage. The Indian student must know his culture and that of all the other 500 federally recognized tribes as well. History in Native American studies for high school is of vital importance in Indian Country. The emphasis to the Indian student in learning his culture. The many crafts of each particular tribe, so extraordinary and unique, unmatched in any part of the world. The songs of the Indian, the dance, the majestic manner of dress of each tribe must be taught to Indian students. They must know that our ancestors were healthy, ambitious, happy, and clean. Free of disease until European contact.

Bilingual Education: Language of each tribe in the United States must be preserved. Tapes of each tribe must be shown to students to introduce them to knowledge of each dialect of the students of at different tribe.

Solo Parenting: The $108,000 earmarked for the Solo Parent Program of the two Off-Reservation Boarding Schools, Flandreau and Sherman, is far below adequate. The funds must be increased to ensure that more Indian girls receive an education. Not a single educator in the land promotes young single parenthood, but it is a national fact that teenage pregnancy occurs. We have to be there to assist these students who find themselves in that situation. They cannot be deprived of an education because of their situation.

Health Care: The Indian student must have adequate health care at all times. This Task Force must coordinate with Indian Health Services to ensure health preventative measures and for nurses to be placed at Indian schools. Students must be knowledgeable in sex education, drugs and alcohol, AIDS, diabetes, high blood pressure, and all other illnesses that have now engulfed the Native American.

Gifted and Talented: The gifted and talented Native American students must have more feasible tests to ensure they can be placed in this category. Native American students have been totally deprived of attaining their greatest potential in regard to the Gifted and Talented programs. There are untold numbers of students who excel in music, song and dance, and political leadership. There are unidentified artists who can work in every type of art media, sculptors, pottery, oil on canvas, pastel graphic art pottery. The list goes on, and Indian students are being held back because of the rules set forth in the selection of the gifted and talented.

At this most opportune time for people such as board members, concerned parents, and grandparents all over Indian Country, we wish to help assist you. There has to be a complete change from the ISEP funding to program funding. P.L. 95-561 must be amended for Off-Reservation Boarding Schools so they do not have to be under an area or agency office. The procurement process is most inefficient. Hiring procedures need to be streamlined.

Special programs force schools to label students in order for a school to be funded for a particular program, such as Intensive Residential Guidance, Special Education, Exceptional Child Residential. A major improvement in Chapter 1 is that schools may go away from labeling by their school wide programs. Boarding schools have a great variety of Indian students. The proposed program funding should take this into consideration and provide funding at a level that would allow for a lower staff/student ratio in all areas of boarding schools.

The student application process is much too cumbersome for Indian students.

School boards need a great deal more authority in creating or changing positions in name, description, and pay levels.

The Indian people throughout the country face the most critical time of the entire century in Indian education with cutbacks in funding sources for our Indian youth in Indian education.

We Indian people are the lowest minority of minorities in the entire country. Must we sit back in 1990 and watch our Indian youth be deprived of a quality education, while other minorities receive without question more and much more for their youth in education?

Now the Task Force has been created and implemented. The Secretary of Education has emphatically stated that he needs your help. For over 100 years this has never been done. Now in turn you are asking for our input.

I implore this Task Force to have long-range plans to implement all of the facts and all of the needs of our Indian youth today. Ensure the Indian people that you will not sit back. Do it.

As one individual I expect you to remove all obstacles and set in place all changes that need to be done regarding Indian education for the Indian youth of today, for they are our leaders of tomorrow.

I thank you sincerely for giving me the honor to testify at this hearing today.

Jo-Anne Barr, Minnesota Chippewa, Consultant, Minnesota Indian Affairs Council, St. Paul, MN.

The Minnesota Indian Affairs Council is the official state liaison for the State of Minnesota and tribal units of government. Our membership is elected through the Chairs of the Minnesota Tribes, and the Council allows for representation from federally recognized tribal members who are not members of state tribes. We have an Urban Indian Advisory Council and we also have a number of ex-officio representatives who sit on our board. The primary duties of our Council include research, policy development, resource development, providing technical assistance to other state agencies, and introduction of state legislative initiatives. Our basic policy driving force is to clarify for the legislature and to the state agencies the nature of tribal governments and the relationship of tribal governments to the people of Minnesota.

When we are talking about the development of policy and legislative initiatives in Minnesota, we always have to make very clear the relationship of the tribes to the federal government and the state's responsibility in providing programs and services to its citizens. State responsibility should be to uphold federal policies. We are also very fortunate to have a number of laws or statutes in the State of Minnesota--passed not that long ago--to address issues of encouraging improvements in education and providing scholarships to Indian students, Indian training programs, and support for tribal schools, including equalization dollars for their further development.

So, we are very fortunate in Minnesota, but we still have a long way to go. One of the very key areas that I think was critical in the past few years was the passage--with the help of the Minnesota Department of Education--of a long-range comprehensive plan for the improvement of Indian education. It stipulates that we need to have direct involvement of tribal officials with agencies such as ours to work with the legislature in developing these public policies and in addressing private education as well.

Minnesota has been represented as a model, and I do have two documents that I will submit for the record: "Indian Education in the State of Minnesota" and "State Policy Development for Indian Education in Minnesota." The latter document focuses on higher education. Both of these documents were developed by Dr. David Beaulieu, who is on the Task Force.

The Indian Affairs Council works to make recommendations regarding any issue that affects Indians in the state, and we play a role in making recommendations to a number of advisory councils that are supported by the Department of Education. Even though we are very small in terms of numbers of staff, we do utilize people who are considered experts in the field of education.

The model we have here in Minnesota shows what effective interaction can be between state government and Indian organizations throughout the state. I know that this has been very short, but I will entertain any questions you may have.

Comments

Dr. Demmert noted that several references had been made to ten minutes not being very long. The Task Force acknowledges that ten minutes is indeed brief, and we are also interested to look at the longer pieces of written testimony you are submitting. Also, when you look at the day-long schedule of ten minutes of commentary by all who have come to testify, the material begins to add up significantly. Then if you consider the seven to ten hearings that we are conducting around the country for a day to a day and a half, the amount of information is again significantly multiplied. In addition we will have multitudes of reports and written testimony to review. So, what I am saying is that the total volume of information is significant.

Dr. Charleston called for a brief recess.

Morning Session - (Continued)

Steve Chapman, Minnesota Chippewa - White Earth Reservation; Director, American Indian Support - Minneapolis Community College, Minneapolis, MN.

I would like to thank the members of the Task Force for the opportunity to speak on some of the important issues that directly affect the educational needs of urban American Indians today.

The issues that I will address reflect some of the topics and issues that were identified in the July 20, 1990, issue of the Federal Register. Clearly, there is substantial need to know more about all of the identified topical areas and possible recommendations for improvement and change. I wish that time would permit me to address each of them; however, this is not the case.

I have focused my presentation on "The Role of Postsecondary Education" and the related issues that follow. I have selected this area because of my direct experience in providing financial aid information, academic information, and advocacy to the urban American Indian communities in the Minneapolis-St. Paul area the past 17 years. I have held the position of Student Financial Aid Counselor at the University of Minnesota, in addition to my current position at Minneapolis Community College.

During this time period I have witnessed considerable increases in the enrollment and the completion of academic programs by American Indians attending postsecondary institutions throughout Minnesota and this region. Education and training are clearly priorities of tribal members in Minnesota and surrounding Indian communities.

Access and retention of American Indians/Alaskan Natives. Overall, the increased American Indian student enrollment at postsecondary institutions reflects an understanding of the need by American Indian individuals to gain the skills and training necessary to increase their potential for employment by American

Indian programs/organizations, tribes, and in the public or private sectors. Increased enrollment by American Indians is important, but I feel efforts to increase retention levels is also important.

The reasons that American Indian students drop out of postsecondary schools are many and often include child care needs/costs, lack of adequate transportation, chemical abuse, a lack of adequate preparation or motivation, or all of the above.

Addressing retention needs of American Indians will require new or additional resources dedicated to this purpose. Increased retention levels are attainable only if there are American Indian staff available to directly focus on this area. For example, I know the effect and value of one-to-one contact with American Indian students. Often knowing that someone has the time to spend with your concerns, is willing to take time to call you, or willing to stop by your home/apartment will encourage American Indian students to stay in school.

American Indian retention specialists should be developed and selected out of a pool of potential applicants who are currently enrolled in a postsecondary program and have attained good academic standing. These individuals could serve as positive role models and would also serve as a means to develop student leadership.

Retention efforts need to be developed and coordinated along with institutional retention efforts, tribal education programs, and American Indian community programs. Financial support for salaries needs to be provided to develop this retention effort.

Training and employment. Many American Indian individuals who complete postsecondary programs would like to work either for their tribal community or in a program that serves primarily American Indian clients. Often these positions require experience--experience that these individuals do not possess.

There are employment opportunities that seek American Indians for administrative positions, and because they often cannot find individuals with experience, they will hire individuals who by the lack of their experience will not be able to meet the demands of the job. In both instances, the American Indian applicant can become very discouraged and begin to lose confidence in himself. An internship program could address this need for practical experience.

There is a need to develop an internship program for American Indians who have completed two-year programs, such as chemical dependency counselors, human services, and degree graduates at the bachelor and master levels. The primary focus of an internship program would be to develop the administrative, management, and communication skills necessary to meet the needs of American Indian tribes, American Indian community organizations, and programs that serve primarily American Indian clients.

Such an internship program would involve partnerships between American Indian tribes, American Indian organizations/programs, corporations, non-profit organizations, and the public and private sectors. Internships should be developed for a one- to two-year period. The participant would have a choice of three sites to gain experience over this time period. Possible sites could include reservation programs in this region. This would be an opportunity for American Indian participants to develop needed skills in accounting, staffing/management, program development, and public relations.

An internship opportunity like this would provide for a solid foundation from which to build and gain valuable experience in effective program administration and the effective distribution of resources and services to American Indians. Funds are needed to pay wages or to supplement base pay provided by the sites. Curriculum could be developed by area postsecondary institutions and tribal community colleges.

Financial aid. There is a need to increase the available base of financial support for sophomore-junior-senior-graduate-level students. It seems that a major portion of higher education resources applies to first-year students who have traditionally had one of the highest attrition rates of all American Indian applicants.

There is a need to establish a book "voucher" that would be sent to institutions upon registration by an eligible American Indian student. I know many students who would have been successful in school if books had been available on the first few days of class instruction.

Role of postsecondary institutions. Develop learning centers to help American Indian students, and hire American Indian tutors.

Provide sensitive assessment testing that can assist American Indian students in course selection based on their ability.

Work in closer cooperation with American Indian tribes and American Indian organizations to develop potential learning sites that are close to American Indian populations.

Hire more American Indian staff and teachers.

There are many other issues that really affect Indian people and I believe it is necessary that we become really creative with the resources we have to ensure that we can make the needed changes. I hope some day academic success is associated with American Indian programs rather than academic failure. Thank you.

Elaine Salinas, Minnesota Chippewa.

I serve in the position of Education Program Officer for the Urban Coalition. The Urban Coalition is a public policy research and advocacy organization serving low-income people and people of color in the twin cities. I am also an Indian parent with a 13-year-old son in the Minneapolis school system. Over the past 20 years, I have worked extensively in the field of Indian education as a teacher, administrator of K-12 and adult education programs, and as an educational consultant. While there are many thoughts and perspectives I would like to share with you based on my personal and professional experiences, I want to use my time today to talk about some of the realities involved in the education of urban Indian children in our area and what must be done to address these realities. Some of the comments I will make are specific to Indian education, while others may be applicable to other groups as well.

The first reality I wish to address is that of educational expectations. While most of us today recognize the harmful and sometimes devastating effects that the boarding school experience had on previous generations of Indian people, we seldom consider the educational legacy bestowed on future generations by this one single action. The purpose of the boarding school was, after all, cultural genocide, and there are few Indian families who managed to escape its reaches. The boarding school was for many Indian people the first encounter with formal, institutionalized education, and the relationship that was established was oppositional. Indian parents, forced to relinquish their children without recourse, hoped for two things: that their children would be returned to them and that in the process of being "civilized," their children would not be destroyed.

The oppositional relationship long ago established between Indian people and institutionalized education has been reinforced through subsequent generations of educational failure in public schools.

Educators speak in flowery terms of quality educational outcomes, and yet many Indian parents of today are not unlike those of previous generations--expecting only that in the process of education, their children will not be destroyed. As a distinct group, Indian people have learned to expect little from education and, unfortunately, their expectations have been fulfilled. The first reality we must then confront in the education of Indian children is that there is a tremendous difference between the rhetoric of education and what many Indian people have learned to realistically expect from public schools.

The second reality, closely tied to the first, is that the future of Indian education in our area is intrinsically tied to the future of public education. While we are fortunate to have non-public alternative Indian schools in our cities, the funding needed to expand these alternatives is not available at the state or federal level, nor from the private sector. The education of the majority of Indian children in our urban area will continue to be carried out at the mercy of the public schools. I say "mercy" because good things happen for Indian children in public schools at the discretion of those in power. At times, our very activist Indian community is able to influence the outcome, but too often we are not. As urban Indian people we do not have sustained access to those who make educational decisions, so we do what we can when we can to advocate a more responsive educational system for our children. This is the second reality which we must confront as we attempt to proceed.

The third reality we must face, and one which I think makes the Minneapolis situation different from others, is that our young people are increasingly assuming the profile of other disadvantaged inner-city youth. We have at least two organized Indian gangs in Minneapolis ranging in age from 12 to the late 20s. During the past summer, we have experienced increased inter-gang rivalry between Indian gangs and more sophisticated groups like the Bloods and Crips. Drive-by shootings, long common in other large urban centers, are beginning to routinely occur in Minneapolis and increasingly involve innocent Indian community victims. Young people are afraid on their way to school and afraid once they get to school that they or someone close to them will be the next victim of the violence. Many of our young men routinely carry weapons in the community and into our schools. During the past year, there were reports of Indian children as young as third grade carrying guns to school. The fact that an increasing number of our young people are caught up in the escalating violence of urban life with few if any avenues of escape is the third reality of our current situation.

As I mentioned previously, the Minneapolis American Indian community is a very activist community--perhaps the most activist in the country. While I say this with pride, it is with equal frustration that I say that our activism has not led to better outcomes for our children. While both the Minneapolis and St. Paul school systems are making what I believe to be legitimate attempts to become more responsive to Indian students, urban Indian people actually have less influence in broader educational policy decisions than at previous times. Due to the resettlement of large numbers of Southeast Asian refugees in Minnesota, we are now the smallest minority group in the metro area and possibly in the state. We are, based on racial identification, subsumed under policies designed to respond to the needs of other groups of color. And because we are urban Indians, decisionmakers are less willing to accept our arguments for distinct legal/political status.

While my testimony may appear depressing or cynical to some, there are few who can argue with the realities I have presented. I continue to strongly believe that as a community and as educators we can make a critical difference in the lives of individual Indian students, even given our current circumstances. To change the situation for urban Indian students as a group, other changes will be necessary which require the assistance and finding of this Task Force. These are as follows:

1. Educational systems must be forced to become more accountable for the educational outcomes of Indian students. I believe that Indian education performance standards must be established for schools serving Indian students and that funds be withheld when schools fail to meet these performance standards. In turn, Indian families and students in these failing schools would be assigned the incoming aid, including

the foundation formula, compensatory aid funds, and any federal and state Indian education funds to take with them to the educational site of their choice.

This recommendation is based on my assessment that the educational system is most accountable when funding is involved. Choice is currently available to students in Minnesota, and having a program particularly responsive to Indian students would not be inconsistent with what already exists.

2. Desegregation guidelines must be reviewed and studied to determine their impact on the educational status of Indian students. When this impact can be demonstrated to be negative, waivers and other alternatives must be allowed to reverse this impact. We know that Indian students perform best when a "critical mass" are allowed to enroll in the same site. This knowledge and experience must be included in the revision of existing desegregation rules and guidelines.

3. The Indian community must revise their own expectations of public education, looking to what their children deserve rather than accepting what schools have been willing to deliver. We have a right and responsibility for our children's future to expect that education be an enriching rather than demeaning experience. We must stop thinking of success as reduced dropout rates and fewer suspensions and start thinking of success as high graduation rates and postsecondary enrollments. As a community, we have allowed schools to perform at their very minimum, and this must change.

4. Indian students must be protected from attack during their passage to and from school and while in school. Although it should not be viewed as a long-term solution to the problems of youth violence in our inner cities, I recommend that the Indian community join with the schools and tribal governments in creating safe respite areas for youth, particularly for those in physical danger related to their gang involvement or association with others involved in gang activity.

5. This Task Force and other policy making bodies must be committed to bold action on behalf of Indian students in our urban area. Educational programs and schools that are not effective need to be defunded. The responsibility for the basic education of Indian students, increasingly assumed by Indian education programs, must be returned to regular education where it belongs, and schools must be held accountable for its provision. Indian education funds in public schools must be used to enrich rather than remediate the basic education program.

6. Federal and state support for Indian alternative schools must continue until such time as public schools can be effectively restructured to serve the needs of a diverse population of Indian students. The alternative schools represent our best effort to save and retrieve individual students, and that is the only thing we are doing effectively at the current time. These programs should be rewarded for their extraordinary commitment to the "public" in public education--by serving those students who have been "written off" by our legally-vested public schools.

In closing, I would say that public schools in our city are increasingly less able to educate the majority of the public. What has historically happened to Indian students in our education systems is happening overall to increasing numbers of low-income students and students of color. Schools in our city desperately need the impetus to restructure. I believe that impetus is the loss of funding. I urge this Task Force to seriously consider these recommendations and attempt to bring pressure at the federal level to secure a better educational future for our young and yet unborn generations of Indian students.

Vernon Zacher, Fond du Lac Band - Chippewa; Lead Teacher, Indian Adult Basic Education Program, Minnesota Department of Education, Duluth, MN.

I work with Indian education out of a regional field office in Duluth, and I have been with the Department of Education for about 15 years. I am here today to talk to you about my experiences in adult education and to try to bring some importance the this issue.

Minnesota has been a leader in adult education for Indian adults for about 22 years now. We have had specific state-sponsored programs that have been oriented toward adults for quite a long time now. Right now we work with ten sites in northeastern Minnesota in the program areas of literacy, adult basic skills, GED preparation, and all kinds of small programs that serve those who come through our doors asking for help. We do this by working in cooperation--a lot of cooperation--with our community education department and with local school districts to keep their support. We also work with tribal governments to gain their acceptance for our working in their areas. We find that recognizing tribal sovereignty is particularly important in setting up programs in local areas. We therefore ask for tribal assistance in selecting sites and staff. We feel it is important to have culturally sensitive staff that respect our students rather than look down at them. This is especially important when you are talking about vulnerable adults coming to the door and asking for help or staff going to visit people's homes. So we ask our tribal governments to help us identify talented and sympathetic local people to work with adults in many different capacities.

We consider our work important. We work with dropouts and a lot of people we work with are those 40 to 50 percent of the students that really didn't make it through high school. In this era of welfare reform, when public maintenance and support systems are eroding or in a state of change, we are a really preventative program as we help the adults we serve--out of their necessity for the future--to achieve a more independent life style.

Our work is with adults who range in age from 16 to over 60. Some of these people have severe deficiencies in reading and math skills, or just in being able to work with majority society--feeling like they are part of it, and it can work for them. In a lot of cases the system isn't working for them. So we have to begin working with self-esteem before we can even start on the academics.

Our clients are acculturated in varying degrees. Many come from traditional life styles and believe in the old ways. Others don't really know the old ways but are also alienated from majority society. They don't have the skills to thrive in it--some of it is cultural and some of it is economic.

We also work with majority society to help create a deeper respect for cultural diversity. We don't all have to like each other, but we have to learn to respect each other and work together. We have to keep stressing to majority society that diversity is okay and acceptable.

One of the shortcomings in our adult education programs is the lack of professional Indian role models. There are many programs out there that serve Indian adults but there are few Indian staff that they can come in and relate to or feel they want to look up to. Some teachers tend to look down on their students and, I can tell you, people can spot that quicker than anything. Then they say the heck with you...so we need Indian role models out there so that our adults and young adults have something to look forward to. It is a trust-building factor--we can trust one another and we can work together.

In many of our programs we employ community instructional aides, especially when we have non-Indians out there teaching. We can't always find Indians who have the right degrees or the time to devote to adult education. We find that it is important to have somebody working with the non-Indian teachers who knows the community.

We need more prominence in adult education. We are always an add-on to what is going on in regular schools. But as the statistics tell us, in the future, we are going to have increasing importance. Not all of the clients we serve left school due to deficiencies; some left for personal and social reasons although they are really very bright. There is a lot of untapped intelligence out there. In order to give adult education programs more prominence our staff need to be more than part-time. They must be able to look forward to having benefits also, so we can maintain our programs with more stability and continuity of staffing and services.

John (Jeb) Beaulieu, Minnesota Chippewa - White Earth Reservation; Chairperson, Indian Parent Committee in Minneapolis, MN.

Our Committee represents both the Title V and the Johnson-O'Malley Indian Education programs, and we help determine how funds are spent to meet the special educational and cultural needs of Indian students in the school district. I have worked with Indian students since 1970 and have worked in education programs in the Minneapolis public schools since 1974. I have two children both attending the public schools; in fact, I left my youngest, with some trepidation, at his first day of kindergarten this morning.

I am here today to call out on behalf of Indian parents who have children attending urban public schools. From my experience, school desegregation, as it has been practiced in Minneapolis and other cities, has been harmful to Indian education, and I feel that we must allow Native American students the option of an "Indian choice" as an educational opportunity.

In my remarks today, I would like to share some of my observations of how desegregation has hurt Indian students, parents, and programs over the past several years, using Minneapolis as an example.

Over the past 10 years the Minneapolis School District has drastically reorganized to achieve racial balance. Phillips Junior High, a school in the heart of the Indian community with one of the largest Native populations in the state, was closed. Racially controlled enrollment was enforced, attendance boundaries were manipulated, magnet schools were started, and suddenly, Indian students found themselves scattered to all corners of the city and isolated from their peers and Indian support services. The adverse effects of desegregation were immediately and keenly felt by Indians.

Two years ago I had the opportunity to visit several schools as part of the American Indian Accreditation Team's evaluation of the Minneapolis district. At one junior high I interviewed a group of seven Indian students. The school's population was approximately half black and half white, with less than 20 Indians enrolled. Gathered together for the first time, several students were surprised to discover each other's Indian heritage. One girl said that she doesn't tell others about being Indian anymore because of taunts and racial slurs she'd received. Another said that she had lost friends at school after she disclosed her Indian identity. I asked the group what it was like to attend the school, and one student strongly stated, "If you are not black or you're not white, you don't fit in. I'm a misfit, and we are all misfits here!"

Similarly disturbing events were occurring among Indian students in other schools. With increasing frequency, when approached to join Indian groups in those schools, Indian students declined the invitation. These students felt threatened or ashamed to be identified as an Indian in schools with few Indians or supportive services of Indian students. Other students, who cannot hide the fact that they are Indian, often face merciless teasing and ridicule from others who openly make fun of their names and appearances. Too many Indian students are often forced to defend themselves from such racial and physical harassment and are suspended and expelled from school as a result.

I had hoped that this kind of racist treatment was a thing of the past. I have heard my Elders speak of how boarding schools were used to make Indians feel ashamed of their heritage. Their stories tell of how they were punished for speaking their own language, how Native religious practices were illegal, and how they were forced to learn the history of others and neglect their own. In college I learned of the government policies of allotment and relocation and how they were used to divorce us from our land, communities, and culture. I learned how education has been used as the primary instrument to "civilize" Indians--that is, to make us more like whites. I learned that this unique form of discrimination, applied specifically against Indians, was called "coercive assimilation." Today in public schools, Indian students are once again experiencing the shameful effects of this discriminatory policy of coercive assimilation. However, today it is called desegregation.

The specter of metrowide desegregation is a frightening one for me. I hear horror stories from middle class Indian families who have children attending suburban school districts, and those of predominately white districts seem even less tolerant of a diverse student population than those schools in the inner city.

No two minority groups share the same experience. Neither have all minorities been discriminated against in the same manner. A remedy to redress the injustices suffered by one minority group can be, unintentionally, a further form of discrimination when applied to "help" a different minority group. Such is the case with the public school's desegregation policy when applied to American Indians. In implementing such policies, each distinct group must be examined in light of its own unique set of circumstances, and not simplistically lumped together as "minorities."

To do so assumes that all minorities have the same goals. Indians do not necessarily want to become part of the melting pot. Historically, Indians have been used as the kindling to heat the melting pot, and they do not necessarily want to be assimilated into the dominant society and be forced to adopt its values. Our community needs assessments have told us repeatedly over the years that Indian parents strongly want to retain their Indian language, culture, and values within their educational programs. Unfortunately for Indians in the schools today, it is like looking in a mirror and not being able to see your own reflection. The shockingly high dropout rates are a testament to this feeling of alienation that Indians feel in a non-Indian educational setting.

Because of their small numbers, Indians will always be a "micro-minority" within the system and in a desegregated system will usually find themselves isolated from other Indians. Other minority groups, because of their significantly larger population, will usually find themselves in higher percentages and as a result feel more comfortable and less alienated in a desegregated setting.

In advocating an Indian school choice for Native American children, we are not trying to undo all of the hard-fought gains that have been made in civil rights in the past. Indians have a unique status different from all other minorities in this country. Our unique legal and political status, as well as our special educational and cultural needs, have been acknowledged on federal and state levels. Statistics have made clear that the system has failed Indians, and we want the opportunity to utilize our unique status to allow Indians to be educated together.

The purported purpose of desegregation is to make financial and educational resources more equally available to all. However, the desegregation methods used in Minneapolis have actually diluted supportive services funded for Indians. For example, one Indian support program went from working in four schools with 85 students before the district reorganized to following the same students to 14 different locations afterward. As a result, delivery of service to Indian students suffered, staff burnout and turnover increased, and Indian students were and continue to be isolated, alienated, and drop out at a much higher rate than non-Indian students.

American Indians are tribal people. Our social system, cultural values, and interdependence have been essential to our survival in the face of systematic attempts to exterminate us. Successful Indian education programs affirm this tribal membership, and use group approaches and a culturally relevant curriculum to help Indian students survive the gauntlet of the majority educational system.

Historically, to isolate and ostracize a member from their tribe in a hostile environment was to sentence that person to certain death. Currently, to isolate an Indian student in the hostile environment of the public school system without the support of the group or respect for their cultural differences is to sentence that student to certain failure in school and a future without hope.

Because of the tribal nature of Indian students, they need to be gathered together to survive in a non-Indian system. An Indian school would also help to counteract the discriminatory effects of desegregation toward Indians. After all, what is the value of espousing the values of diversity and integration if the result is that there are few Indians left to contribute to its diversity?

Choice is meaningless unless you allow access to those choices.

Robert Cournyer, Yankton Sioux and Chairman of the School Board, **Everdell Wright,** Superintendent, and **Dennis J. Schutt**, High School Principal. Yankton Sioux Tribe/Marty Indian School, Marty, SD.

Robert Cournyer: One of the reasons we are here today is that previous opportunities to come before a committee and give testimony have been at inopportune times for us, and as a result the BIA went behind our backs and closed our area office saying, inaccurately, that they had consulted with the Indians and tribes affected. Another main reason we are here is to share our views on the Indian School Equalization Program (ISEP) which we feel is not doing the job is should do. If we want our children to do well, we need the dollars to back us up in this area.

Dr. Eddie Brown of the BIA recently issued a statement saying that they want us to meet a whole list of goals and they want us to be on par or to surpass what the public education system is doing for Indian education. We could probably do that. We are currently doing an adequate job on the dollars we have, but just think of the job we could do if we really had the money we need. Speaking with regard to ISEP, our main contention is that more funding is needed.

Everdell Wright: My area of concern is in the realm of parental rights, and according to the Code of Federal Regulations (CFR), code 25 CFR states that parents have the right to send their students to whatever school they deem appropriate to meet the needs of the child. We are a tribal boarding school--and I must underscore tribal, in that we feel we are not in the realm that we were 30 to 40 years ago as far as boarding schools go. As day schools go, we are among the top in Indian education and many parents would like to send their children to Marty School, but they are denied this option because we are not "an approved BIA facility." This determination by BIA officials is contrary to CFR and should no longer be practiced or allowed.

Each year our school educates nine to fifteen students for which we do not receive funds. Being a school of national and even international telecommunication capabilities, it angers me and it angers parents that their children cannot receive the quality education we offer at Marty, despite the low ISEP funding which my colleague Dennis Schutt will now address.

Dennis J. Schutt: Mr. Cournyer alluded to the BIA meeting which was held last week in Aberdeen, where we learned that 13 people have been taken out of the regional office of education. One of these people was instrumental in getting us set up on a computerized, communications network called ENAN. We are now on that network and it has been a really big help to us. We would have known nothing about it if this staff person had not helped us, and now she is gone. Thirteen people are gone, or will be gone within three to six months when the transition team finishes its work.

I would like to return to the issues of ISEP. As a high school principal who has been in education for over 20 years-- 16 years in public education and now 5 at Marty School (a private institution), I really do enjoy what I am doing and can assure you that there are monumental differences between the two. Here in Minnesota, the state does supplement ISEP, but in South Dakota we have not reached that point. Our basic philosophy is that the state should be funding Indian schools, and we are currently talking to the State Department of Education about what we can do to make this happen.

It looks like the ISEP program, which was funded in 1980, has never been finished and is simply an uncompleted set of guidelines. We found this out in Washington, DC, in talking to Mr. Loveseat and Dr. Martin about how the rules are being implemented. I believe that there is now an ISEP Task Force set up for the purpose of considering this issue. But we are concerned that Mr. Harry Eagle Bow will no longer be in the Aberdeen office to help us. There is no one from the nine school Aberdeen area on the ISEP committee, so we have no one working on this for our northern area. Maybe the task force, as it is set up, will do a fine job, and we have no axe to grind; it is just that we are concerned about what kind of input we will get into decisions about ISEP.

Based on current ISEP funding, we receive $2,450 per student. We have no other tax base, so that is it. For each student, no matter if there is a point percentage, if you are familiar with that, it still will only add up to $2,800 or $2,900 per student in our high school. Last year, the state average was $3,600 per student, and this year it will be almost $4,000. So our students are funded at about one-third less than other students in the state. Our amount will go up to about $2,500, and $40 x .03 at the most will give us approximately $3,000. So we are still about $1,000 short. We are mandated to reach our goals by the year 2000, but with one-third less funding, it is hard to see how we will be able to do this. We believe it is the federal responsibility to fix the ISEP problems, and we would like to have input.

We have three major problems in our area: (1) racism in the neighboring public schools, which is why some students want to come to our school, (2) needed federal support for our ENAM system to help us bridge the isolation of being a rural school, and finally (3) economics and our need for more equitable funding. I would like to quote three proposals from our written testimony.

"Therefore, Let it be Proposed:

THAT: Federal dollars for the weighted student unit be appropriated and distributed according to a per pupil expenditure rate equal to that in the public schools.

AND/OR

THAT: Legislation prohibiting the supplementing of federal dollars with state dollars to provide an education of all students equally be deleted.

AND/OR

THAT: No cuts in federal dollars to BIA contract or grant schools within the federal system be allowed in any future years."

Or if it works better, let the programs be designed and budgeted by the schools. We know how many teachers, computers, and books we need. Let us build a program and send our needs to Washington. We also agree that we need to separate the BIA education office from housing and law enforcement. Because it is so important, it should have its own office.

Mr. Wright, added in closing: We were a 638 contract school for many, many years and last year we went to 297, which is a grant, and we had a very, very successful year because under grant status, a lot of control is turned over to your local school board and you have more autonomy. We have proved that, given an opportunity, Indian people can make things work.

Questions and Answers:

Dr. Beaulieu asked how many students transfer to Marty School after the fall accounting week. Mr. Schutt responded that it depended on what was happening in other schools and could range from one to ten. It is a hard question to answer because after we shut down our admissions board, new students go directly to Mr. Wright, and he has to field them. We have more transfers in elementary, and this year we are generally expecting even more because of problems in neighboring public schools with certain individuals on their staff and discrimination. Mr. Wright added that he receives as many as a dozen requests but doesn't approve them on a blanket basis. I look at each individual case and only accept those whose circumstances are very extraordinary.

Dr. Beaulieu wondered if they would accept more students if the funds followed students. Mr. Wright said that it was always a hard decision and that schools really needed to work together so that no one would lose out. Mr. Schutt added that tracking was one of the problems. If a system were available through ENAM to assist in identifying where students are coming from, it would be easier to accept them.

Mr. Lewis indicated that the Task Force has heard a lot of testimony here and in other regions about the BIA contract system, and this is giving us a broader picture of the problem as it exists across the country. I know there is a process in place for sharing these concerns with the BIA, but I believe we may have a subset of recommendations that would go directly to the Department of the Interior, so that the kinds of issues you have raised will be discussed and responded to. We hear what you are saying, we really empathize, and we will get those recommendations to the appropriate people.

Mr. Lewis continued, noting that they had talked about their objections to the closing of their BIA area office. We in the Southwest were affected by this also, and we did not have adequate consultation. I think collectively that we can get our policy recommendations together and this will lead to some direct action on those issues.

Dr. Charleston agreed that their testimony and especially their written data were a great help and were appreciated. You have done an extraordinary job of providing the Task Force with information. It is important that we are very specific when we make our recommendations in this area. On the matter of BIA area offices, I asked earlier what specific services are being lost from their closure. In light of your positive experience moving to a grant school status--which you attributed to funds flowing more quickly and greater local control--I would point out that an underlying assumption here is that this reduces the amount of bureaucratic process and delays which result from going through the agency area/central office pipeline. If area offices are closed, the locus of control moves to the local school through a grant process and you can run it. So we need to be more specific about what you are losing by eliminating this step in the bureaucracy.

Mr. Wright replied that his concern was in the area of special education where the area-level coordinator has more clout than we do at the local level. Mr. Schutt added that the area office has been very supportive in working with the state office of special education and this contact would be lost. The transition team should be able to handle this, but the way this is being done is of great concern to us. Specifically, it is happening so rapidly that we do not yet know where we are to go for services; Rosebud or Minneapolis? We don't know who we will be working with. How do I run programs when I don't know who to contact for information and technical assistance. Do I get on my computer and call Washington, DC, or do I call Crow Creek? If the train is still running, you don't pull it off the tracks until you are done using it, and I think that is what is happening here. Ultimately, with advance planning and notice I could have seen this happening three or four years down the road.

Dr. Demmert wanted to comment on one additional emerging and consistent issue in the hearings, which is the issue of funding equity between the different types of schools. From my point of view this is really a civil rights issue and it has to be a major focus. Adequate funding levels is the other major theme; it will probably always continue to be a major theme, and it is always a matter of choice.

Dr. Beaulieu agreed with Dr. Demmert. One of the things we are trying to do in Minnesota is to expand our tribal school equalization program, one that supplements ISEP with state money in such a fashion that it alleviates the problems when Indian students transfer from public to private and tribal schools. This way the public system and tribal systems will not lose quality because of the loss of resources. If we could follow the student to the other setting this would be all right.

Mr. Schutt explained that Marty School had even gone so far as to appeal to the U.S. Civil Liberties Union and had been told that couldn't help. I am carrying a copy of Minnesota's formula right now, which we are beginning to discuss at the state level. The gentleman who spoke fourth or fifth this morning concerning the equity of unions is another thing which we had not considered. So this has been quite a learning experience, just talking to other people and getting your feedback.

Dr. Charleston called a recess for lunch and indicate that the hearings would resume at 1:00 pm.

Afternoon Session

Dr. Charleston reopened the hearing at 1:00 pm.

Cheryl Kulas, Oglala Sioux/Turtle Mountain Chippewa, Assistant Director for Indian Education in the Special Projects Unit of the North Dakota Department of Public Instruction (DPI).

I am here on behalf of the North Dakota Department of Public Instruction and on behalf of the State Superintendent, Dr. Wayne G. Sanstead, I express appreciation for this opportunity to address major educational concerns of the Native American people of North Dakota and of the United States.

Overview

Since statehood North Dakota has been providing educational services for Native Americans residing on the reservations and tribal lands located within the state. The tribal groups comprising this population and referred to in this testimony are the Three Affiliated Tribes of Arikara, Mandan, and Hidatsa; the Standing Rock Sioux Tribe; the Devils Lake Sioux Tribe; and the Turtle Mountain Band of Chippewa.

The Native American population in the state of North Dakota numbers approximately 28,000. The number of Native American students in BIA, tribal contract, and public schools in the state is 10,000. Six thousand of those Native American students currently attend North Dakota public schools, comprising approximately 8 percent of the total North Dakota school population.

Because North Dakota has a large and growing Native American student population, the responsibility for educating these dual citizens must be viewed in a context of a broader shared role by the state, the BIA, and the tribal governments.

The North Dakota Department of Public Instruction has offered formal educational programs for Native American students since 1982. These programs are based on the recognition that North Dakota Native Americans desire to retain their specific tribal cultural identities and lifestyles and that they desire a high quantity of elementary, secondary, and postsecondary educational programs that will provide them opportunities to live in a pluralistic society. It is to this end that the following testimony is offered.

I. Strengthening Communication

A. The North Dakota Department of Public Instruction urges greater coordination and collaboration of information sharing among state education agencies, the BIA central and area offices, and the U.S. Department of Education Office of Indian Education.

Here greater effort should be made to align student testing/assessment programs between the BIA and states, to share test results, and to devise a mechanism for the collection of demographic and dropout data.

B. The North Dakota Department of Public Instruction urges the U.S. Department of Education to support the leveraging of resources to promulgate proven Indian education models.

The leveraging can be accomplished by concentrating monies on state education agency programs. These funds could be provided from the federal assistance centers such as the Mid-continent Regional Educational Laboratory, the Bilingual Education Multifunctional Resource Centers, Indian Education Act Resource and Evaluation Centers. These leveraged funds could promote and support proven inservice programs for Native American youth and adults.

C. The North Dakota Department of Public Instructions urges the federal Executive Branch to support the formalization, through new or existing legislation, the State Education Agencies' role in Indian education to provide for consistent and responsive programs between SEAs and the U.S. Department of Education.

For example, the U.S. Department of Education should provide appropriate funding for Indian education offices in states with high concentrations of Native American students through provisions similar to those under Title VII of the Bilingual Education Act or on a per student/per capita formula basis. Further, the U.S. Department of Education needs to strengthen its regional offices with additional funds for personnel and program support.

II. Role of Education in Affirming American Indian/Alaskan Native Culture, Languages, and Improving Opportunities for Native Students

Current research and education restructuring theory addresses the need for curricular reform. Secretary of Education Lauro Cavazos has stated that "the most pervasive problem in the American educational system remains the insufficient educational preparation of minority students, especially those who are economically deprived" (OERI Report, March 1989). In order to ensure culturally relevant learning environments and appropriate pedagogy, states must consider the needs of all students' ethnic heritages. It is our belief that in making cultural instruction effective, public school curricula must reflect instruction in the history and culture of Native American and ethnic societies.

A. The North Dakota Department of Public Instruction is aware that not only Indians, but other minorities as well, are underrepresented in school curricula and that the lack of culture-based studies makes learning and social achievement difficult for them.

The North Dakota Department of Public Instruction is working toward culturally congruent Native American curriculum development and instruction. To assist in this effort, the North Dakota Department of Public Instruction urges the U.S. Department of Education to provide funds to assist SEAs in conducting research and design for development of appropriate culture-based curriculum.

B. The North Dakota Department of Public Instruction believes that aspects of our inservice training for teachers of Native American students can serve as a national model.

Our three recent inservice initiatives are:

- The Institute for Teachers of Native American Students. This is a one-week summer institute during which time 30 elementary teachers of Native American students are trained in cross-cultural awareness and the varieties of learning styles.
- The Institute for Teaching and Learning About Native American Students. This is a one-week summer institute designed for 35 secondary teachers of Native American students to explore the use of whole language and cooperative learning.
- The Summer Institute on Mathematics for Teachers of Native American Students. This Institute, again designed as a one-week summer institute, focuses on the visualization concept of teaching math to Native American students.

C. In its ongoing effort to assess the education of Native American students in North Dakota, the North Dakota Department of Public Instruction recently completed a study of 1,369 teachers who took the North Dakota Native American Indian Studies course.

Survey results revealed the following:

- 99% of the teachers indicated they do not have books about Native Americans in their classrooms,
- 75% of the teachers do not frequently plan activities reflecting cultural diversity, while 91% of the teachers do not frequently plan activities reflecting Native American children,
- 72% had not developed or used methods that work successfully with Native American students; and
- 67% had indicated that they had not learned to identify and teach the various learning skills of Native American students.

Overall, the survey results indicate that Native American and multicultural education instruction in North Dakota are faring poorly. These results, however, provide a prescriptive foundation for curricular reform to make cultural retention a pervasive influence in the education of Native American students in North Dakota.

As a follow-up, the Department of Public Instruction formed an Indian Studies Task Force to explore the problems of multicultural education in North Dakota and bring forward recommendations to appropriate education agencies for the resolution of these problems. The Task Force's draft recommendations address teacher certification, curriculum redesign, and SEA policy formulation.

The North Dakota Department of Public Instruction directs the Indian Nations At Risk Task Force's attention to both the study and the recommendations for guidance in formulating its own recommendations.

III. Meeting American Indian/Alaskan Native Education Goals

A. In 1983 the North Dakota Department of Public Instruction coordinated the funding, writing, and distribution of a four-part Native American curriculum.

The curriculum addresses four levels: primary, intermediate, junior high, and high school. The curriculum uses a whole language approach and is designed to be integrated with language arts at the elementary levels and English, social studies, science, or art at the secondary levels. While it provides historical information about North Dakota Native American tribes, it is congruent with modern tribal cultures and living people.

It is designed for use as a part of an everyday overall classroom curriculum. The curriculum has total Native American authorship, and each unit provides further readings and resources. The North Dakota Department of Public Instruction views this effort as part of a larger effort to affirm and restore the cultural heritage of indigenous peoples through the teaching of Native culture.

The North Dakota Department of Public Instruction directs the Indian Nations At Risk Task Force's attention to the North Dakota Native American Curriculum as a model for replication by other states.

B. Student Leadership Development. We believe that the North Dakota Indian Youth Leadership Institute sets a precedent as a concentrated statewide effort to focus on leadership development for Indian youth. The week-long Institute, currently in its eighth year, brings together an average of 80 Native American youth in grades 8-12 from reservation, BIA, tribal contract, and public schools throughout the state.

The program of activities is designed to enhance student self-awareness and self-esteem through Native American one-on-one student/mentor relationships, leadership, and communication skill-building, and social, cultural, and recreational activities. The Institute encourages leadership by promoting effective interpersonal communication in the school and in the larger community environment.

Another such youth leadership program is the Peer Facilitator Training Program sponsored by DPI. The goal of the program was designed to train Native American youth to learn peer support techniques and decision making skills and to offer alternatives for substance abuse, resulting in positive development of self-esteem. Twenty individual students serve in a peer-support capacity at the Youth Leadership Institute.

The North Dakota Department of Public Instruction encourages the Indian Nations At Risk Task Force's consideration and examination of the North Dakota Indian Youth Leadership Institute model for other states.

IV. Parent and Community Involvement

The North Dakota Department of Public Instruction understands the damaging impact that the boarding school system of the early part of this century has had on breaking down tribal cultures and disrupting the traditional Native American parenting process. The effect of several generations of Native American dropout parents has had its most significant impact on school districts' ability to retain Native American students.

For these dropout parents, the North Dakota Department Public Instruction recommends a special effort be undertaken to develop and make available current successful adult education programs to help train Native American parents to be parents.

V. Federal, State, and Tribal Operations Strategies for Improving School Accountability and Financing

The interrelationship created by various federal programs, laws, and directives frequently confuses the relationship of state and tribal jurisdictions over matters affecting services to on-reservation public, BIA, and tribal contract schools. Issues of unnecessary program duplication, effective management, and inequitable funding are here brought to the attention of the Department and require U.S. Department of Education inquiry.

The North Dakota Department of Public Instruction recommends the formation of a short-term action task force to examine or coordinate current research and records which demonstrate unnecessary duplication of education services and associated personnel and operating costs. The U.S. Department of Education would act on this action task force's recommendations. The operation of several separate schools on the Standing Rock Indian Reservation illustrates this point.

The North Dakota Department of Public Instruction also encourages the formulation of a strategy to establish accountability for the SEAs' shared authority in the oversight and monitoring of Title V formula programs.

Members of the Indian Nations At Risk Task Force, the North Dakota Department of Public Instruction appreciates this opportunity to share our concerns. This concludes my testimony.

Verna Graves, Member and Director of Education - Red Lake Band of Chippewa, Red Lake, MN.

The Red Lake Nation is situated in north central Minnesota approximately 80 miles south of the Canadian border. The Red Lake Band boasts a membership of 7,729 and ownership in common of some 800,000 acres of land and water.

I would like to thank the members of the Indian Nations At Risk Task Force for holding this hearing to garner input from the Indian reservations, communities, and Indian population at large. While we agree that input from the Indian population at large is important, we believe that information presented from the tribal government perspective should have more influence upon the Task Force as final recommendations are considered and submitted to the Secretary of the Department of Education.

The tribal government of the Red Lake Band is the only tribe in the United States, Canada, Mexico, and South America that has prepared a comprehensive code for education. True Indian self-determination in education has no meaning unless a tribal government exercises its inherent sovereign right to determine its own destiny. Our code has been designed specifically for and by our Band to assure that our own identified educational goals and objectives are carried out. The code embraces quality educational opportunities from early childhood through life in keeping with our needs for cultural and economic well-being, taking into account the spiritual, mental, physical, and cultural aspects of the individual tribal member within the context of the family and the Red Lake Band of Chippewa Indians.

The strongest influencing factor in the education of our most important natural resource--our children and future generations--is the home and a positive interaction between child and family. A broad knowledge of our Chippewa culture--tribal customs, language, and traditional beliefs--is indispensable to the attainment of self-worth, identity, and a productive life. Education goals, then, must be integrated into all phases of the curricula to facilitate the maximum potential of each student.

The Red Lake Tribal Education goals are as follows:

1. The Chippewa culture will be integrated as a functional part of all the curricula. Culture includes our language, values, ethics, the arts, law, history, philosophy, psychology, health and medicine, and social structures.

2. Parents and family will be involved in their children's educational development.

3. All schools will strive to meet the educational needs of individual students. Students will achieve to the maximum of their potential. More students will pursue postsecondary education and become contributing citizens of our Nation.

4. Social problems will be minimized.

5. The unemployment rate will diminish, and employees will be more successful and productive in their jobs.

6. The Red Lake Band will attain increased human resource expertise and the leadership necessary for further growth and development.

7. Tribal unity and a stronger tribal government will be realized through the continued exercise of sovereignty in education. Excellence in education will be continually defined and redefined as we achieve our educational goals and objectives.

The general education objectives are as follows:

1. To provide learning experiences and educational opportunities that enable Red Lake children to function competently when encountering changing circumstances

2. To develop, monitor, and upgrade educational experiences that will lead to the progressive enrichment of individual and familial and tribal life

3. To reinforce positive experiences in the home that will enable parents to become more resourceful and effective in facilitating the educational development of their children

4. To provide successful experiences for Red Lake children in the school environment that will stimulate a positive attitude toward school and education

The Red Lake Tribal Council adheres to the doctrine in Article 27 of the International Covenant on Civil and Political Rights, and we have accorded the continuing right of all people who reside within our boundaries to enjoy their own culture, and to profess and practice their own religion. We have encouraged them to learn and use their own language. The U.S. government, along with other United Nations members, adopted this Covenant within the Universal Declaration of Human Rights. Thus, we rely on the reciprocal adherence to this doctrine by the member states of the United States specifically as it pertains to the right of language use. Article 27 is strengthened by our friends in Congress who have endorsed a bill written by Indian people to preserve, protect, and maintain our Native languages. Unfortunately, there are still those in Washington, DC, who think they know what is best for Indian people and who are presently trying to kill the bill because they still believe in the century-old concept of assimilation. Fortunately for the Indians in Minnesota, our lawmakers and state policy have recognized the needs of Indian people and thankfully, our legislators and governors have asked and consulted with the right people about those needs--the Indian people themselves.

Minnesota legislators and our present governor, upon consultation with the Indian tribes in Minnesota, have supported and subsequently enacted specific Indian education statutes which have added new dimensions of appreciation and understanding of our Indian languages and culture. They have provided legislation and appropriations for an Indian Scholarship Program which funds over 1,000 students in colleges on an annual basis. They have also provided postsecondary preparation projects throughout the state, enabling students to prepare for college. Most recently, they have provided funds for special programs for teacher education.

To verify the importance of our language, the Tribal Council has declared the Chippewa language as the official language of Red Lake. Our language has the ability to match and even surpass any other in the world for expressiveness and beauty.

P.L. 100-297 (Section 5106) guarantees that the Assistant Secretary of the Department of Interior "...shall provide for comprehensive multicultural and multilingual education programs including the production and use of instructional materials, culturally appropriate methodologies and teaching and learning strategies that will reinforce, preserve and maintain Indian and Alaska Native languages, cultures and histories." Though these policies (which recently became law) were written by Indian people for Indian Nations that are federally recognized, it was anticipated that these policies would be adopted by other school systems which enrolled American Indian students.

The right of "home rule" is contained in our code under Chapter 1, Section 101. We believe it is necessary and inherently proper for each tribe to develop its own system of education. For years we have danced to the tune of others as education plans were written for us; we will now go forward with our own plans to serve our own people, governed and prescribed from within, to serve the individual member, and our tribe as a whole.

That concludes my testimony. I brought along our education code which was completed last year. Three chapters have been adopted by the Tribal Council, and we will hammer the rest out with the school district. We have a public school system on our reservation, and we will negotiate and prepare for usage of the entire education code. Thank you.

Questions and Answers:

Dr. Charleston asked if Ms. Graves was submitting the code to the Task Force. She indicated that she could only submit the parts which were already passed by the Tribal Council--that is, the first three chapters.

Joe Aitken, Leach Lake Reservation - Minnesota Chippewa, Director, Indian Scholarship Program, Minnesota Department of Education - Indian Education Section.

I thank you for this opportunity to present to you today some history and statistics on the finest Indian education program this country has to offer.

I wish to share with the Task Force seven documents, the first being an application form for the State Scholarship Program. We fund approximately 1400 to 1500 postsecondary Indian scholarships every year. The second document is an information sheet to familiarize interested college or community college Indian students with our program. The third document contains our guidelines for our graduate program.

In 1983 Governor Rudy Perpich single-handedly increased our support from $500,000 to $1.5 million with a stroke of his pen. We are especially proud that one of the first graduates of our program, Ms. Wilson, is now a music teacher in the Deer River Public School system. She is on the front cover of "Instructor," a nationally distributed teachers' magazine.

The fourth document is a list of other resources. Whenever we send out funding letters we also include a list of other resources students can apply for. The fifth document is an education plan that our juniors and seniors must fill out to avoid unnecessary classes at the junior-senior level. We insist that they identify and take just those classes needed to graduate. Probably most important is the sixth document. It is the Minnesota State Law 124.48, which allows for the appropriation of our Minnesota scholarship program that started in 1955 with $5,000. Today we are at $1.6 million.

The seventh document is an eighteen-minute video tape of some of our Indian graduates and where they are today. This tape would cost commercially in the area of $150,000 to produce. We convinced WCCO radio-television studios to do this for us. It is professionally done and involves eight of our graduates. One is a law student, one is a medical doctor. We have a highway patrolwoman, a couple of school teachers, and so on. The purpose of our video is to encourage our youngsters in grades K through 12 to stay in school. Chances are that one of the graduates on the tape could very well be a relative of theirs. We have a plans for a second and third tape which are now in the early stages. I would like to encourage all of you to take this concept back to your home state and develop a Minnesota-type scholarship program. This 35-year-old program is 100 percent state legislature supported and is just for Indian students to help augment the tribal education dollar.

I believe South Dakota had $50,000 a few years ago, it that it was a line item ousted by their infamous governor a few years ago. I believe that North Dakota now has around $85,000 compared to our $1.6 million. This kind of program can be accomplished by you people in leadership positions in other states.

Our average student is about 28 years of age with two dependents. Our average award from the Indian Scholarship Program is $1400 each year. This is, of course, given on a needs basis, using the assessment methodology which the tribes also use. Of the 1400 students we assisted last year, 58 of them were graduate students studying to receive masters degrees in business administration, medical doctors degrees, law degrees, clinical psychology degrees, and so forth. Seventy-five percent of the 1400 were in college, while the remaining 25 percent were in vocational education. They were evenly divided between those from rural reservation areas and those from metropolitan areas. Seventy percent of our students' graduations have happened in the last ten years. So on a graph it would go along at a low level until about 1980 and then go straight up. Each year for the last four or five years we have been graduating anywhere from 100 to 120 graduates from four-year institutions.

There are basically three major reasons for the success of our program. (1) The tribes in Minnesota helped initiate it 35 years ago and they fully support this program through programs like postsecondary preparation and Indian culture. (2) The success of our graduates provides fine role models for others, especially as they have become administrators and teachers. (3) The Minnesota Indian Scholarship Program has established a very credible relationship with all 198 postsecondary institutions in the state. We put on three to four workshops each year on Indian education so representatives from colleges and universities can ask anything about Indian education that they ever wanted to know but were reluctant to ask.

In closing, the purpose of my testimony is not only to brag about our program, but to encourage those of you in other states to duplicate it in your own state. If there is anything we in Minnesota can do to help you duplicate this fine effort, we wish to be at your disposal. Also, one graduate of a couple years ago, now in a key position with a locally based computer company (Cray Research), recently channeled $10,000 back to our office in a gesture of thanks for the work and assistance we gave her while she was in college.

Questions and Answers:

Dr. Beaulieu asked Mr. Aitken to speak to the fact that despite the amount of money they do have in the scholarship fund, they are unable to serve many students.

Mr. Aitken explained that in 1989-90 they had to send out 750 "I'm sorry we're out of funds" letters, advising students to take out a loan, borrow from an aunt or uncle, or possibly delay their education. I hate those letters! Our Indian students are taking out guaranteed loans, national direct students loans, and the PLUS loans in record numbers. We have situations where our students are begging us to give them only school costs, which in a public institution would be around $700. Two years ago my office funded 970 of 1600 students exclusively because the tribes were out of money. We need more money in our education budgets. I'm sure you have heard this before. We must continue to thump on legislators' desks locally as well as nationally. Our initiative through Dave Beaulieu's office here in St. Paul hopefully will address this very important concern, but we have received $1.6 million and this is really staggering. It really gets the attention of the students we are talking and presenting to. We got our funding allocation in July, and by the end of September we will be sending out-of-funds letters. It is regarded as "criminal" by some of our House and Senate leaders and we hope to address this next go-around in the legislature.

Dr. Charleston asked if they had a policy on tribal property or individuals who have property on reservations. Does their property have to be included as an asset in determining "need" for your grants? Mr. Aitken indicated that although they utilize the congressional needs-analysis process almost exclusively, they do have administrative latitude. We do not have white people telling us how to run our show, although we use the best they have to offer. We have a number of similar situations each year. Every tribe in the state has some type of agreement with each reservation regarding taxation of Indian-owned land.

Dr. Beaulieu added that one of the unique things about the Minnesota program is the involvement of the people in the development of tools and criteria for awarding the grants as well as the definition of "need."

Mr. Aitken further explained that his office has also assisted 325 other American Indian students who met their state residency requirements, for non-grant funding purposes. We worked with 58 tribes other than the 11 Minnesota tribes. Generally, if a student graduates from a Minnesota high school and is one-quarter or more American Indian ancestry, we will consider them equally. So with these 58 tribes, we share information, phone numbers, and addresses of all 198 postsecondary institutions and financial aid offices in the state.

Mike Poolaw, Ojibwe/Kiowa, Director for Successful Indian Adults Program, Migizi Communications, Minneapolis, MN.

Migizi Communications is an American Indian news and educational organization founded in 1977 and we have provided programs to Native American people since 1982. We currently have two programs operating. One is an adult education program, which I direct, and the other is an afterschool program to interest young people in the field of communications and mass media. I am also a teacher and have rather unique perspective on some of the problems that I will share in my testimony. I teach a high school class in American Indian studies at South High School, a big high school in Minneapolis. I am a certified teacher and am also finishing my masters program at the University of Minnesota in adult education.

There are many problems in adult education, and many of them stem primarily from the fact that public schools are not doing their job very well. There are large numbers of dropouts and high suspension rates in the public schools in the Twin Cities, which manifest themselves in a lot of problems and a lot of poverty. People get caught in the welfare system and they can't get out. We see many of our clients through welfare referrals. In Minnesota, in order to qualify for welfare, if you don't have your GED, the Department of Human Services makes you spend six hours a week in a GED program such as ours.

We get people with all different levels of reading ability. We use different types of reading tests. Standardized achievement tests are biased and don't take into consideration a lot of things that Indian cultural traditions teach.

We have a lot of problems with the curriculum, because the vendors come out and sell you curriculum that has no relevancy as far as Indian people are concerned. There is nothing available out there about our great authors who have written a lot of literature. This does not exist because they want to sell you a package that won't be meaningful to anyone or is so broad that people get bored. We need to have money set aside somewhere so that Indian educators throughout this nation can develop a curriculum. Some of this did exist before. I think United Tribes had a curriculum and I saw some stuff in Boston that looked pretty good, but it doesn't exist anymore.

There are some technological breakthroughs that I think Indian schools should have access to. With new technology we can develop new curriculum and utilize different delivery systems. Especially important are computers that could be utilized by both adult education and high school teachers. But these are expensive, and we need to have the money.

I am teaching in a high school and I see a lot of students who are dropping out of my class. They are not interested in school, so I say the school is failing. What will happen is that I am going to see them a little bit further down the line in the adult education classes. Since they didn't do so well and since school was such a bad experience, they are really reluctant to come back into the classroom. They feel they will have to go through the same thing with the lectures and demonstration-type teaching methods.

What we try to do is instill confidence in these students by first doing good initial counseling to determine their motivations. Are they really there to learn, or just to satisfy the welfare requirements? After you do that, you break down some of the barriers that exist--psychological barriers that do not allow them to get back into the educational program.

Even when they graduate from our program with their GED, they have no skills to market and have a hard time going out to compete for jobs. Our program is unique because we do develop these types of things. We use a cooperative learning model that works. We try to get students to work together in groups, not only working in workbooks, working on different subjects, but also working with videotapes to help them develop the confidence to go out on job interviews and not get scared like I am right now.

Now, because of the high incidence of drug use in urban schools, we are also seeing more and more gang involvement. Even more students are dropping out. There is a whole bunch of 12-, 13-, 14- and 15-year-olds who can't qualify for adult education because they are simply too young. They're out there running on the streets right now. So this is why we need more innovative types of programs to focus on those students' needs.

I have a couple of recommendations to make. (1) We need increased Indian education funding. (2) We need to develop our own unbiased testing, not only for adult basic education, but also for high school and elementary students. (3) We need unbiased textbooks. (4) We need programs that are innovative. (5) We need to sustain our funding for a period of time to allow our program staff to do a better job. The one or two year funding cycle should be extended to a longer and longer period so that we can experiment and find out what really works and what doesn't work. (6) We need better technical assistance to help us with our programs. (7) We need a lot more money for adult education. There is a Department of Labor report that says in the year 2000 one out of three adult Americans will be functionally illiterate. I suspect that in Indian country it will be even worse. (8) I think we need to be able to buy into the technical programs (computers and CDs).

Questions and Answers:

Mr. Lewis asked if the two programs he had spoken of were described in a format that could be sent out to other tribes. Mr. Poolaw said yes, and that he would like to submit things at the High Plains hearing that show how they develop effective programs through cooperative educational approaches, so that they could be disseminated to other programs. The afterschool achievement programs has curriculum that could be put together and he would be happy to share that also in the written testimony that they submit.

Dr. Beaulieu said that he appreciated Mr. Poolaw's remarks about adult education and indicated that many of the people who receive scholarships through the state Indian Scholarship Program have come through adult education programs. Mr. Poolaw confirmed this, saying that once students get their GEDs they find out about a whole host of programs that are available to them. They often do not know how to go about enrolling or getting financial aid. We help them with these things and we have a good relationship with the state Indian Scholarship Office.

Dr. Charleston wondered about the age of students they typically serve. Mr. Poolaw replied that federal guidelines determine that their clients must be age 16 and older. You can take a GED when you are 17 or 18 years old under certain circumstances and with an age waiver. They won't allow you to take it when you are 16 and this is a problem. They don't care that we can't serve these kids. So we have a service gap that leaves a lot younger students out there just walking the streets.

John Eichhorn for **Faith Smith**, Chippewa, President of Native American Service Education (NAES) College, Chicago, IL.

NAES College is a BA degree granting program serving American Indians in four communities. Two campuses are in urban areas (Chicago and Minneapolis), and two are reservation based (Fort Peck Reservation, MT, and Menominee Reservation, WI). The college was established in 1974 to meet the higher educational needs of Indian communities and to provide an academic credential for Indians whose commitment is to the development and maintenance of community and tribe. While the annual enrollment is small, 100 to 150 students, the retention rate through graduation is 75 percent. Further, virtually all of our graduates have maintained a working relationship with the Indian community upon graduation. Approximately 10 percent of NAES College graduates have completed advance level degrees at such institutions as the University of Chicago, the University of Montana, and the University of California at Berkeley.

While the experience of NAES College as a successful model for Indian education provides important lessons for the Task Force to examine in its study, the following testimony describes conditions for Indians in educational institutions in Chicago, which has a history of innovative program development. Because of diminishing federal funds available for Indian educational reform, most of these innovative programs, which once flourished, have become marginal operations. More important, the gains of the 1970s in terms of advancement of Indian students have declined to the level of the 1950s and 1960s in achievement and rates of completion because of the loss of special program services.

Beginning in 1969, the creation of special educational programs for American Indians flourished, most with help from the Indian Education Act. These programs included the following: O-Wai=Y-Wa Elementary School served the needs of Indian students with a half day program of special tutorials in academic subjects as well as providing subjects in Indian art, history, and culture; the Little Big Horn Schools provided a full-time program for Indians in high school as well as preschoolers; the Native American Support Program at the University of Illinois counseled Indians in the university and offered a special course in Indian issues; the Institute for Native American Development was developed within a local two-year city college offering such services as GED classes as well as counseling for those working toward an AA degree. While all of these programs continue, they operate at a much reduced level, and the number of students served by them is very small. As federal funds were reduced, other sources of support were not available to maintain the same level of services and staff. Adding to this difficulty has been the general condition of poor quality education which has characterized Chicago schools for some time.

While statistical data regarding Indian education is limited, what is clear is that public institutions in Chicago fail Indian students at a level greater than that of any other racial minority. Currently, Indian enrollment in Chicago Public Schools is 689; 510 are in elementary school, and 179 are in high school. Based on statistics provided by the Chicago School Board, 65.9 percent of these students will not graduate from high school. While the specific data in regard to achievement is sketchy, what appears to occur is a sharp decline after the fourth grade. By the eighth grade, most Indian students are about two years behind in their reading level. For those students who do make it to high school, informal statistics indicate that they are three years below grade level in reading by the time they enter the tenth grade. The largest dropout rate appears to be after the tenth grade. Of special concern is that the dropout rate for American Indian students in Chicago Public Schools is increasing in contrast to all other minority groups who are experiencing slight improvements.

The Chicago Panel of Public School Finance reports that a primary indicator for success in school is family income level. The 1980 U.S. Census indicated that Indians represented the poorest group in the city, with 40 percent at or below the poverty level. Low family income would indicate that these children attend schools in poor neighborhoods in schools already plagued with problems of drugs, gangs, and limited educational resources. Further, low family income would also make it impossible for most Indian students to attend private schools, which have a much higher rate of educational success in inner-city Chicago.

For those Indian students who graduate from high school and enroll in college, the picture is somewhat mixed in terms of success rates. In the fall of 1989, 1,653 students enrolled in Illinois colleges or universities identified themselves as being American Indian, an increase over previous years. Of these, 414 were in public universities, 707 in public community colleges, and 532 in private institutions. This represents a shift from previous years. In the past, the bulk of Indian students were enrolled in two-year community colleges, with equal numbers in public and private four-year colleges or universities.

A review of graduation rates of Indian students in these institutions from 1983 through 1986 reveals an attrition rate of between 84 to 89 percent, with the exception of NAES College whose attrition rate is about 25 percent. Discussions with Indian students on various campuses have indicated that the actual number of Indian students is much lower than what is reported. Most Indian students on Illinois campuses are invisible either because they do not associate with other Indian students or have a marginal relationship to an Indian tribe or community.

Difficulties in college life reported by Indian students include inadequate preparation, lack of community support, and, in some cases, racism. The issue of Chief Illiniwek, the mascot of the University of Illinois, has created special difficulties for Indian students who have been more outspoken about the kind of racism represented by such a symbol, have been threatened, and have experienced various kinds of abuse on and off campus.

There is no one response to the many situations that limit the ability of Indian students to have a successful school experience from level to level or from one community to another. Clearly, few data exist, nor are enough Indians engaged in educational research that would provide some guidance to communities struggling to keep their children in school. Sharp declines in federal funding at all levels is a serious issue to be addressed. More serious is the lack of educational programs that are integrally linked to the Indian community and that work to maintain the linkage between student and community. Those institutions that will make a strong and positive impact are those which reinforce issues about and of importance to Indian tribes and communities.

Questions and Answers:

Mr. Lewis referred to the attrition rates Mr. Eichhorn had cited, wondering what factors were credited with NAES's ability to maintain a much higher rate of attendance and graduation. Mr. Eichhorn said that one of the primary reasons was that NAES, as a smaller institution, can afford to give hands-on care, instruction, and motivation to students. Another factor is that we teach curriculum that is culturally relevant for students and their communities.

Dr. Beaulieu indicated that he had been associated with NAES since its inception and currently serves on the Board of Trustees. He asked if it would be possible for the institution to submit its original self-study for accreditation since it would provide a rather unique model of education for Indian students.

Burel Block, Cherokee, Superintendent, Red Lake Independent School District, Red Lake, MN.

Mr. Chairman, members of the Task Force, I appreciate this opportunity to speak before you on behalf of the children on the Red Lake Indian Reservation.

I. The number one priority on the Reservation is safe, comfortable, and pleasant school facilities. They are needed most on the Red Lake Reservation because we have a growing elementary school population, an increasing need for more educational programs, and a need to provide a safe, healthy, physical education program and a recreational area in severe minus 40 and 50 degree winters.

Red Lake elementary school has added ten portable classrooms. Changing classes requires children to be exposed to severe winter weather. An elementary school with a capacity for 700 children and with design features for the 21st century curriculum should be constructed immediately.

Gentlemen, the way you can help Indian children is to influence Congress to provide appropriations for P.L. 815 so that we can build that school. Red Lake Indian Reservation is a closed reservation; it has practically no private property for taxation, and we have to depend on the Impact Aid monies to build schools that are needed there. I request your maximum assistance and political influence with Congress so that we can have the schools that our children need on our reservation and on other Indian reservations.

II. Existing achievement tests are white-man based. Indian children should be evaluated on their academic progress with tests that are sensitive to the psycholinguistic and cultural differences that are unique to the American Indian.

Furthermore, cultural values and identifiers should be used by psychometricians. It is inaccurate for professional educators to predict the probable academic success or nonsuccess of Indian children based only--or in any way--on the psycholinguistics and culture of the majority. Too often Indian children have succeeded academically in spite of negative and hopeless predictions made by white educators from white achievement tests.

The following article from the Lakota Times supports this view:

> Spottest: ganawaabandaming, moozhitaming
>
> Thanks to the Ford Foundation, we've just learned the difference between "ganawaabandaming" and "moozhitaming." The distinction and its overtones are important. Schoolchildren who understand and honor the meanings in those terms are more apt to be penalized than rewarded.
>
> That's because the two Ojibwe words rank two ways of knowing in a different order from the ranking schools assume. "Moozhitaming," says an Ojibwe scholar, refers to "feeling what you do not see"--the knowledge and insight a person might gain by careful attention to dreaming, for example. Ojibwe tradition values "moozhitaming" more highly than "ganawaabandaming" -- "seeing without feeling." But non-Indian schools rank these kinds of knowledge the other way around. More likely, they dismiss "moozhitaming" as no knowledge at all.
>
> And so do standardized school tests, which is how the Ford Foundation got interested in the subject. A Ford-sponsored commission on school and job testing heard compelling evidence of Indian children's unjustified troubles when measured by standard testing criteria. It amassed similar data for other minority populations and for women. From such data comes a powerful finding: **All groups that score lower than whites on standardized tests fare better when judged by their school or job performance. Part of the reason is that tests are blind to strengths the test makers do not understand, and thus distort evaluation.**

Distortions introduced by cultural blindness are one item among many in the commission's indictment of American's addiction to standardized testing. But it may be the most important, because it clearly dramatizes the danger of reliance on a narrow type of testing for broad assessments of ability and performance. The danger is that everyone will be in some respect misjudged. And as schooling itself becomes confused with taking tests, curriculum content and teaching too will be twisted to keep the misjudgments in force.

By "ganawaabandaming" and "moozhitaming" alike, Minnesotans should recognize the relevance of that strong message to schools that want to serve all students well.

So my second recommendation is that you initiate the development of an achievement test that accurately predicts the success of Indian children.

III. In a diverse society of many ethnic, religious, and philosophical values, Indian children are forced to live with the vicissitudes of contemporary life. Existing morality, ethics, and deportment are progressively becoming dysfunctional. They guide children to jails, foster homes, detention, academic failure, and destitution. Indian schools need a curriculum of morality, ethics, and deportment.

This curriculum should depict the lasting traditional values of American Indians that have produced autonomous, respectful, and successful Indian people. Such questions as follow should be addressed:

1. What is respect as perceived by the American Indian?
2. How is respect taught to Indian children?
3. How is respect learned best by Indian children?
4. How should respect be taught?
5. How should respect be learned?
6. How is self-discipline taught?
7. How is self-discipline learned?
8. How can an understanding for Indian culture and values be increased in white teachers?
9. How can lost Indian values--such as, if one takes something one must replace it--be regained?

I have presented these thoughts for your consideration hoping they will improve the conditions for Indian children.

At 2:15 pm Dr. Charleston called for a brief recess.

Afternoon Session (continued)

Nora L. Hakala, Grand Portage Band of Chippewa Indians, Field Office Supervisor for the Minnesota State Department of Education, Duluth, MN.

"The Minnesota Legislature believes that a more adequate education is needed for American Indian people in the State of Minnesota" as stated in the American Indian Education Act of 1988. Many efforts to meet learning styles of American Indian learners have been developed and implemented. Today I would like to target three programs that have met with some success. They are Indian Social Work Aides, Positive Indian Parenting, and Parent Committee training.

There still exists in Minnesota a need for trained Indian personnel to work in public schools that have significant numbers of American Indian students. The program described in this paper represents a step toward fulfilling this need by training Indian community members as Indian social work aides. The 204 Indian social work aides trained from 1980 to 1990 were drawn from Minnesota Ojibwe and Sioux communities across the state. The majority of Indian social work aides are women, ranging in age from early 20s to the early 60s. Approximately one-third provide services in urban areas, while two-thirds serve rural areas, usually connected with reservations.

Yesterday, we buried one of our Indian social work aides, Josephine Defoe from the Minneapolis school district, who started in the Indian Social Work Aide Program in 1981. A week and a half ago, I talked with Josephine, and she was just as excited and happy starting this school year and working with our Indian children and families as she was nine years ago. A heart attack took her last Sunday, and she will be deeply missed by numerous parents and children of the Minneapolis school district as well as by her colleagues around the state. I mention Josephine to illustrate to you the years of dedicated services some of the Indian social work aides have given to improve the special educational needs of Indian children.

Indian social work aides are considered "paraprofessionals" since many lack the academic credentials and training for working with school-age children and their families. On the other hand, they bring with them very valuable life and child-rearing experiences specific to Indian urban and reservation realities. They are funded by a combination of special education monies, Title V, Johnson O'Malley monies, and local LEA funds. I would like to share some background on how this program evolved.

A pilot program was started in Minnesota in 1974 to address the problem of American Indian children and youth with handicapping conditions. While this program was very successful in the 16 school districts it served, there was a dearth of data on the total extent of the need, the services being provided, or the extent of unmet need.

In 1977 Minnesota passed legislation which funded American Indian language and culture programs and also mandated a statewide needs assessment. That needs assessment included review of individual records in 20 selected school districts and provided a great deal of definitive data. It was discovered that 13 percent of American Indian students were in some sort of special education placement, whereas 6 percent of non-Indian students were in comparable placements. By impairment category, other discrepancies were found. While 19 percent of non-Indian special education placements were in educable mentally retarded, only 8 percent of Indian special education placements were in educable mentally retarded. In contrast, 47 percent of the non-Indian special education placements were in the special learning and behavior problems (SLBP) category, while 68 percent of the Indian special education placements were in SLBP programs. It was apparent that either American Indian children had special education problems quite different from those of the non-Indian population or that Indian children were improperly diagnosed or improperly placed. There was a distinct need to provide follow-up, analysis, and review to more fully justify (or change) the placement of American Indian students in special education programs, since many other impairment categories had similar variations between Indian and non-Indian placements.

From the pilot program in 1974 and the needs assessment of 1978-79, the Indian Social Work Aide Program developed. This program recruits American Indian persons at the community level and provides them with special education training to impact the assessment, review, placement, and follow-up on American Indian children in special education programs or in need of special education programs. Most recently, in the 1989-90 school year, 75 persons were employed as Indian social work aides and received training in areas of special education. These persons have had a substantial impact in identifying, assessing, placing, reviewing, and serving American Indian children and families with special education needs.

The Indian Education Section of the Minnesota Department of Education conducts training programs which consist of three two-day training sessions in three-four consecutive years. This design was chosen to facilitate continuity and a gradual and consistent increase of professional competence. After each year a certificate is given to people demonstrating competence in the offered material. This facilitates further training and integration in continuing education programs for those who desire such training. Seventy or more persons participate each year. Levels of training have been standardized; new persons enter at Level I and progress on an annual basis through Levels II and III. College credits may be earned. Since all handicapped Indian children and youth are served (as well as parents, teachers, and service providers for those children), training includes all areas of special education.

The objectives of the Indian Social Work Aide Program are:

1. To provide training to Indian social work aides in order to alleviate concerns regarding American Indian students in need of special education services

2. To provide trained persons to school districts and cooperating special education centers who will assist with proper assessment, facilitate parental involvement, contribute to appropriate programs, and provide resources to the child, the parents, the special education staff, and the school

Benefits of the Indian Social Work Aide Program fall into four areas:

1. benefits for the handicapped child,

2. benefits for the families of those children,

3. benefits to the school or school district, and

4. benefits to the Indian social work aide as a paraprofessional teacher.

The benefits for the handicapped Indian child are in identifying and providing special education services when needed. The child is referred by either the parent(s), family, school, or the aide. The Indian social work aide acts as an advocate, facilitator, and coordinator throughout the steps of referral, assessment, staffing, development of individual education plans (IEPs), placement, follow-up, and reporting. With the Indian social work aide as advocate, the American Indian handicapped child is more likely to be identified, appropriately assessed and properly placed, and is more likely to have an educational plan that meets both educational and cultural needs.

The parents and families of a handicapped child are assisted through the process with careful explanations of their rights and responsibilities. The Indian social work aide meets with parents and families to explain available services, seek their support in the process, and assure their involvement in the placement of a child. Indian parents are often suspicious or frightened of professional educators, diagnosticians, or social workers. If the Indian social work aide is a person from the community with training and expertise in special education, he or she can alleviate the fears, explain the procedures, reduce embarrassment, assure sensitive reviews, and assist in securing proper educational services for a special child. Indian parents often need assistance with the process, the definitions, the follow-up, and their own role in the procedures. The Indian social work aide provides that necessary assistance.

The benefits to the school district are in the provision of meaningful and appropriate education to its students. Nondiscriminatory assessment procedures must be implemented for children from a minority culture, including those who are American Indian. Indian social work aides provide the voice for the school district and help the district succeed in meeting its legal and ethical mandates to properly serve handicapped children and youth. Indian social work aides help the district design more relevant IEPs, assess more appropriately, and assist with real, rather than perceived, needs. Indian social work aides provide a support system and a reference for teachers who may need assistance or suggestions. While the child receives the direct benefits, the school is assisted in the delivery of special education services.

The Indian social work aide in special education serves as a bridge between the public school and the home of the Indian child. He/she communicates cultural information from home to school and school to home and community and facilitates the transmission of technical information from the school, teacher, psychologist, therapist, etc., to the home. Furthermore, the Indian social work aide functions in multi-disciplinary settings such as meetings and case conferences.

The Indian social work aide is a paraprofessional educator from Indian heritage and often does not have special education training prior to employment as an aide. These persons act as advocates, facilitators, and coordinators throughout the steps of referral, assessment, diagnosis, staffing, development of IEPs, placement and follow-up, and reporting.

Since these persons provide a valuable link between the Indian parents of handicapped children and the available special education services and since they generally do not have training in special education, it is imperative that the state department continue to make available such training.

The need for such training is documented in Summative Evaluation Report by Christina C. Clarke, PhD, Project Evaluator that I have attached to my written testimony. The report on the last three years of our training shows that Indian parents by and large are happy with the work that Indian social work aides are doing, but the Indian social work aides themselves sometimes feel inadequacy. The need for training is continual and documented in this evaluation.

The other program that I would like to talk about is the Positive Indian Parenting Program. I know that following my testimony today will be a person representing the Blandin Foundation. The Positive Indian Parenting model in Minnesota is funded by the Blandin Foundation, which is a private foundation. In our Positive Indian Parenting Program we have Indian social work aides who have been trained in the use of this particular manual that we are modifying to our own use. The manual came out of the Northwest Child Welfare Institute of Oregon. You may find useful some of the curriculum that was developed in working with Indian families and parents in the state. We have worked with the White Earth Reservation. There we had a combination of parents, some of whom were referred from the judicial system and many who came voluntarily. We worked with the Upper Sioux and Lower Sioux Agencies, the Leach Lake, Bois Fort, Grand Portage, Mille Lacs, and Fond du Lac Reservations.

Part of our concern in working with Positive Indian Parenting is starting to bridge the gap to put some emphasis on the need for education, but most of all to talk to parents about their needs, to talk about the old ways, to talk about how they are perhaps using or not using the old ways in raising their children, and to look at some of the values that we as Indian people have had in the past. I would just like to share with you, in depth, the feelings of parents that have been involved. I think the parents themselves speak best, and so I have included several pages of their comments in the written testimony. They include the following: (1) It pointed out different areas with me that I never knew I had problems with. It made me see my problems. Not spending enough time with family. Not giving family members praise. (2) It helped me learn how to relate more to my children, pay more attention and time to my children, and learn more about my culture. (3) Each session gives me a lot of valuable old traditional ways to use with my grandchildren. I was brought up with these values and will use them and teach them to others.

The last thing I would like to talk about very briefly--the Indian Parent Committee Manual--was cooperatively developed by the Minnesota State Department of Education, the Minnesota Chippewa Tribe, the North Plains Evaluation and Resource Center, and the Bureau of Indian Affairs. The art work on the cover was developed by a young man in the Minneapolis area. We have trained and given out 100 Indian Parent Committee Manuals and have talked and worked with Indian Parent Committees across the state.

The Manual is developed in loose-leaf form so that it can be periodically updated. It is an excellent resource for working with parents and parent committees. If they have questions on any of the laws, on Special Education, on Head Start, whatever, there are chapters to address all of these subjects. This is available through our office.

Rosemary Christensen, Ojibwe, Director of Indian Education, Minneapolis Public Schools, Minneapolis, MN.

I do have something written and you would like a copy, right? But I'm not going to give you a copy because I want you to listen to what I have to say without reading it. The name on this little bitty paper that I have prepared today is "A Nineties Imperative: The Bankrupt K-College Graduate Education System in the U.S.A. or The Mirror Cracked in Wonderland."

Because your time is brief among us, therefore my time before you is understandably brief. I ask that a recent paper I delivered in Barquisimeto, Venezuela, be entered into the record as necessary background to the remarks I have prepared today.

It is a known spoken and written fact that the misnomer labeled "Indian education" in the United States of America, the land of the brave and home of the free, has been analyzed so many times and in so many ways with weak, useless, and miscast solutions proffered that to even approach analysis, discussion, synthesis, and possible solutions again holds us up to well-deserved ridicule.

You and I know that since at least 1916 when Arthur C. Parker, a New York Iroquois, lamented our "seven stolen rights" and the three previous centuries study of Indians that Indians, the so-called Indian problem, and especially the misnamed Indian Education, have not only been studied intensively, but from time to time, usually after a particularly poignant or dramatic study such as that of 1928, or of 1967, flurries of well-meaning activity take place. The absolute result--after five years, 10 years, 20 years, 100 years, 300 years--is more of the same.

To remind us that the statistics that color in the picture of "more of the same" have become not only a comfortable cliche but, apparently, an accepted summary of the education of our children, it is appropriate to repeat one overwhelming fact: The indices of performance by which public education is judged and paid, that of attendance rates, achievement rates, and graduation rates, have remained static for 100 years for our Indian children, except when the schooling is controlled by Indian people!

We educators, trained in American schools, successful in its schooling system, and eligible to be labeled as successes as defined by American standards, have much to answer for when the time arrives that we stand before our Creator to be judged. I know and you know that each tribal person has his own personal pact with the Creator, that only through that pact are we judged. Each of us was given gifts, gifts that we did not earn, gifts that we must use to ensure the lives of the next generations. Tribal people throughout Turtle Island during eons of spoken-oral histories have reminded human beings of their debt to the Creator, to be realized through subsequent generations.

I graduated from a public high school in Wisconsin and was trained as an administrator at Harvard University and the University of Minnesota. Presently I serve as the Director of Indian education for the Minneapolis Public Schools, in the largest city in the State of Minnesota. I have been in the school district since 1975, and for most of those years, my department has sponsored a very successful summer program for our students called Niibin, which is an all-Indian school but within the school district. My school district counts approximately 3,000 students as American Indian. They are members of about 40 different tribes.

As I ruminate over the spoken and written materials that I personally have taken part in for these past 20 years, I am reminded of that fable of Alice in Wonderland, the story of a little blond girl who wanders in a wonderland behind a mirror, or through the looking glass, and the story by Agatha Christie with the catchy title of "The Mirror Cracked." These remind me of Indian education.

Indian education is contained, or entrapped, or enclosed within the big, powerful system of education in the United States. By law, our children must attend school. We are learned in the annals of our tribal histories that recall the times when the United States government forced our grandparents to send their children to boarding schools. Many of us had parents who attended boarding schools. My own parents attended Haskell in Kansas and Tomah in Wisconsin. My grandfather attended Carlyle in Pennsylvania. We can repeat the horror stories told us as we grew up of children that never were heard from again, after their grieving parents sent their children off, children forced at gunpoint to get on a train or bus to school.

I do not believe we as a people have recovered yet from that atomic blast scored as a direct hit on our family and social structure, destroying our world. We were left with scorched, numbed, scarred, dependent, mutant individuals wandering this Turtle Island as remnants of what were once a normal complete people who listened to their Creator, respected their old ones, and lived a life of connectedness to the universe and all living things. We know this was so, because in 1492 Columbus--and others before him and after him--called it a new world, not only because it was unknown to them, but also because it looked "new." The appearance, the incredible wealth of the North American continent looked and was new--pristine, beautiful, and whole because our ancestors kept it that way through their values, and they taught their children to treat our mother, the Earth, well.

Until we admit that the education of our children is our business and our right, and we take every available weapon at our command to right the wrong visited upon us in the Nagasaki-Hiroshima era of our existence, we will continue to spend our days frivolously contributing to studies of ourselves.

We know as diligent and learned students of analytical methodology that our children are educated in the school system of the United States. Our ways, the ways of the old ones, are not recognized or respected in these schools. Our feeble solutions, our attempts in trying to understand, trying to learn their ways so as to provide a bridge or find neutral paths that will benefit us and them, have been given their day, their due. The educational system we call Indian education is merely a fuzzy, unfocused, hurting reflection of the big, dominant, powerful, rich, wasteful educational system. We need only look at our children who do not listen to their Elders, practice not the ways of connection to all living things, and spend their time and lives trying to kill themselves with drugs and alcohol to know that the system is bankrupt and presents a clear and present danger to our children, our ways of life and beliefs, and the well-being of our future generations.

The mirror is cracked in this odd wonderland we find ourselves in.

I am not in favor of using bonding agents or silvering agents or any agents at all to try and mend the crack. I do not believe in the mirrored existence that we have lived and attempted to live in the past 100 years. I do not believe that giving it our all, and I mean our all, as we have sacrificed our children, the next generation, in our attempts to find ways to make it okay for the educational systems to continue the genocide of our children, is worth one more piece of paper, or one more task force.

This particular time, this reporting during the Bush administration to culminate in a Cavazos study to join the Kennedy study, the Josephy study, the Merriam study, and the Parker study, marks a full century of study. We will have enough published studies to create a Litany of All Studies.

During this 100 years of studying Indian education, we have lost at a minimum five generations of tribal peoples. We have lost poets who would have spoken and written beautiful words to provide inspiration; leaders of men who could have joined the world assemblies to speak for our values, our Mother Earth; we have lost runners of worth; jokesters who would have made us laugh till we cried; women of beauty, poise, and grace; Elders who would have helped us learn better and faster; and many more. But especially we have lost millions of sane, ordinary, wonderful tribal families who through their daily lives would have enriched this country in ways we have not yet dreamed. This is what we have lost in the past 100 years. Will the Litany of All Studies make up for what can never be replaced as we dirge our way through its doleful phrases?

Our innocence is lost. We know fully and completely who, where, why, and what was supposed to have happened after each study.

Nothing has changed.

Tribal people need to come to the aid of tribal children. Their education must be fashioned by us from start to finish. Our tribal governments must provide us with leadership to educate tribal citizens. That big, powerful, rich system called public schooling in these United States may be all right and just right for the immigrants and their children. It is not and has not been even close to all right for our children.

We tribal people must structure the education of our children. We must, because as citizens of dependent nations we must appeal to and demand through American laws and Congress the wherewithal to structure the educational system of our children with our tribal governments and with public funds.

We can work for and demand no less, as those of my generation labor for those children of the next generation, those "whose faces are still underground, those unborn of our future nations."

Comments:

Dr. Demmert commented that Ms. Christensen had certainly provided some interesting dialogue for the Task Force to consider as a base for some of the direction that the final report ought to take. Although he acknowledged that he did not always agree with her, he felt that she had said some excellent things worthy of consideration.

Senator Gary DeCramer, Minnesota State Senator, Chair, Indian Education Subcommittee.

I appreciate the invitation to appear before this Task Force. As a State Senator, I represent the most southern corner of Minnesota. Part of the reason I am here before you is that I serve as the Chair of the Indian Education Subcommittee. I have held this honor for the past four years. Prior to that time a number of Indian people in the state had spoken to me about the need to bring a specific focus to the Indian education needs of Minnesota. I then approached our Chair, Jim Peeler, and asked that a subcommittee be established. Senators Kalbarson (sp?), Peeler, former Senator Don Peterson, and myself were members of that subcommittee.

In 1987 we embarked on a series of hearings throughout the State of Minnesota and here in the capitol. In 1988 we had developed a document that became the American Indian Education Act of 1988. That proposal was heard here in this room and also in the House of Representatives. It was a proposal that was approved by the Congress committee and included in an omnibus bill. What you have before you is a summary of the provisions that were included in that bill plus subsequent action that has been taken along the lines of following through on the message that we had heard.

One of the unique things that happened in the development of this piece of legislation was that we heard ideas coming from Indian people and we attempted to form legislative proposals on that basis. More often individual members of the Senate have ideas and draft them to bring before their colleagues.

Parent Advisory Committees in School Districts

A constant theme we heard was that Indian parents often do not have an opportunity to become involved in the public schools and in the education of their children. We therefore established Parent Advisory Committees, modeled after what was required by the federal government. A year later we learned that school boards were not listening to the parents, so we empowered those advisory committees to develop resolutions of concurrence or nonconcurrence, and that was passed in 1989 as an amendment to the original act.

American Indian Teachers

We heard a need for recruiting and retaining teachers. One of our major accomplishments was the inclusion of a provision whereby school boards, if they are going through a process of laying off teachers, may in fact select out Indian teachers who may have been more recently hired--rather than using the seniority lists--to keep those teachers on staff. That provision was, of course, frowned upon by the Minnesota Federation of Teachers and the Minnesota Education Association, but the legislature nonetheless went ahead and enacted it.

Licensure of people who are familiar with American Indian languages was further clarified and was made the same as licensure for other teachers.

We have authorized and appropriated funds for Scholarships to Prepare Indian Teachers. $50,000 of the $1,582,000 appropriated for Indian Scholarships for fiscal year 1989 must be reserved for students who are enrolled in teacher preparation programs. I would note that the amount of money appropriated for scholarships for Indian people, of course, is insufficient, not just for teachers. We keep running into a battle of only getting the dollars that were appropriated the prior year, and I think the case needs to be made that we are not serving a large number of people who wish to have access to the scholarship fund.

There were also grants appropriated to prepare Indian teachers. There were grants appropriated for scholarships and in addition, loans for living expenses of scholarship recipients.

Higher Education

In higher education we require that our postsecondary institutions with significant populations of Indian students have an Indian Advisory Committee to make recommendations to the institution regarding the development of programs to serve this population.

We have a provision that gives credit for proficiency in Indian languages. When I graduated from high school I had a really good French teachers and when I got to college I was able to take an examination to waive the requirement for me to take more French. That same right is now extended to people familiar with a Native language.

With regard to instructional and non-instructional personnel, Indian people who understand and have demonstrated the knowledge of American Indian language, history, or culture may be considered by a public higher education institution to be competent to provide instruction in those subjects of their expertise. Their qualifications to provide instructional services must take into account the knowledge that has been gained because they are a participant in that culture.

The Higher Education Coordinating Board is instructed to look more carefully at the way educational programs and services for Indian people affect the community. In doing so, the Board must consult with tribally designated representatives.

State Funding Increases

We have authorized and appropriated state aid for Indian contract schools. The aid must be used to supplement the federal education revenue. Our per pupil funding in the State of Minnesota is greater than the federal government allows for schools. So the state aid is based upon a weighted pupil unit formula comparable to the computation of our basic general education system formula. The aid was prorated by a factor of .7243 because we didn't have all the money we really wanted. The Chief Bug-o-nay-ge-shig School is to receive an appropriation of $95,816; The Circle of Life Survival School receives $28,396; Fond du Lac Ojibwe, $70,047; Nay-Ah-Shing, $5,740; for a total of $200,000.

Appropriations were increased for grants to school districts to better prepare Indian students for postsecondary education. We also looked into and funded a study to examine the possibility of creating an urban Indian school. I know that this is still in discussion in both the cities of St. Paul and Minneapolis.

Miscellaneous Measures

The Advisory Committee to the State Board of Education has been expanded to include representatives of tribal bodies and Indian teachers. An Indian School Council was established to develop opportunities for Indian control of Indian education through Indian public schools, an urban Indian school district, or other means. Finally, Pine Point Experimental School near Park Rapids was designated as a local education agency for the sole purpose of receiving federal Impact Aid.

Overall, I think that the four years of work that has been done by the subcommittee ought to continue, whether or not I am reelected, but I believe that great strides have been made.

Questions and Answers:

Dr. Demmert commended the Senator, saying that the Minnesota legislation is certainly a model for other states to look at. Even though this is a national Task Force, looking at Indian education from a federal perspective, I am sure that we will have an opportunity to make recommendations for state activity, and, in fact, you know that the federal government can influence state activity in a number of ways. Do you have some thoughts about how that might best be accomplished without the conflict that generally develops when the federal government attempts something like that?

Senator DeCramer responded that the best way to accomplish this is the way it was accomplished in Minnesota. We have some outstanding leaders in the Department of Education in this state and they came together to make this happen. In terms of ways we might influence this kind of legislation elsewhere, we spoke two years ago with representatives in New Mexico, and Dr. Beaulieu and Ms. Christensen have spoken with a number of other states. I think we have just got to talk with them. I may not be able to answer your question because the politics are very different in different states particularly the relationships between the tribes and the state government. People need to have ownership in the ideas themselves and this takes a while to happen.

Mr. Lewis thanked the Senator for sharing his insights and experiences. He noted that each of the states that have made significant changes in policy and funding for Indian education have had to rely on people such as Senator DeCramer.

Mr. Lewis continued with regard to the Indian School Council recommendation. I am pretty familiar with this type of Council, coming from a district that is Indian controlled and has been for the past ten years. I know some of the successes we have enjoyed and opportunities that have been created by Indian control of education on our reservation could quite readily transfer to a better situation, be it another public school situation, a reservation, or an urban setting.

The issue of government control just points out one factor that is so important. We are still struggling with transforming the kind of education we provide to our children in Zuni, but the opportunity is so much greater and the response time is so much quicker that we are able to do that. Just the fact that Zuni Indian people are in control of the destiny of their children's education has radically changed some major conditions almost overnight. This same thing is likely to happen in a metropolitan urban setting, but you have a rarity of Indian people here who have very similar concerns. It will take more dialogue, more relationship development, and refocusing of resources. But the empowerment of Indian people is the key factor that is going to make major differences. The major recommendation is that an urban Indian school be created that would allow Indian parents in the metropolitan area the opportunity to become responsible partners, so that they can become publicly accountable for the kind of education system that their children need. So I am wondering what are some reasonable follow-up steps that the legislature--as well as the public schools system--could take to lead to policies and applications in this area?

Senator DeCramer noted that one would have to draw a contrast between what needs to occur in the community of Minneapolis versus the community of St. Paul. In both cases we are better off if the leadership in the Indian community can reach an agreement among themselves and bring it to us. Now I know that there will not be complete agreement and often as legislators we serve as mediators in this process. But if the Indian community in Minneapolis, for instance, would make up its mind that they want that school, I think there are those of us in the legislature who would work for that cause. My quick response is let's do it. It should be done because it is returning basic power back to the Indian community.

The actual implementation should be left up to the Indian community as much as possible. If there is to be any state money involved, we can set some basic guidelines and still recognize the sovereignty of the people who are recipients of the funds. I am hesitant to tell the people of Minneapolis and St. Paul how to do it. I would rather listen to their proposals. We go into a stall when there is disagreement or when we don't have a big enough budget. But when we look at the lives of Indian youth, we find that when their parents get involved we see the graduation rate increase as well as the pride and self-esteem that come with empowerment, and it is so much better than what we have been doing. I think it is self-evident. Now there are those who will say that this is segregation; we are going to be fighting that, and we need to be prepared to answer those types of objections.

Richard Tanner, Chippewa, Director of Education, Minnesota Chippewa Tribe, Cass Lake, MN.

Good afternoon, gentlemen. I am the Director of Education for the Minnesota Chippewa Tribe, and also a father, husband and grandfather. As usual I didn't write anything down because it is part of the Indian tradition not to write. Indian tradition says you talk about what you have. Besides that, I am lazy.

I am here to talk about our Indian grant or contract school (whatever the latest term may be that they want to call them). In Minnesota we have four grant schools: Chief Bug-o-nay-ge-shig, Circle of Life Survival, Fond du Lac Ojibwe, and Nay-Ah-Shing. All are funded by the state and in larger measure by the BIA.

These schools have an interesting history. They were started because of racism and discrimination in the public schools. Even though Indian students tested as equal to the white kids or in some cases higher, they were failing or getting low grades. So one year we decided to pull all of the kids out. We didn't have any money or staff; we didn't have anything. So we pulled the kids out and put them into a store front and they had to go to school in what we were using at the time as a chemical dependency training program.

The other schools got started in the same fashion too. The parents just got tired of putting up with the racism and bigotry in the public schools and decided to start their own school. One of the schools, Circle of Life at White Earth, was funded and started with a Title IV grant. The other schools joined in the contracting route and got on a two-year funding cycle. All of the schools have very poor physical facilities.

Chief Bug-o-nay-ge-shig is probably the best school around. They have a brand new building and they keep adding as they grow. This school is also now attracting non-Indian students, which creates a financial burden because there is no way for them to get reimbursed for tuition except through state funds.

Nay-Ah-Shing started out in a trailer house and eventually moved over into the tribal headquarters offices. Fond du Lac is in a building that was originally designed as a Head Start facility for little kids. So it has little bitty sinks and little bitty desks. The building was really inadequate even for Head Start because it is so small.

We have an Ojibwe school that is wood frame construction. It is not very good in terms of fire safety or having water. Circle of Life is in a building that was at one time turned over to the state to serve as a public school. A clause in the contract stated that when the state returned it to the tribe it would be in the same condition as when it was originally turned over to them. The state has never lived up to that contract, so it isn't up to standard. We are now in the process of trying to remodel those buildings, but the money we have received is not adequate to bring them up to standard.

The greatest need for our schools is to have construction funds for the facilities: to update old buildings and construct new ones. We need this so that our students can continue to show the success that they have shown for the past five or ten years the schools have been in operation.

I don't know if anyone has talked about our successes, but Circle of Life, for instance, as of 1988 graduates 80 percent of its students. You compare that with Minneapolis which is now at about 40 percent and there is no comparison. The Indian students on the reservation area in reservation schools do a lot better than the students in urban areas. The dropout rate at Circle of Life has been about 6 or 7 percent for the past five years. In their latest report they indicate that many students are gaining three years per year in their reading test scores. Last year a teacher at the Ojibwe school in Fond du Lac was worried that she was going to lose her job because the students were all reading at grade level and doing their math and science at grade level.

We have another school in Grand Portage where all the students were scoring two to three years above the state standards. The superintendent didn't believe the results, so he had the kids take the tests all over again. They still came out the same way.

So what I am trying to say is that when education is controlled by Indian people, it works. We have the data and the success rates are there. I am getting old and tired of fighting white people and I'd rather build up more Indian schools so we can have these kinds of successes. But before we can educate our children, we need to have the proper facilities. A lot of these temporary buildings just do not make it. Thank you very much.

Loretta Gagnon, Turtle Mountain Chippewa, Program Manager for Indian Education, St. Paul Public Schools, St. Paul, MN.

Good Afternoon. I would like to share a little about myself before I begin my testimony. I am a single parent. I was raised in poverty. I grew up in a family with seven brothers and three sisters. Five of my brothers attended Flandreau Indian School, and everyone asks me why they are all masons. It is because they all learned brick laying at Flandreau. Two of my sisters attended boarding school. Before them, my mother attended boarding school. She couldn't speak English when she went to school and she was so severely punished and degraded that she could not continue to attend the school and went back home. My father worked farm and construction labor. As I said before, I was raised in poverty, basically on public assistance. I attended an Indian day school for my first six years of education and then attended public school. I went to college after that, and thank goodness for my tribe. They sent me to college on Bureau of Indian Affairs money. It took me five years to get through a four-year program. I think that by providing you with this little sketch, I am also giving you a profile of what many Indian females are like in the United States.

I am the program manager for Indian Education in St. Paul Public Schools. We have about 850 Indian students largely from the Ojibwe, Lakota, and Winnebago tribes from Minnesota, Wisconsin, and Nebraska. Our dropout rate of American Indian students is twice the district average. If we look at those Indian students who began seventh grade, we see that our graduation rate is 41 percent, while the general population graduation rate is 95 percent. (I have provided you with packets of information to document these data.) In our district we provide services in special education to about 22 percent of our American Indian youth, which is about 12 percent more than the majority population. As in most districts across the country, we have very little integrated educational materials covering Indian people and recognizing them. As always, in materials that do exist, Indians are portrayed as savages or as a problem, especially in our history books.

We need programs that offer solid academic and culturally specific programs for our families. I will hereby submit a copy of a 1981 report that looks at chemical abuse among the Indian population of St. Paul. We found that 50 percent of the adult Indian population was chemically dependent and another 40 percent of their families were affected by that dependency. So we see that 90 percent of our Indian families in St. Paul--and probably in many places across the country--are affected by that dependency.

Sixty-six percent (66%) of our Indian families in St. Paul live in poverty. By the free lunch program guidelines, we are talking about a family of four living on $452 a month, a family of six living on $675 every two weeks. I know that this high incidence of poverty is not news to you.

As everyone has told you today, we need consistent funding for our programs. We do not need funds that are only available for one or two years while it is an area of interest to the funders.

We have a real problem with students failing math and science classes. They don't have the skills. They don't want to be there because they don't feel good about what they are doing. We need enrichment programs for our students. We need more Indian teachers to provide positive role models for all people, all students in the district--not just for Indian students. We need administrative training. I am a social worker, not an administrator. I see, in our community and in our school district, people who are not trained in administration and don't know how to do it. Yet they are administering programs because it has to be done.

Some ways to address these issues:

1. We need to take responsibility as Indian people for what is going on with us and with our children and begin to work together without becoming too political. But we need to take that responsibility with consistent financial assistance from federal and state resources.

2. We need to fund parenting classes that include culturally specific parenting skills. In your packet today I have given you some materials on Native American parenting classes that are given in St. Paul. Early Childhood Family Education has worked well for us for the past couple of years. We find that parents really want to come in and learn how to be successful parents. They want to know how to discipline their children, how to feed them, all those kinds of things. In fact, the program is becoming so successful that it is getting too big for us to handle.

3. If there is any arm twisting that can be done with textbook publishers, we really need this so they will stop sticking in those little paragraphs here and there that are don't truly represent Indian people and Indian culture.

4. We need curriculum development. People have been talking about this for years, but it just is not happening out there--it does not exist.

5. Along with all of these kinds of things, we need consistent monies for support services for our students. We can't begin to put money into curriculum development or teacher training and let support services fall apart. We have to struggle to do what we can with the youth we have now. We need to really strengthen early childhood programs and elementary programs. But we have also got to do something with the junior high and high school students. As we say, they are going to pay our retirement down the line, and I don't want my child flipping burgers at McDonald's.

6. We need chemical health programs that span grades kindergarten through 12. Right now we have some state funds and a little federal money for chemical abuse prevention and assistance, but very little of it is focused at grades 7 through 12.

7. We need to look at how we can strengthen urban Indian programs in community health care and support because our people don't access these programs until they are completely devastated.

Finally, the Indian magnet school that we are planning in St. Paul is really important to our parents because they feel that they really have no choices. Their children are going to continue to attend public school, so those public school choices need to be strengthened in terms of academics, learning styles, and sensitivity to Indian students' needs.

Rodina Fire-Eggert, Lakota Sioux, Teacher in St. Paul Public Schools, St. Paul, MN.

My last name used to be Fire before I got married and I think it is a great name. A lot of people want to know where I got this name and if you were to come to one of my American Indian history classes I would tell you where it comes from. My background is that I am one of the Lakota, originally from Minnesota, who got to go to Crow Creek in South Dakota, which of course was a very bad place. We don't like to talk about what happened to us there. But I am actually a very lucky person because although I was, shall we say, a poor poverty stricken Indian on a reservation for the first 15 years of my life, I then went to be part of an upper middle class, wealthy, humanitarian white family in an urban area for the next 15 years. So I have both backgrounds to rely on. I know my culture, my language, my dance and music; but I also spent time in college learning how to learn and function in white society. I figured that if I was ever going to teach people about my people, then I needed to learn how the white culture functions.

I went to an Indian school in South Dakota. I also went to Steffan Indian Boarding School in the early 70s. The reason I wanted to do my student teaching at Flandreau, was because I knew that I was planning to teach in a large urban area and I wanted to see the difference in what happens to our lives on the reservation as compared to our experience in urban areas. I have to tell you one thing: We did not even have a textbook for our Indian History class at Flandreau. We had one copy of "Bury My Heart at Wounded Knee" and I had to make copies so that our students could learn about their history. So if anyone can put funding toward the development of a good textbook on Indian history, this would be important.

Curriculum is my area of interest and focus and I am often amazed at how few people know the difference, for instance, between a traditional pow wow and a contest pow wow. So I specialize in trying to tell our Indian students about their history and culture. I work with students between 7th and 12th grades. I teach an Indian History class at Humboldt High School, and we now have a Quest class for 9th through 12th graders. This class is like an advanced placement and all of the students have to work very hard because we cover a lot of material.

Also in curriculum, one of my big goals for the future would be to focus on math and science. But I have no background in these areas because I wasn't interested in them and instead I spent a lot of time as a child going to pow wows. I have been thinking for a long time about how we might integrate math and science into Indian cultural instruction. Lakota bead work--unlike the Winnebago which is floral--is very geometric, so I can imagine having students figure out how many beads of each color to use in a certain belt for instance. You could probably use an algebraic equation for this. I don't know how to do it, but I would like to learn because I think it is a good way to get Indian students involved.

Also in science, there is it Hoop Dance. They had a large hoop dance contest in Arizona or New Mexico this year and I know many people were competing for a first prize of $10,000. But think of spheres and how that could be incorporated into science. For instance they use many different configurations in a hoop dance and students could figure them out and figure the time they take. I may be a little off on that, but I don't believe so, because I think if you want students to learn, you have to make things interesting and the subject has to be pertinent to something they know about.

That is about all I have to say except that there are people like me who are willing to work and struggle and spend more that the ten hour days and the $30,000 getting guaranteed student loans to become teachers.

Questions and Answers:

Dr. Beaulieu asked if she knew how many other Indian teachers there were in the district of St. Paul. Ms. Fire-Eggert replied that there were four or five. She is the only one at the secondary level. He wondered how she found it as an Indian teacher working with primarily white colleagues. She responded that she didn't have trouble working with anyone of any color as long as they are professional and work hard doing what they are supposed to be doing for students. If there is any prejudice or bias against me, I don't see it or feel it. I don't think anyone would have the gall to ever say anything to my face. So I believe that I have it good, but I am not sure about the other Indian people who are working there.

Dr. Demmert noted that in Alaska the Native Alaska student population is about 21 percent of the total school population. The Indian teaching force represents about 3.2 percent of the total teaching force. He wondered if she might know what the statistics are in the Minneapolis-St.Paul area. Ms. Fire-Eggert indicated that she thought the numbers were higher in Minneapolis. Here in St. Paul the numbers are very low.

Dr. Demmert indicated that he was asking this to see if, from her perspective, there was any impact on Indian students in the district with so few Indian teachers. Ms. Fire-Eggert said that last year she taught at Central High School--which is a big high school-- and enjoyed it a great deal. I had approximately seven students who were American Indian and I made sure that they were my teaching assistants so they would get a half-credit for this. I let them do a lot of work with me, calculating figures or whatever, and they really appreciated me and I really appreciated them.

Edward Benton, Ojibwe, Administrator and Director, Lac Courte Oreilles Ojibwe School; Tribal Historian, Educator, and Consultant; Hayward, Wisconsin.

I wish you greetings. My Ojibwe name is Baw Dway We Dun, which is translated into the English language as Thunderbird Spirit Messenger. I am also known as Edward Benton Banai. I am a graduate of the University of Minnesota and I have a masters from California Western University. I speak to you on behalf of the students and parents of the school. The school is funded as a P.L. 100-297 grant school. Previously we were a 638 contract tribal school.

The Lac Courte Oreilles Ojibwe School is a K-12th grade Indian controlled school. The school is operated by the Lac Courte Oreilles (LCO) Ojibwe Indian tribe of Wisconsin, a federally recognized reservation via the Treaties of 1837 and 1842. The school district is located within Sawyer County. The LCO Ojibwe School is governed by a local LEA (LCO Tribal Governing Board, Gaishkibos - Chairman). There is a functional PAC Committee - Ms Melody Flemming is Chairperson.

The LCO Ojibwe School operates a K-12th grade comprehensive academic, bicultural, alternative, community-based educational program. Curricula is designed to incorporate the wisdom and beauty of the Ojibwe heritage and the teaching of skills necessary to live and compete in the modern technological society. The teaching staff includes local Ojibwe certified and non-Indian certified teachers and aides with specialized skills. Complementing a skilled and certified core staff is a skilled and dedicated support staff. The school is endorsed by our greatest community resource who are knowledgeable, capable, giving and caring...the Elders of the Ojibwe Nation.

During the 1989-1990 school year, the LCO Ojibwe School System provided educational services to approximately 180 students. The student population for school year 1990-1991 is expected to increase by 30 to 50 percent, according to early indications, and the hiring of an administrator who is a local tribal member and a nationally known, professional Indian educator.

The LCO Ojibwe School operates consistent with BIA Guidelines as well as generally following the guidelines prescribed by the Wisconsin Department of Instruction. But conclusively, as a tribally operated school, the philosophy and concept of Indian self-determination and sovereignty prevails through the Tribal Governing Board and the school's administration.

The economy of the tribe is highly dependent upon tribal government programs and business enterprises, such as: a construction company, a commercial shopping center, a cranberry growing business, a K-12 contract school system, a 100,000 watt public radio station, a community health center, and a tribal community college.

Because of past deprivation of education and training opportunities, the labor force of the tribe is employed mainly in manual and outdoor activities such as forest products, construction, and tourism services. Northern Wisconsin is among the most economically depressed regions of the United States, with high unemployment--the Reservation unemployment rate is 65 percent.

> The Lac Courte Oreilles people have the same name as a large lake on their Reservation's western boundary. Literal French gives "Lac Courte Oreilles" the meaning "Lake of the Short Ears." One explanation is that the name was descriptive of the Indians in that geographical area who did not pierce their ears or weigh down their ear lobes, as was observed of other Indians by the early French explorers. Another explanation is that the name refers to the corn grown in the area by the Indians which, because of the climate's limited growing season, produced small "short ears." Others feel the term may have described captured Indians who had their ears cut short by their Indian captors to readily identify them as prisoners. Finally, still others think the area of lakes with their little bays reminded some French fur trappers of a "Lac Courte Oreilles" back home in France. Regardless, the name describes a significant Ojibwe Tribe, a beautiful lake, and the Tribe's "Reserve Tract" as established by the 1854 Treaty of LaPointe.
>
> In the 1870s two other processes were initiated: (1) allotting the Reservation into 80 acre parcels for ownership by Lac Courte Oreilles adults, and (2) harvesting of non-reservation timber in the entire Northern Wisconsin area by lumber companies. Within 25 years a railroad from the city of Rice Lake to the LCO village of Reserve was built and also a sawmill erected. Earlier, a large sawmill was put into operation near the Billy Boy Dam on the Couderay River, three miles south of Reserve. Systematically, under BIA "trusteeship," the Reservation was cut-over and, like the balance of the North, all the "big timber" was gone.
>
> In 1833 the first church building at Lac Courte Oreilles was built by Father Cosimir Vogt who collected the necessary funds from nearby lumber camps. In 1912 the "Big Drum" religious ceremonial customs originated in the Whitefish area, west of Reserve. Ceremonial dances are held at the start of each season. Customs similar to the "Midewiwim" or "Grand Medicine Society" include religious services and social activities, bringing families and friends together for days. Such cultural activities still flourish.

White American history is preserved in museums, foundations, historical societies, books, films and pronounced by public school curricula as the only legitimate history of America. The history--the true, living, viable history--of the indigenous people is not a priority of public schools today. A limited amount of material is retrievable and available to students via libraries, museums, and other sources. Such is not readily available to the Indian community. Forced acculturation by the dominant society has rendered near extinction of tribal languages, culture, and history of the Native people of this country.

In the past when the Ojibwe language was the Mother tongue, the culture and traditions were essential parts of the fabric of daily life. The traditional extended family provided Ojibwe communities with a balanced division of tasks and workers for generations. This natural support system provided roles for individuals of all ages. Elders were a particularly important part of the extended family and were revered for their experiences--in individual and family life, child rearing, history, music, and crafts--but especially because they were the link with the past and the bearers of tradition, culture, and spirituality. One of their key functions was the transmission of Ojibwe cultural heritage to the young. The system of the transmission was through the utilization of the Ojibwe language. The Ojibwe language was central in maintaining and transmitting the cultural life style of the Ojibwe communities and provided a common bond between community members. Today, a breakdown of the extended family unit and a de-emphasis on cultural traditions is very evident on the Lac Courte Oreilles Indian Reservation, and the role of the Elders has been diminished in the community. As a result, the community is weakened and traditional cultural beliefs, values, and Ojibwe language are not being passed on to children and families as they were in the past. Many factors have been associated with the breakdown of the traditional family system. The factors leading to instabilities operate in a complex way to exert pressure on families, but the following areas can be singled out as large contributors to the breakdown of cultural values systems and traditions on the Reservation.

Historically, the federal government and the institutions of church and education, in their approach of acculturation, made a systematic effort to eliminate the influence of tradition and cultural practices among Indian people. Of particular importance in this acculturation process was the effective abolishment of the Ojibwe language, because the language played a central role in the transmission of Indian cultural heritage that kept communities together. As a result of these acculturation policies, the traditional extended family system has been weakened; however, there is now a dynamic desire to retrieve and maintain Indian culture in every aspect including language. It is painfully evident that such cultural genocide has displaced a whole race of people. Such policies and practices are at once accountable. Efforts of self-examination must take place in order that the American Indian can and will make necessary course changes on his own journey. Such cultural genocidal policies and programs have had an effective negative outcome for the Native American Indian people as a whole.

Statistics from the State of Wisconsin show discrepancies between the Indian and non-Indian populations of the state. Twenty-three percent of Indian families in Wisconsin are below poverty level compared to 6 percent of families in the general population. Fifty-four percent of Indian people ages 25 and older have graduated from high school compared to 70 percent for the general population. The combined separation and divorce rate for Indian people in Wisconsin is over twice as high as that of the total population of the state. There is a strong implication that there is a serious Native language dysfunction and values disruption of the people of this community. I have drawn this observation from my own experience and from the records of current projects such as: the Lac Courte Oreilles AODA Project--an alcohol and drug intervention/prevention program which addressed problems in Indian families; and the Three Fires Mide Lodge, a traditional, spiritual, education, preservation society, which is part of an international (U.S. and Canada) network to retrieve, preserve, and maintain all facets of the spiritual, cultural heritage of Ojibwe Indian people. My observation is further strengthened by tribal Ojibwe linguists, teachers, consultants, and respected Elders involved in weekly language and cultural classes as a part of the AODA and community college classes and activities.

It is the consensus opinion of the professional and lay people of the Three Fires Society and the community at large that such conditions exist and that there is a need to collect data and quantify, by means of correlation, priority of problems for the purpose of planning and strategizing interventions, preventions, and solutions. The intent of this testimony is to create an awareness of these devastating conditions in Indian tribes and nations at the highest levels of federal and state human service and education departments. The problems seem to overlap, correlate to all aspects of daily and community life, and social strata, including the employed and the unemployed; children, youth, and adults. To address such problems now in this correlation is to maximize the potential of stabilizing the problem for future generations. Such effort will correlate with the LCO culture-based pursuit of excellence in education.

The concept of culture-based education in the K-12 and community college programs addresses the overall need to include, plan, and establish heritage and cultural foundations, Indian historical societies, cultural centers, and programs designed to revitalize the cultural values and traditions of American Indian families and communities as a way of minimizing social dysfunction, family and individual breakdowns, and preventing chemical dependency. The population directly affected by this concept is the American Indians of the Lac Courte Oreilles Indian Reservation. It will also have special relevance to other Indian and non-Indian communities, especially Ojibwe Reservations in Wisconsin, Minnesota, and Michigan; but ultimately, the community at large and, more importantly, our children and the generations to come.

It is our intent to work and plan ways and means to prevent the total dysfunction and eventual cultural genocide of a once proud, culturally intact, self-sufficient, contributing way of life for the Ojibwe Anishinabe of the Lac Courte Oreilles Reservation. The benefits will accrue to the total community in the same manner as our cultural forbearers...by persevering and sharing.

I would like to briefly give you some recommendations:

1. In order to accomplish quality education we must establish and define for ourselves and by ourselves what is Indian quality education. The phrase we use in defining that for ourselves is "by and for the Indian people," and by that we mean that the definition must be embraced and endorsed by the community that it may serve.

2. Accreditation of Indian schools must also fall under this same precept. The longer we wait to do this, the longer other people are going to set their standards for us and define for us what quality education is.

   In 1974 when I served as an officer with the National Indian Education Association (NIEA), I forwarded a resolution suggesting that the NIEA be the body to accredit Indian education programs in schools, both on the reservation and in urban areas.

3. Our next suggestion is that each tribe must establish its own standards.

4. Alternative or non-public schools must be recognized for the vast service they render to the Indian community and the non-Indian community in urban and non-urban areas. The alternatives serve a vast, vast majority of kids that have dropped out or been pushed out of the public school system. Their funding must be stabilized and included in state education plans as well as tribal plans.

5. Funding for Indian education must be held at a very high priority. Indian education has historically been the first to be cut. Treaty rights must be protected.

That is my system and those are my recommendations.

Kelly Stout, Minnesota Chippewa, Johnson O'Malley Coordinator, Minnesota Chippewa Tribe, Minneapolis, MN.

Good Afternoon. I am a mother of four young children; two are in the Minneapolis Public Schools. I am also the Johnson O'Malley coordinator for the Minneapolis Public Schools.

I am here to speak today about parental involvement. I speak first and foremost as a parent. I've been involved with Indian education for the past ten years in various capacities. We have had a very successful all Indian six-week summer school where parents come to school with their children. I have just passed out our newsletter for last summer for your information. In the words of many of our parents through the years, the following issues are crucial to the involvement of Indian parents in the education of their children.

1. In order to create a positive partnership between the schools and home, we need empowerment of parents in Indian controlled schools where there is respect for Indian values and cultural ways. Elders should be present in the schools. More Indian teachers, principals, counselors, and staff will provide positive role models for our students.

2. We need Indian people interacting with other Indian people, especially parents, so there is a comfort level that encourages parents to come into the schools. Many times parents are intimidated. In Minneapolis we have large school districts and parents are very intimidated in coming into the school buildings, not really knowing where to go and who to talk to. They stress the importance of open classrooms where parents can come in any time and feel free to either just observe the classroom or participate.

3. We need to create a partnership and linkage between the parents and teachers. Parents believe that there is a need for a specific place or room where parents can congregate and visit.

4. There should be parenting classes not only for parents but for extended family members with Elders providing teaching in parenting, language, and culture. Parents believe that it is important to have child care in the school setting. Many of our students come from single parent homes and if child care is available, they are less likely to be concerned about their little ones and will become more active in school.

5. It is also important that transportation be provided to parents and children.

6. Parents believe that school choice is important; that parents and students should be able to choose where they will attend school without worrying about desegregation guidelines.

I have spoken specifically about what it would take for parents to be involved. In closing, I would like to say that in order to preserve our culture and our children, the historically failed practice of public school teaching through stereotypes, poor communication, and disrespect for our cultural differences as Indians must change. If Indian parents are to be involved and our children are to succeed to their full potential, we need Indian controlled schools.

David Bennett, Superintendent, St. Paul Public Schools, St. Paul, MN.

Good Afternoon. I am Superintendent of the St. Paul Public Schools and I appreciate the opportunity to be here this afternoon. I expect after a day of hearings you have heard a lot and maybe your hearing is becoming a bit tired. Among the presentations you've heard, the Director of our Indian Education Program I think has already given you much valuable information with respect to our programs and their impact.

There is certainly some good news with respect to the impact of our present programs on our Native American population. Recognizing that on a national basis American Indian students are dropping out at a 50 percent rate, while in St. Paul there is about a 26 percent dropout rate, is certainly cause for encouragement. However, the St. Paul Public Schools clearly recognizes that Indian students drop out at twice the rate of the balance of our school population. So this suggests that there are some things working, but we still have a long way to go to meet the needs of American Indian students.

I'd like to take a moment to emphasize a particular approach that we are adopting for the coming school year in St. Paul, predicated upon decisions already taken by the school board. I refer in particular to materials you received earlier which describe our American Indian Magnet Program. We are very excited about this program, which is modeled after a similar program in Buffalo, New York. It is intended to enroll both Indian and non-Indian students and offer a program that is particularly exciting to me. The program is suitable for a wide range of students. It will share a facility for language and culture programs.

We have another reason to believe that the racial balance in this building will meet state guidelines. Prior to embarking on this effort we asked our attorney to study the proposal with respect to Fourteenth Amendment issues and their impact on the establishment of specialized program schools, in this case for American Indians. We have publicly shared that legal opinion and I would be glad to share it with you upon request. In effect, the opinion rendered indicates that the attorneys are satisfied that the usual applications of Brown vs Board of Education and subsequent decisions do not apply to the American Indian population.

In St. Paul Public Schools we have presently approximately 850 American Indian students or just a little over 2 percent of our total student population. If we look at the K-8 population we are talking about 600 students, so we better have the support of our students to enroll in this program, and we believe we have that support. Those students joining with other students we think will make a fine program. I won't go into the details and the design of that program because I think the materials that were given to you do an adequate job of outlining the program.

Let me talk however about the long-range implications of this and similar kinds of programs. In our view, no doubt, we have done a good job in trying to provide supplemental support to American Indian students who have enrolled in schools throughout our district. Of course, additional money would provide more help and support. Also the extent to which those program efforts can be integrated into our overall efforts and into collaboration with other kinds of service agencies in our community will improve them. However, we believe that our district's special efforts to offer a program that specifically recognizes the learning styles and needs of American Indian students in an appropriate magnet school learning environment will add a very, very special level of support for our American Indian students. I believe that over the long haul, this magnet program will have a major impact on improving the performance of Indian students in our district and in lowering their dropout rate.

Comments:

Dr. Beaulieu requested that Mr. Bennett provide the Task Force with a copy of the legal opinion he had discussed. He agreed to do so.

Shirley Schmidt, Blackfeet, Consultant, Indian Education Program, Blandin Foundation, Grand Rapids, MN.

The Blandin Foundation was created by Charles Blandin in 1941, who said at the time that he was creating it "to promote the well-being of mankind as the Board of Trustees may from time to time determine." It is a private foundation and its mission is to improve the viability of rural communities in partnership with many individuals, groups, and organizations.

In 1987 the Board of Trustees wanted to make a commitment to Indian education, but since there were no Indian people on the Board or at the Foundation, they formed a task force group. The purpose of the group was to help the Foundation better understand the problems faced by American Indians in Minnesota and to recommend the role that the Foundation should play in providing a strategic educational solution. The task force included 44 of Minnesota's Indian educators and leaders, many of whom have spoken here today. Their recommendations helped to define the program areas the Blandin Foundation will support to advance Indian education in our state.

In July 1988 the Foundation made a commitment of $1 million for a two- year Indian education program. The task force recommendations included:

1. Programs focused on Indian parents to encourage them to take an active role in their children's education and programs that increase their parenting skills.

2. Programs targeted at retaining Indian students in education and assisting students who have dropped out of school to resume their education.

3. Programs designed to provide direct services to Indian students including special prep programs and programs for gifted and talented students with special emphasis on science and math.

4. Programs designed to advance the cause of Indian self-determination including programs designed to teach Indian language, culture, and values; and programs designed to assist Indian tribes in the formation of codes.

5. Programs designed to impact public policy related to the advancement of Indian educators, including programs focused on policymakers.

6. Programs designed to educate the public on tribal sovereignty and to increase the involvement of Indians in public policymaking.

At this time the policy's age focus is from about three years of age to high school graduation. I am hoping that will include up to college, so we can cover that interim period between high school and college.

Nonprofit institutions and orgganizations are eligible for funding. Grant requests of up to $25,000 for one year and $50,000 for two years are considered.

Preference is given to programs under Indian control, cooperative or joint projects between tribal agencies, school districts and state or federal education agencies, and projects involving incorporated parent committees. This is very important and we have turned down several requests that did not have Indian ownership.

Some of the task force continue to act as advisors to the Foundation. Blandin is currently working with 20 grantees. We have funded 27 projects, and there are five projects being considered at our

November meeting. The Foundation has hired two evaluators and an Indian education consultant, which is my position. The Foundation considers itself a partner to the programs it funds, so our role is to offer assistance and support. Our salaries are not part of the $1 million allocated.

The programs we fund have been varied and tend to be in two categories: (1) Reservation schools that already have support systems in place and are bringing in more creative programs to work with their students; (2) Students off-reservation in schools off-reservation that are bringing more tutoring programs, support programs, and so forth, so that students will stay in school. Our projects are pretty well divided between these categories.

One of our programs that I am very pleased with is in the Onamia School District. It is an example of a whole community working together. It is a curriculum development program, and they have a firm commitment from the school that they will implement the curriculum as soon as it is developed. The superintendent and principal are working with them; they have a strong parent subcommittee and an advisory council of Elders who are working with them. So it is really the whole community working together.

One of the other programs that I am very pleased with is a Teen Parenting Program at Cass Lake. They have already completed one grant and are working on another. The first one was for teenage parents to get them back in school. Some had already dropped out and we brought them back in. They had parenting classes and made a video tape telling their life stories and how difficult it is to be a teen parent and go to school at the same time. They have done this video in a traditional way. This year the same teen parents are going to act as mentors and tutors to the third through fifth grade students who are at risk, and that will give both groups a reason to be in school. The younger students will have a mentor and the other student will be helping the younger child.

We have programs that help some of our students go from an almost private school to a public school. We have a speaker program that assists Indian students in learning about their culture, preparing programs, and going into school districts to present their programs.

The original plan of the Foundation was for a ten-year commitment. The Board of Trustees have decided that they want to evaluate it after two years, and we are up for evaluation now in February 1991. We expect the evaluation to be very positive and the commitment to Indian education will continue. We are hoping that other private foundations will join us in making similar commitments.

Questions and Comments:

Dr. Beaulieu commented on how important the Blandin Foundation effort has been in bringing education to the State of Minnesota. It is not only important in terms of financial commitment, which is long term, but it is important from the way in which they went about communicating with and involving themselves with the Indian community.

Ms. Schmidt noted that she has been asked by Blandin to present nationally whenever she can so that the idea gets out and perhaps people will take it back to their home areas and get other foundations to join them.

Dr. Charleston added that he had attended each of the hearings and this is the first time we have had a foundation make a presentation before the Task Force. He commended her for taking the time and interest to come and address Indian education issues. He said that he appreciated her presentation and hoped that it would indeed persuade more foundations to follow Blandin's lead.

Ted Standing Soldier, Oglala Lakota, Board Member, Little Wound School, Kyle, South Dakota.

Good evening. My dad was an artist who passed away in 1962 and became famous just recently. A lot of his paintings are going around now and he stressed education before he passed away. He stressed that education was important for survival. I hereby give testimony to the Indian Nations at Risk Task Force.

Many problems affect Native American youth and keep them from achieving excellence in education:

1. Cultural differences are a leading indicator for different learning styles. Statistics have shown that one-half of Native American students drop out of school.

2. Unemployment is an indicator of poverty. In 1988, statistics showed that almost 50 percent of Native Americans were unemployed.

3. Poverty is a leading indicator of alcohol abuse. 100 percent of Native Americans on reservations are affected by alcohol, whether they drink or not.

4. Alcohol abuse is a leading indicator of child abuse, spouse abuse, FAS children, and homeless children. We are now seeing second generation FAS children. On reservations one in four Indian children are FAS.

5. We have a welfare state that has destroyed itself. Welfare abuse has destroyed the desire for self-improvement among many Native Americans.

6. Congressional indifference - Buyouts, takeovers, and insider trading have led to the fact that one percent of the people control one-half of the wealth in America. Congress has traditionally been controlled by lobbyists for big business. In the past ten years Indians have lost $1 billion in federal funds, the loss of which is showing up in our school districts.

7. Tribal governments. Some tribal governments are self-serving. For example, the tribal people who run for office run usually for themselves. They make promises and when they are elected they usually misuse the promises they have made. They use their power to go to Congress and lobby for more welfare.

8. Unrealistic goals for educational excellence. The goals set for the year 2000 were established to create a quality work force for the economy. (The current economy of the U.S. is $4.3 trillion dollars in debt. The U.S. government debt is $170 billion. Now the Congress is faced with the Savings and Loan crises of $500 billion, and the Middle East military crises with a cost of $1 billion per month) The current goals address only half of the picture. We need realistic goals.

The recommendations of my board include the following:

1. Cultural differences - Educators should address different learning styles, utilize whole brain learning strategies, utilize testing measurements that address different learning styles, and teach Native American philosophy and thinking that promotes student self-esteem.

2. Unemployment - LEAs should ask tribes to contact Congress and ask to use welfare (general assistance funds) to create jobs. Tribes should contract programs and services to create employment opportunities. Big business should be asked to establish cooperatives/employment opportunities on or near Reservations. The profit motive should not be the main criteria. Tribes and Congress should promote the work ethic, even when the work is menial.

3. Poverty can be eliminated over a short period of time if the above unemployment suggestions are followed.

4. Alcohol abuse can be addressed if tribes and LEAs (1) return to traditional values of ceremonials, extended families, respect and wisdom as part of educational experience, (2) provide employment, even if it is a menial job, (3) promote educational courses on alcohol and drugs, and (4) provide alcohol treatment programs.

5. Welfare states can be eliminated if tribes can become self-sufficient--tribes need to ask for individual, business, and land revenue taxes. They need to contact Congressmen and state that they want to work for welfare funds and ask them to quit giving in to big business. Big business needs to pay their fair share of taxes and we need a balanced budget. Tribes must provide programs to inform parents on how the "welfare mentality" handicaps the communities.

6. Congressional indifference - Tribes and LEAs need to exercise their democratic right and contact Congress. Tell them that they need to notify big business that the profit motive is destroying the impoverished. They need to understand that it is easier for a camel to go through the eye of a needle than for a rich man to get into heaven.

7. Tribal governments need to have separation of power clauses, well-trained and staffed court systems, and revenue collection. Traditional Native people used a system of taxation called the "give-away." Individuals and groups were honored when selected to give to the underprivileged.

8. Unrealistic goals - The current goals were established to foster the profit motive. We need to re-examine our purpose on earth (Jesus told the Pharisees to quit quibbling over their talk and get down to the business of the Lord. In other work quit trying to analyze everything and follow your intuitive side.)

   There is a need for holistic educational goals. The ultimate purpose of holistic education is to transform the way we look at ourselves and our relationship to the world from a fragmented to and integrative perspective. We need spiritual goals to help us finish our evolutionary journey on earth. If man continues on his current path, then indeed the meek may inherit the earth.

If the Indian Nations At Risk Task Force needs help in formulating realistic goals, please feel free to contact Little Wound School administrators and staff for assistance.

Closing Comments:

Dr. Demmert said that he had appreciated the opportunity to listen to the testimony presented today. Even though much that was said was from a little different perspective than the last hearing I participated in--the one held in Alaska--many of the concerns are the same; many of the issues are the same, and we are beginning to build an excellent list of concerns that we will address. I look forward to beginning to review that list.

Mr. Lewis thanked the Minnesota Department of Education for doing so much to advance opportunities for Indian children and people. Yet much needs to be done, and I think those issues outlined today really deserve some further action and our support.

Dr. Beaulieu agreed that it has been a good hearing. We in Minnesota are not unfamiliar with holding hearings and listening to Indian people. It has been our tradition to listen to Indian people and to respond. I think if you look at our recent history in this area that has been the effort. Many of the comments and testimony today suggest that we have only really just begun. I think that in our efforts to struggle with what we have, we become more knowledgeable about the issues and ways that we can fine-tune the things we are doing. By documenting these concerns, we are at a moment in time--in this state and possibly in the nation--when we can do some things that will finally make a difference for Indian people.

The hearing was adjourned at 4:45 pm.

Indian Nations at Risk Task Force

Eastern Regional Public Hearing - Cherokee, North Carolina

October 2, 1990

The Eastern Regional Public Hearing for the Indian Nations At Risk (INAR) Task Force was held at the Cherokee High School in Cherokee, North Carolina. It was hosted by INAR Task Force member Eddie Tullis and Project Director Mike Charleston.

Welcoming Comments

At 9:00 am, Dr. Charleston opened the session. He explained that the Task Force was created by Secretary of Education, Lauro Cavazos, to review the condition of Indian education and to make recommendations for its improvement. The intent of the regional hearings is to obtain information, comments, and input about problems and potential solutions for Indian education from people throughout the country. He welcomed the audience to present oral or written testimony that will be reviewed by the 15-member Task Force.

Doyce Cannon, Principal, Cherokee Elementary School.

Good morning, welcome to Cherokee. My name is Doyce Cannon and I am the Principal at Cherokee Elementary School. I have 20 years of experience in Indian education, all here at Cherokee.

Our K-6 elementary school has an enrollment of 627 students. We have one assistant principal and a total staff of 86, which includes teachers, aides, and support personnel. Our school is accredited by the Southern Association of Colleges and Schools and the North Carolina State Department of Education. The school has also met BIA standards in compliance with 25 CFR.

Cherokee Elementary received an award for excellence in education from the US Department of Education (ED) in the 1987-88 school year. We received a certificate for Initiative to Improve Education in 1988. We also received an award and were accepted into ED's program for Excellence in Education in 1990.

The school provides North Carolina's Basic Education Program, covering all minimum grade standards required by this state. We have a Chapter 1 and a special education program to help serve the needs of our student population. In addition, we have a Title V project which provides the Native Cultural Heritage Program to all students. The cultural instructor teaches the language, history, and traditions of the Cherokees. Also, the grant provides us with five additional instructional aides.

Cherokee Elementary has a computer room where all of the students obtain computer skills. All students also are scheduled into physical education, music, art, and library skills to provide a well-rounded education. The students organized and developed a club known as Elementary Kids Against Drugs to provide peer leadership to help prevent drugs in our school. The school has an active student council for grades 3-6 which operates under its own constitution. The members are chosen by each baseroom class.

The students have shown impressive gains on their California Achievement Test scores over the last three years, with 52 percent of our students at or above grade level last year.

To enhance the education of our students, the school has to fulfill the following needs: (1) additional funding to provide full-time aides for grades one and two and one floating aide for grades three through six; (2) one full-time assistant principal to allow more classroom observations; and (3) the provision of additional classrooms in the near future to safely house our student body because the school enrollment is at maximum capacity for the current physical facility.

Again, I welcome you to Cherokee.

Colleen Cody, Principal, Cherokee Middle School and High School.

I am Colleen Cody, Principal of Cherokee Middle School and High School. I have been in education for 22 years and have taught grades 1-12 and at the university level.

Cherokee High School has a total enrollment of 365 and houses grades 7 through 12, with a total professional staff of 38 and 12 teaching assistants, clerical, and secretarial personnel. Needed to complete the staff is one additional assistant principal. The school is accredited by Southern Association of Colleges and School, North Carolina Department of Public Instruction, and is in compliance with BIA standards.

North Carolina standards for education are followed. In addition, Chapter 1, special education, Title V tutorial assistance, and gifted and talented programs are provided to meet the needs of all students. Cherokee High School operates on a yearly course system. One Carnegie Unit is awarded for each course, with 20 units required for graduation.

In 1988-89, Cherokee High School received the National Secondary School of Excellence Award from the US Department of Education. Also in 1988-89, Cherokee Middle School won the Alaska and Native American Injury Prevention contest sponsored by the BIA. For the past three years, the Cherokee High School Graphics Arts Department has placed first in the Academic Olympics at Southwestern Community College. The BIA recognized Cherokee High School as one of 20 Effective Schools for 1988-89 and 1989-90.

All California Achievement Test scores were above the 43rd percentile. Both the middle school and high school have a Student Against Drunk Driving Organization (SADD) and a student council. The high school has a Beta Club, and a Junior Beta is being formed in the middle school.

Of the 49 graduating seniors in June 1990, 26 entered college or the military. Over the past ten years, 48 Cherokee High School graduates earned a bachelors or masters degree, and 43 graduates earned an associate degree. This is a total of 91. Graduates of three and four years ago are still in college. Cherokee High School is constantly striving for excellence.

Comments:

Dr. Charleston expressed appreciation to Cherokee High School for serving as host for the Task Force hearing. He mentioned that Eddie Tullis, who was currently at the United South and Eastern Tribes (USET) meeting, would be joining him shortly to chair the session.

Public Testimony

Michelle Stock, Education Director, Seneca Nation.

I will begin my testimony by saying that I am here to represent the Seneca Nation of Indians as its Education Director and to also represent the United South and Eastern Tribes (USET) as its Education Committee Chairperson. Therefore, my concerns reflect those expressed by all member tribes of the East, as discussed since our meeting in December, 1988 and will also, therefore, stand in defense of the often neglected needs of the tribes of the Eastern United States. But let me also state quite clearly that many of our concerns are echoed across Indian country, as we strive to provide the highest quality education services possible to our people.

The concerns are many, and I will attempt to outline them numerically, in as brief and concise a manner as is possible. I will then follow and close with specific recommendations we have discussed that we feel will improve the state of Indian education and foster greater achievements for our people.

1. For the first time in approximately ten years, the Department of Education (ED) Office of Indian Education and the Office of Indian Education Programs of the BIA have directors, and not "acting" directors. The lack of consistent administration in these critical positions for this length of time contributed greatly to the problems in Indian education, as no consistent and strong direction or attention was given to the many programs within these departments. Although we now finally have "permanent" directors, we have received conflicting information as to how permanent these people actually are.

2. The current-year funding situation with several of our BIA education programs has a tremendously adverse impact on the administration and credibility of these programs on a local level. Johnson O'Malley (JOM) in particular suffers a great deal, as it follows the school year and often doesn't see dollars for program functions until more than halfway through the year. This affects staffing and creates such an air of uncertainty as to make it difficult to attract and retain quality personnel. To our knowledge, no other federal programs have this current-year funding status, and it seems discriminatory and self-defeating.

3. The Johnson O'Malley program provides funds for special educational needs of Indian students but has received numerous cuts in the past few years. This year, JOM was cut by $3.5 million on the grounds that the BIA felt that elementary and secondary education should be the priorities of the Bureau. However, JOM serves that very population. The true reasoning for the cuts rested in the priority of tribal schools, which many of our tribes do not have. JOM provides needed and valuable services to Indian tribes, and that money should not be sacrificed because there are problems in the tribal schools. Instead, funding should be vested in the tribal schools to help improve their services to the people.

4. The timely dissemination of information from the BIA and ED to tribes regarding policy change, public hearings, technical assistance, and legislation that will affect them is very poor. Many tribes are not financially able to purchase the Federal Register and depend on the BIA and ED to keep them informed of any decisions or grant opportunities which affect them. However, the information is not provided, and tribes often are not aware of important information or meetings until the deadlines have passed. Subsequently, these federal programs state that they provided tribes the opportunity to have input, but no one responded. In actuality, this is due to the fact that tribes don't have enough time to respond.

A case in point that we recently encountered was when news first spread across Indian country that there was to be a realignment of funds due to a cut in Element 10 Administration. There was no written communication that went out to tribes. Word spread through the grapevine, however, and our tribes started calling the Bureau for information. Again, no one offered any information. Over a month later, in a meeting in

Washington, Eddy Brown was quizzed about the realignment and how it would effect the tribes. Little information was provided, but assurances were given that tribal input would be solicited.

Over three months later, an urgent notice came out from the BIA that hearings were to be held simultaneously across the country on May 24 and 25 to discuss the realignment and gather tribal input. A packet was to be sent outlining what was to be discussed at the meetings, which included many other issues than just realignment. The packet was nearly six inches thick and was not received by many tribes until the day before or the week after the hearings, and some tribes did not receive the packet or initial notice at all. Consequently, tribal input was limited and uninformed. Another hearing was scheduled for July, which more people attended and provided testimony (in part due to the efforts of USET to pursue the matter and inform its members).

By September, notices arrived from the BIA announcing a meeting in Arlington regarding its decision on the realignment, but written information was not provided. The hearing informed us that the decision was made to close our Eastern Area Office, which did not reflect at all what the tribal representatives had said at the consultation, as is documented in the transcripts. More information continues to come of decisions already made, which tribes have no time to act upon or little choice in, as the decisions have already gone through the necessary channels and been approved.

5. This last concern leads directly to another major concern of ours as to why there are problems in the efficiency and effectiveness of educational services, and that is the lack of tribal input. Both the BIA and ED Office of Indian Education require our tribes to report and be accountable for our education programs, and we do our best to fulfill our obligation. However, we consistently see that this information is not used in planning budget needs or procedural structures for either agency, and existing problems are never addressed. Some of these internal problems will be mentioned later in this testimony.

6. In the BIA, the process of accessing funds for various programs is tedious and lengthy. There have even been cases when money had to be turned back to the government (e.g. preschool handicapped funds) because of internal problems in efficient dissemination of funds. The following programs' procedures need examination and revision, as well as tribal input on how best to serve the communities: ISEP/special education, Chapter 1, gifted and talented, preschool and preschool handicapped, and JOM.

7. Tribes that do not have tribal schools are often excluded from access to programs which should be benefitting ALL tribes, or must swallow cuts (as cited with JOM) in order to service tribes with tribal schools. The BIA has an obligation to serve all tribes, regardless of whether or not they have a BIA school. Again, if there is a problem or a need in educational services or a need in the schools, money should be sought or changes made to solve the problems. There should be no "robbing of Peter to pay Paul," as this does not adequately serve the Indian people.

8. Although it probably goes without saying, it needs to be said: Funding for Indian education programs has not kept up with the times and has not reflected tribal needs. School improvement funds and special education funds have remained stagnant in the BIA, as have higher education funds in both BIA and OIE. Many tribes' BIA higher education funds have never increased despite the fact that the number of students seeking higher education has tripled. This, in effect, slams the door of opportunity on many Indian people who want to advance to institutions of higher education. Methods must be found to address the realistic funding needs of Indian education programs based on the needs expressed by the tribes. There must be advocacy in both federal programs for Indian education needs in order to provide the highest quality services possible to Indian communities.

9. OIE grants have become more and more competitive in the past years, and it appears that the wealthier tribes are able to hire professional grant-writers to write their proposals for them. This leaves the smaller, less wealthy tribes to compete without the benefit of technical assistance. Technical assistance in Indian education

programs, whether BIA or ED, is sadly lacking, and, in an ever-changing, technical world, is desperately needed.

10. The implementation of the planning process for the White House Conference on Indian Education has been very slow and poorly executed. The BIA and ED were to have initiated activities early on, and virtually nothing happened until the spring of 1990. The conference is tentatively scheduled to take place in the summer of 1991, and none of the regional conferences have even taken place as of October 1990, nor has the Task Force been solidified. Without careful planning and tribal input, this conference may not have the impact or results that tribes are hoping for, and once again, it will not be the fault of the tribes. The USET Board called for action on the White House Conference in December 1988 and has been advocating action since, as has the National Advisory Council of Indian Education (NACIE) and the National Indian Education Association (NIEA); yet nothing was done until 1990. We want this conference to be successful and fruitful, but it cannot be unless it is given the priority and planning that it and the Indian people deserve.

11. Bilingual education is a paramount need for many tribes, and many programs are prohibitive in that they address only English as a second language, leaving our needs largely unmet. We have had to compete heavily with the Hispanic community for services, and we usually lose out. The preservation of our Indian languages is of primary importance to the survival of our cultures and to the self-esteem of our children. We need funding to support language and cultural preservation for Indian tribes in a format that does not compete with other minority groups, and one which encourages a holistic, whole language approach that is integrated into other educational areas.

12. There continue to be unmet needs of students in the public schools, particularly in the area of guidance and career counseling and in teacher inservice training about sensitivity to Native American culture. In areas where there are large Indian populations, there are seldom any Indian school board members, nor are there large numbers of Indian teachers. In speaking for the State of New York specifically, there are tremendous restrictions and requirements for certification and educational degrees. Native language teachers are usually Elders who are not prepared to fulfill a four-year college program for certification, and special certification has limitations. The State of New York also published a position paper on Native American education in 1972, calling for numerous reforms in the state system and for more tribal participation and input. As of this year, few of the recommendations have been heeded or have become a reality.

Recommendations

In the many discussions that have been held among Indian education staff here at the Seneca Nation, at the USET Board meetings, at the NIEA conference, and at the NACIE open meetings that I have attended, a number of excellent and rather consistent recommendations have been made. They reflect what many of us on the "front lines" feel will be necessary to turn around the status of Indian education in this country and provide a brighter and more hopeful future for our children. They are as follows:

1. There is a need for preschool education programs that provide a comprehensive program for children, including alcohol/substance abuse prevention education, culturally-relevant curricula, nutrition education, and opportunities for meaningful parent involvement and education. Funds for these programs should not be restrictive, based on a poverty level or the existence of a BIA school, but on the community needs of the reservation or tribe.

2. Increased funding levels are needed for higher education scholarship programs, including funds to support career awareness and readiness programs.

3. Funds are needed for comprehensive wellness programs for children and communities that address nutritional needs, alcohol/substance abuse prevention education, single parent families, parenting skills, AIDS education, and other health issues. Presently, many of the available funds are highly competitive or restrictive,

which often makes these programs inaccessible. When children and families are well, emotionally and physically, and when their self-esteem is positive, there is nothing they cannot achieve.

4. A consistent priority must be given to the trust responsibility of the United States with the Indian tribes who are sharing this land with them. The Indian people, as stated earlier, must compete with the various lobbying groups of strength in this country who wield political power. Funding for special programs and services are often unobtainable as a result, whereas the programs earmarked specifically for Indian tribes are often underfunded and constantly threatened. No single minority group has to continually struggle to retain its integrity or its rights, nor does any other minority still suffer from the kinds of negative stereotypes that plague the Indian people. We are proud, intelligent human beings who claim this country as our homeland, and ask for the rights we are entitled to as such. Indian education can be drastically improved if the United States government demands the same rights and support of our educational and health needs as it does for others, and stops looking at the Indian people as the "Indian problem."

5. A more concerted effort should be made to promote and provide accurate depictions of Indian people, past and present. Although the media and textbooks seem eager to represent the negative facts relating to our people (including the high alcoholism rates), they seem decidedly hesitant in representing the many contributions of the Indian people. Classroom teachers need more accurate depictions, and they need more inservice training to understand and appropriately teach children (and adults) about Indian history and culture. The results may not only be the breakdown of the negative stereotypes, but a greater sense of self-worth among Indian children.

6. Strong emphasis, as I stated earlier, needs to be placed on language and cultural preservation as a means of helping Indian children achieve success in the two worlds in which they must live. Indian languages link Indian values, religion, and culture as an intertwined whole, and the results can be powerful and positive.

7. We need to see a stronger mass media emphasis given to positive Indian role models. I am not speaking only of the Billy Millses or the Jim Thorpes, although they are important; I am speaking of the model teachers, the professionals, doctors, lawyers, chefs, dancers, accountants, tribal leaders, and traditional Elders whom the children seldom see. Children need to see that they can achieve in the non-Indian world without sacrificing their cultural heritage and pride.

8. We need mandated school board representation for Indian people in public schools where there is a large percentage of Indian students (20% and up). Indian communities need to have input as to the direction of education in the schools that their children attend.

9. In support of a statement made by Lauro Cavazos at the Alaska NIEA meeting last year, I believe that Indian parents should have a choice in education. If they feel that their children could be provided a higher quality education in another district, they should be free to send them there. Again, specifying the State of New York, we have the unique situation where the state provides funds to schools that have large Indian populations on a per student basis, which is used by the schools to cover school expenses, including transportation. Although improved from 20 years ago, Indian input on the spending of those funds is limited, and Indian parents would prefer to have a direct voucher system whereby they could enroll their child in the district of their choice.

10. Tribal input should be truly involved in all decisions regarding Indian education, whether they be budget, procedural, programmatic, or policy. Presently, there is a great deal said about tribal input regarding BIA decisions, but the input has not been there. This is in part due to communications problems, and in part due to politics or lack of accountability. The ones who ultimately suffer from this are the children. We need to remind the BIA and the ED Office of Indian Education that we are people, not numbers, and that we who are in the field on a daily basis do know the needs that exist in Indian education.

11. Although we as Indian people all share traditions and have similar needs, the BIA and ED need to remember that tribes from different geographic areas do have different needs. Decisions which are made on the

basis of what is needed at Navajo may not be appropriate for the people who live at Seminole. I believe we can all work together for the overall good of the Indian people, but I think it is imperative that sweeping decisions are not made on the basis of political clout or a single tribe's needs. We in the East have suffered in the past because our unique needs were not considered, as did the Alaskan Natives for many years. The "powers that be" need to be sensitive to this.

12. The White House Conference on Indian Education needs to take place and to be well planned, with strong, multi-representational tribal input, as prescribed in the law. This single conference and joining of Indian educators "in one mind" can have a lasting impact that could benefit Indian country for years to come. But it must have the planning it deserves and fulfill the promise that the law implied regarding the regional planning conferences. Therefore, it would make good sense to postpone the conference to the year 1992, owing to the fact that virtually no action was taken in preparation for the conference until the spring of 1990. I believe that, as with NIEA, this should be an alcohol-free conference, as we stand as role models to our children.

Comments:

Dr. Charleston introduced Eddie Tullis, INAR Task Force member. Mr. Tullis apologized for being late and explained that he had to attend the USET elections. He reiterated that the purpose of the hearing was for the Task Force to collect testimony on issues related to Indian education. He expressed his appreciation to those attending the hearing.

Dr. Charleston requested that testimony be limited to ten minutes.

Winifred Tiger, Director of Education, Seminole Tribe of Florida.

The Seminole Tribe is very small with only 1,800 members. We first contracted our education programs from the BIA in 1972. At that time, we had only three programs; now we have 30.

On behalf of the Seminole Tribe of Florida, and in response to the call for written testimony related to the work of the Indian Nations At Risk Task Force, I strongly urge you to consider and act upon the following areas of concern:

1. Inadequate funding for all Indian education programs. The cost in real dollars to educate an Indian student is rising each year; however, the data that the BIA and ED provide Congress each year is not reflective of our true educational needs. The result is either a reduction of services to students or an increase in the number of students waiting to attend school. The unique needs of Indian students require adequately funded programs that provide direct services to students of all ages, parents, and the extended family in order to reduce the added cost of general assistance provided to an educationally disadvantaged population. Therefore, the BIA and ED must conduct the regulatory tribal consultation process and present proper data to Congress so funding levels can be correctly appropriated to deliver quality education to all eligible Indian students.

2. BIA's Office of Indian Education Programs (OIEP) reorganization. The information provided concerning the reorganization of the OIEP has been inadequate to thoroughly evaluate the plan. An explanation of the effect the decrease of program offices will have on services provided to the field was not articulated. Is it the intent to have the tribes and tribal organizations hypothesize the objectives, process, and outcomes of the reorganization of the OIEP? Clarification of the alternatives and an extension of time should be provided in order for the tribes or tribal organizations to adequately and realistically evaluate and respond to this issue. As a BIA Eastern Area Tribe, we are particularly concerned with the reorganization issue. Past administrations have endeavored to relocate or abolish the Eastern Area OIEP. Upon review of the current and proposed organizational charts, several areas of concern are apparent. They are listed below:

A. Substantial decrease in offices. It is clear from the proposed organizational charts that a substantial decrease in the number of OIEP offices is planned. However, the program responsibilities for Indian education throughout the nation are not being decreased. Certainly, a staffing decrease without decreasing position responsibilities only assures further strain and probable failure of an already troubled organization. The Seminole Tribe of Florida views this as an attempt to once again diminish the BIA's mandated trust responsibility for the education of Indian people.

B. Elimination of the BIA's Eastern Area OIEP. The possibility of eliminating the BIA's Eastern Area OIEP Office hovers over Eastern tribes continuously. We are opposed to this change as it eliminates the regional advocacy relationship that exists with the Eastern Area Office. This would abolish accessible support functions provided by the Area Office, thus further isolating us and severely inhibiting the quality of services we provide to our students. Although the BIA's Central OIEP offices are located in Washington, DC, personnel shortages and global position responsibilities preclude this staff from fulfilling the advocacy role that the Eastern Area Office provides because of its familiarity with the individual tribes and programs it serves. No other office or organization has attempted to recognize these unique needs and provide appropriate services to meet them. Therefore, abolition of the Eastern Area OIEP Office or transfer to other government offices, such as the ED, is out of the question.

The Seminole Tribe of Florida requests that the Eastern Area Office maintains OIEP for the South and Eastern tribes and restores previous levels of funding to fill existing personnel vacancies and education specialist services to the tribes.

The only other viable alternative that does not seem to have been addressed is the contracting of the Eastern Area OIEP functions to a tribe or tribal organization within Eastern Area. This option was provided for in P.L. 100-297, and the OIEP Director should consider this option for the Eastern Area tribes.

3. BIA's Indian priority system. We are concerned about the BIA's Indian priority system, particularly as it pertains to scholarships and adult education programs.

4. BIA's Johnson O'Malley distribution formula. Dollars appropriated per student are totally inadequate to meet the intent of this program.

5. Administrative cost rate. The Seminole Tribe of Florida contracts its education programs with the BIA under P.L. 93-638. This law allows for a negotiated indirect cost rate to be applied to each contract each fiscal year. However, with the inception of P.L. 100-297, the education law passed in April 1988, an administrative cost rate was applied to the school operations contract that resulted in a 30% reduction of contract support funds (indirect costs). Since the Seminole Tribe of Florida contracts school operations as part of the education division under P.L. 93-638, the tribe's negotiated indirect cost rate should continue to be applied to school operations as opposed to an administrative cost rate.

6. Preschool and special education. The Child Development and Education Act of 1989 and P.L. 94-142 address the special needs for children ages 0-3 (early childhood), ages 3-5 (Head Start), and ages 0-21 (special education: handicapped, gifted and talented). The laws are in place, yet the monies are not set aside to adequately meet the needs of the children. The Seminole Tribe of Florida requests that the set-asides for these Indian children be met now, so early and continuous intervention of screening, diagnostic, prescriptive, and delivery services can begin immediately for all eligible Indian children.

7. BIA's Indian School Equalization Program (ISEP) regulation revisions. BIA has begun ISEP regulation changes. This process however, until now, has not included input from the field. Drastic changes are proposed

to the regulations, yet most tribes are unaware of the proposed changes. The Seminole Tribe of Florida is concerned with many of the proposed changes, as well as items not being addressed. We are concerned with the annual computation of student membership count week. The current regulations call for only ONE student membership count week that takes place annually at the end of September. One annual count, to determine final school year allotments, grossly affects the financial equitability that was to have been provided in the formula. The ISEP system of annual count denies schools funding for eligible students who enrolled after September, thus affecting the entire school program.

8. Salaries for teachers and counselors. BIA has adopted the Department of Defense compensation schedule for teachers and counselors in BIA-funded schools that will be fully in place beginning academic school year 1991-92. The supplemental funds to meet the salary scale for teachers and counselors have been added through a minimal increase in the ISEP base allocation. However, these funds were not enough to meet the needs of all BIA-funded schools to attract and retain qualified personnel. The Seminole Tribe of Florida requests that additional funds be added to the ISEP allocation that may fully meet salary obligations to teachers and counselors.

9. Parental participation in education. There is a grave need for increased emphasis and assistance to improve parental involvement, parenting skills, and general parental interest in the education of their children. The BIA and ED need to begin specific programs to address this problem.

We also have concerns about special education, gifted and talented programs, and student transportation.

Melvina Phillips, Title V Coordinator, Madison County (AL) Schools.

Madison County, Alabama, is one of the fastest growing areas of the United States. The average mean income of the population is $17,940. Due to the advanced technological and space-related industries, many of the job opportunities within our region require high tech skills in the areas of mathematics and science. Although tremendous growth has taken place within this geographic area, the majority of the students within the system are basically still from a rural setting.

The Madison County School System is the 9th largest school system in the State of Alabama, and the enrollment has increased by 34% during the past five years. The total Indian student population within the system is 8% (1,141) of the total school population of 13,783. The Madison County Title V project has three major components, which include cultural heritage, computer enrichment, and career awareness and planning.

There are three areas of concern that should be addressed as they relate to Madison County Indian students' academic needs. First of all, there is a definite need for a more intensified program in the areas of science and mathematics. Indian students are failing to take advantage of job opportunities in these fields. Only 2% of the graduating Indian students in the Madison County area complete their college studies in math and science. It is imperative that more programs be developed that will include college professors and graduate student mentors to work with middle school and high school at-risk students to develop an awareness of careers and opportunities in science and math. Although some programs are available, there need to be more opportunities for students to participate in actual field experiences and hands-on activities, and to be in contact with people who have chosen science or math as their career. Textbooks are not the only answer to developing mathematicians and scientists.

Another area of concern that should be addressed is that many Indian students are at risk of dropping out of school or becoming involved in situations such as alcohol, drugs, and teen pregnancies which will alter their opportunities in the educational process. During the past school term, 20% of the Indian juniors and seniors dropped out of school for one reason or another. In one system school, 11 out of 13 junior and senior girls were pregnant. Although drugs and alcohol did not appear to be the major source of the problem, low self-esteem, low academic achievement in the early grades, and the lack of parental involvement did appear to be the major culprits in the students' choice to drop out of school. It is suggested that an all-out effort needs to be made to train and assist educators to do the following to reach at-risk Indian students:

1. Early intervention and identification of at-risk students should begin in first grade.
2. A sex education component should begin in the fifth through seventh grades.
3. Counseling should be provided on an individual and group basis.
4. Mentor programs should include teachers, peer, and community resources.
5. Goal-setting should begin for students in K-6. Students should be guided in identifying areas of interest and capabilities.

The third area of concern is the implementation of one of our most valuable resources as a tool for helping the students. That resource is parents. Parent volunteers have been the key to the success of the implementation of the computer enrichment and cultural heritage components of the Madison County Title V project. Seven years ago, Apple computers were purchased to enrich the students' academic growth in the areas of reading and math. However, most of the teachers felt that computers were an educational fad, and they were untrained in the use of the computers as an educational tool.

Title V staff asked Parent Committee members to help recruit other Indian parents who were interested in helping implement the use of the computers. Most of these parent did not know how to turn the computers on, much less how to use them for the students' academic growth. This is no reflection on the parents because the teachers were in the same situation at this particular time. Through training and guidance, a network of over 90 parents among the 17 schools in the school system were trained to assist the students in using the computers to reinforce skills which the students needed for academic success. An increase in grades and achievement test scores developed dramatically during the first three years, and the increase seemed to be greatest among students who were working below grade level to begin with. Indian parents became a vital part of the learning process, and an added bonus was their training and increased knowledge in the use of computers.

To conclude, these are needs that should be addressed when academic programs for Indian students are being planned. In addition to the funds now allocated to Title V, additional funding is necessary to address the needs of at-risk Indian students. It is essential that these students be given an opportunity to learn while maintaining traditional values and beliefs, as well as achieving academic success.

Questions and Answers:

Mr. Tullis asked if Madison County performed a comparison study on the dropout rate over several years. Ms. Phillips said they have not tracked the dropout rate over time; they have only begun to look at the problem in the last two years. She saw second-semester seniors drop out of school and realized the schools had a problem.

Mr. Tullis questioned if they bought the Apple computers she was describing with Title V money. Ms. Phillips confirmed that this was correct. She added that their schools also have computer-assisted instruction that uses Atari computers. The Atari computers were purchased with Chapter 1 funds but are available for use by Title V students.

Dr. Charleston asked if they had a problem with students dropping out earlier than the junior or senior year. Ms. Phillips said the problem begins in the ninth grade. I see eighth-grade students who are marking time until they are old enough to drop out. Many have already repeated grades several times and when they turn 16, they are gone. I suggest that we implement programs in the elementary schools to meet the needs of students. If we can get to them early enough, maybe they will stay in school.

Joan Henry, Chairperson, Cherokee Central School Board.

One of the most important and continuous concerns we have is the need for additional funding and the process by which we are funded. Our level of funding is inadequate to provide the quality of education the children of Cherokee deserve. Laws have been passed with the intention of upgrading Indian education but additional funding has not been allocated to meet the costs for upgrading. Funds for the Cherokee schools are based on the Indian Student Education Formula, which generated a base dollar amount of $2,918 per student for FY90. We do not yet know the base dollar amount for FY91, and we are two months into the school year. Since the beginning of this funding program in 1984, our allocation per student has been far below the North Carolina per student allocation.

From this one allocation we must support every facet of the total school operations including, but not limited to, salaries, staff development, purchase of supplies, materials and equipment, and summer school, which we must provide to maintain our state accreditation. We have not received any Element 10 Administrative Funds since 1985 when we relinquished our education superintendent's position, which has resulted in all costs for a central administrative office being taken from the school funds appropriated under ISEF.

With the increasing costs of providing even a minimal educational program, much less one of the highest quality, we have been unable to meet all BIA, state, and Southern Association of Colleges and Schools (SACS) accreditation standards with BIA funding and have often had to request waivers from the various agencies. We have consistently made these concerns known to the BIA Office of Indian Education Programs, and although the Indian Student Education Formula has produced minimal increases over the years, it is still not sufficient.

The Cherokee Central School Board and our school administration are consistently seeking alternative means of financing our educational program, and needless to say, this has absorbed a considerable amount of time, energy, and human resources that could have been directed to other areas of concern. The alternative funding sources have enabled us to meet state and SACS accreditation, but only on a temporary basis because these resources are generally from short-term funding sources. Some examples of the North Carolina Basic Education Plan standards which we have been unable to meet include providing educational aides in all K-3 classroom, employing a school social worker, and providing a school/community coordinator. This is in addition to staying with the state-adopted textbook procedures of updating our textbooks on a regular basis and maintaining our teacher salaries as close to the state salary scale as possible in order to maintain competitive salaries to lure the most competent teachers to our system.

This is not to say that we have been sitting idle waiting for BIA action and BIA handouts. On August 1st of this year, we became a grant school under P.L. 100-297, and we opted to go with the North Carolina state standards for accreditation. This should alleviate the often-impossible task of meeting two sets of standards--BIA and state. We are also anticipating the earning of additional dollars through investments, which P.L. 100-297 allows schools to do. As I stated earlier, we have sought and successfully obtained other resources, including tribal financial support for summer school, teachers' aides, JROTC supplement, and many other short-term projects. We have also applied for and received Title V funding, USDA funding, and Impact Aid funding through a cooperative agreement with a nearby county adjoining our reservation. I wish to explain that the Impact Aid agreement is one source of funding that may be available to other Bureau-funded schools and yet unknown to them as a valuable and ongoing source of funding.

It is the belief of the Eastern Band of Cherokees that any student, Indian or non-Indian, who resides on the Qualla Boundary should be able to attend the Cherokee schools, and the tribe has established a school enrollment policy to ensure this. The BIA funds students who are members of a federally recognized tribe, so until our Impact Aid agreement with Swain County, there were no funds generated for the non-Indian students attending our schools. In 1986, the Cherokee Central School Board entered into a cooperative agreement with the Swain County School Board creating within the Cherokee School System a "Swain County Extension School" which allowed Swain County to count our non-Indian students to generate federal dollars which they, in turn, give to our school. With the increase numbers Swain County is able to count, they can also generate additional state teaching slots which they provide to our school system. We currently have four state-employed personnel assigned to our schools.

The issues which I've previously discussed are a summary of our local concerns. We also wish to make comment on issues currently affecting Indian education as a whole.

1. Element 10 Funding: We have recently been informed of the action of the BIA Office of Indian Education Programs to close several area and/or agency education offices, with the Eastern Area Tribes to be reassigned to the Minneapolis Area Office. Because of the unique and distinct differences between and among the Eastern tribes, and especially because of their distinct differences from the other tribes served by other area/agency tribes, the Eastern tribes have requested that they have their own area office which is familiar with, and responsive to, our distinct needs and issues. While the BIA Office of Indian Education recognizes that all of the tribes affected by these closings, except the Eastern Area, have nearby agencies or area offices which can absorb the workloads of the closed offices, the Eastern Area Office is nonetheless closed. The Eastern tribes and the United South and Eastern Tribes (USET) organization have gone on record as being opposed to this move and have requested that the Eastern Area Office be maintained, or that at least a field office under the BIA reorganization plan be established in or near the Washington, DC, area. The Cherokees of North Carolina support the needs of the Eastern tribes and USET, and we oppose the making of arbitrary decisions which are in direct opposition to the wishes of the tribes affected.

2. BIA Reorganization: While we are suspicious of yet another proposed change in BIA education which is supposed to improve Indian education, we have not had time to absorb and reflect on the proposed changes to make adequate comment on the totality of the reorganization. However, in reviewing the basic plan, we wish to comment on one obvious omission in the central office realignment: there is no provision for a division of supplemental services, specifically, exceptional education and compensatory education. This de-emphasizes the role of education of our handicapped children, and we fear it also threatens the strides that have been made on their behalf. Both P.L. 94-142 and Chapter 1 require strict adherence to those laws, which in turn require a state central office with specialty personnel who are familiar with the laws and will ensure that those laws and policies are implemented. We do not wish to see those programs absorbed into the general "bureaucracy" and ultimately lost for lack of leadership. Some of the greatest strides made in BIA education have been in the areas of exceptional education and Chapter 1 programs.

3. Forward Funding: We strongly support all efforts for BIA education to be forward funded. Each year we must wait until January or February before we know the exact dollar amount we will receive for the current year. By this time almost half of the school year is gone and we may receive more, but usually less, than we anticipated and budgeted. It does not need to be stated, but it is impossible to do any short- or long-range planning under this process. It also encourages poor management practices. Currently, the only programs that have received their FY91 funding are Chapter 1 and exceptional education. Both of these programs are forward-funded. It is especially essential now that schools can be grant-funded and earn interest on their grant fund investments. Valuable investment dollars could be earned by schools through the forward-funding process.

On behalf of the Cherokee School Board, the Eastern Band of Cherokee Tribe, and especially on behalf of our parents and children who are expecting a quality education from us, I thank you for this opportunity to present our concerns. Please hear our concerns and don't allow this to be just another study on Indian education. We have been "studied" long enough. We need action!

Comments:

Mr. Tullis concurred with Ms. Henry's final statement.

Jonathan Taylor, Tribal Chief, Eastern Band of Cherokee Indians.

Our tribe has an Indian school, and this is the first year we are operating under a grant program. We went under the grant program because we had so much frustration with the BIA. Neither the administration nor the teachers could plan for the next school year because we never knew how much money we were to be allocated. One year the tribe had to put in $160,000 of tribal money just to keep our accreditation because that year we were going to run $300,000 short in our education program. It has become increasingly difficult to maintain high standards due to inadequate funding. When we asked the Bureau for more money to meet the accreditation criteria, they told us to lower our standards. That's not what we're here for; we are here for quality education for Indian children.

We continually hear about the Indian dropout rate, but I would like to hear the dropout rates for non-Indians. I think alcohol and drug abuse and dropout rates are no worse in Indian schools than in public schools. It is only because we have a small community that everyone is aware of our situation.

Our community is also characterized by good things as previously described by Ms. Henry. We have some of the best teachers in Cherokee. We use all of the Indian teachers we can get from Cherokee and other reservations. Our criteria for picking teachers is not just an Indian preference, but to get the best educators available. That is why we decided to pursue a grant program. When we were under the Bureau, we couldn't advertise available positions, and sometimes we would go a whole year without filling positions even though there was money in the appropriations for those positions.

We asked the BIA for a new school because the old one was a fire trap that had been condemned, but the BIA turned us down. The tribe had to fight on its own by going through Congress to get a new school. Later on, this paid off when the whole community was screaming out for a new school and for better education. When Congress heard from the tribe, it allocated the money to build the school as an add-on to the budget. Later we lacked $800,000 to complete the school so we went back to Congress, which gave us 1,200,000 to complete our school.

I would like for you to visit our school. All of the teachers, students, and the community respect it and care for it. It is truly a community school. We told Congress that our door was open to anyone who wanted to attend. For years we taught non-Indian students even though we received no money for them. At a financial loss, we educated, bussed, and fed those kids hot lunches because we said our school was open to the public.

Money is our biggest problem. Every time the BIA reorganizes we get the short end of the bargain. We don't want to go to Minnesota for our area office. We thought that in dealing with the Washington, DC, office, we were close enough to the central office so that if we needed something the area office couldn't provide, we could go to the central office. I'm pleased to report that Ed Parisian listened to us, and we will have an office in Washington.

The tribe's number-one priority is the education of our children. The only way out for any race of people is through education. In Cherokee we spend more money for higher education than the BIA. We have graduated doctors, veterinarians, and lawyers from the University of North Carolina.

Indian education is not a failure; the problem is that the people funding Indian education are ineffectual. If you look at our program and talk to teachers and students, you will see we have the smartest students in the United States, and they are Indians. When we opened our doors to the public, both the tribe and the school board felt that by letting in non-Indians we were creating more of a challenge for the Indian students. When my daughter was in high school, the superintendent's son, a non-Indian was in her class. Consequently, my daughter studied all of the time to try to have better grades than he did, simply because there was a challenge. The school and tribe want the students to have a quality eduction so they will have something valuable when they finish school.

We need programs on drugs, alcohol, and sex. Two school groups won national awards on projects they did in the alcohol and drug program.

Indian children can do anything. Of course I am prejudiced, but I think Indian kids are as smart if not smarter than non-Indians because they can do anything they set their minds to.

Comments:

Dr. Charleston noted for the record that he toured the Cherokee schools and spoke with the school board, which provided the Task Force with detailed information on the Cherokee schools. He commended Mr. Taylor for their high quality education.

Phillip Martin, Tribal Chief, Mississippi Band of Choctaw Indians.

Education is not a BIA responsibility; it is a federal government responsibility. Indian tribes and Indian people have been denied a full educational opportunity for a long time.

Our tribe is now contracting schools that the Bureau had operated for a number of years. The Choctaws sat on the sidelines to see how the Bureau operated the schools; but they had no regard for our opinions. When the government runs the schools, they have no local accountability, and we have no opportunity to select personnel or choose curriculum. This was not a good situation. Therefore, we decided to contract the school and deregulate so the Tribal Council would be accountable and we would have choices about the resources and employees. This seemed like a good concept.

We need to be recognized as a regular school board. The tribe should be recognized as a contractor of education and have the right to receive full funding from the Office of Education. The State of Mississippi is carrying on education reform that is costly. For schools to be accredited, they must comply with the state in terms of personnel and facilities, but we don't have the money to comply with all of the regulations. If we could be recognized as a regular school board and be included in the funds the public schools receive from the Office of Education, then we will have an equal educational opportunity.

I am concerned because education is not keeping up with the growth and the industrial progress of the tribe. Tribal industries require degrees in technical skills, but our students are not making the kind of achievements necessary to go on to college. Hopefully changes can be made in the law as well as in the regulations to serve the Indian people as bona fide organizations that are working to improve education for themselves.

Questions and Answers:

Mr. Tullis asked if there were non-Indians in the Choctaw school system. Mr. Martin replied that theirs was strictly a Choctaw system, although other Indians were allowed to enroll.

Mr. Tullis questioned how much money was put into the schools by the tribe. Mr. Martin said one of their problems is that the tribe doesn't have the financial resources to supplement anything. When they want to start any new developments, they must borrow the money. Thus, they don't financially support the school system, although they wish they could.

Dr. Charleston inquired whether the tribe continued operating the schools or shut down when the Bureau was slow in moving funds from the central office to the tribe. Mr. Martin explained that they were able to locate funds to take up the slack if necessary. For example, they had to do this when the Bureau was behind in paying the federal employees. The tribe had to pay the staff until the Bureau processed their paychecks.

Dr. Charleston asked about funds for school construction. Mr. Martin responded that Congress was only able to fund two or three schools a year; however, across Indian country, many schools need replacement. When there is funding available, local input should be brought in and the tribe should have the opportunity to determine the design of the school.

Mr. Martin explained that when they built a new school, they consulted with parents and teachers, who had many recommendations to make, and now they have a good elementary school. This was the first time they had the opportunity to design, plan, and construct their school, not the Bureau school. The new school has also brought on a new atmosphere in which the students are happy. However, the system for school construction is still very political. A direct line is needed between the office in charge of construction and the local people.

Dr. Charleston noted for the public record that he conducted a site visit at Mississippi Choctaw and commended them for their good program. The new elementary school is a magnificent building.

Dr. Charleston pointed out that across the country 80 percent of the Indian children are in public schools, and there is a definite movement away from tribal schools. He questioned what impact this would have on the tribal position of maintaining their own school system. Mr. Martin said that it was because the Choctaws have been denied education for a long time that they started their own high school. Before that, students had to leave the state to go to Cherokee Boarding School, high school in Chilocco, or places in Oklahoma. The tribe places an emphasis on education and the education facility because the school is our community. If we lose the school, we will lose the community. For us to maintain our culture and meet our community goals, we need to support our own school. People are free to go to public school, but they don't learn any more there. If we can improve our school, we will be better than the public schools. In the summertime, kids come here for jobs, but we must support our own people first. With our own school we control education and can monitor growth. There are many advantages to managing our own school. We definitely favor schools operated by the tribe.

Betty Mangum, Lumbee Tribe, Indian Education Consultant, North Carolina State Department of Public Instruction.

North Carolina has the largest Indian population east of the Mississippi and the fifth largest tribal population in the United States. Today some 65,000 Indian people live in North Carolina, and they constitute 1 percent of the total state population.

Our major tribes are: Eastern Band of Cherokee, Coharie, Haliwa-Saponi, Lumbee, Meherrin, Person County, and Waccamaw-Siouan. Most of the Indian people live in rural areas of our state with urban concentrations in Charlotte, Fayetteville, Greensboro, and Raleigh. 17,000 Indian students attend public schools and 1,500 Indian students attend the tribally-controlled schools at Cherokee.

The Indian Education Office was established in 1977 for the purpose of promoting academic excellence for American Indian children. We are also responsible for providing staff development to our local school system on effective ways to increase the knowledge of the American Indian heritage. I am responsible for promoting and reviewing appropriate instruction materials and disseminating information that reflects current legislation and methodology in Indian Education. Also, I am responsible for working with the newly-appointed State Advisory Council on Indian education.

In February 1988, the State Board of Education adopted an Indian Education policy. The purpose of the policy was to address unmet needs of Indian students and to ensure a process for providing quality education for them. In June 1988, the General Assembly passed House Bill 2560, establishing a 15-member State Advisory Council on Indian education whose responsibilities are to advise the State Board on ways to effectively meet the educational needs of Indian children in the public schools. They are also responsible for preparing an annual report to be presented to the State Board of Education and to work closely with my office.

Our state public schools are divided into eight regions. Indian students attend 110 of the school systems. We have 700 Indian staff, one Indian superintendent, 20 Indian principals, and 23 Indian persons working at central offices across the state.

The academic achievement of American Indian students is measured annually by the California Achievement Test, the North Carolina Competency Test, and the Scholastic Aptitude Test.

In the spring of each year, North Carolina students in the third, sixth, and eighth grades take the California Achievement Test. This test measures students' performance in reading, language, and mathematics. The results for Native Americans are as follows:

- In the third grade, math is on grade level, and reading is four months below grade level;
- In the sixth grade, math is three months below grade level, and reading is nine months below grade level;
- In the eighth grade, math is four months below grade level, and reading is 11 months below grade level.

The North Carolina Competency Test measures reading, mathematics, and writing. This test is required for graduation, and special funds have been allocated to provide remediation to students who fail the test. The results for Native Americans are as follows:

- 87% passed in reading;
- 85% passed in math;
- 81% passed in grammar;
- 92% passed the essay.

The Scholastic Aptitude Test is intended primarily to help predict academic performance in college. High schools use this report to help students plan for college. In the spring of 1989, 874 Native American students took the test. The average total score for Native Americans was 768 compared to the average total score of 881 for white students. Scores were higher on the math than the verbal. In the spring of 1990, 760 Native American students took the test. The average math score increased by six points to 410. The average verbal score decreased by four points to 358.

The dropout problem in North Carolina is addressed by the Department of Public Instruction through the Dropout Prevention and Students At Risk Program. It focuses on the need for all students to stay in school and provides some resources to make this possible. The following principles guide dropout prevention and students at risk:

- School is for everyone, and
- Every student should have opportunities for success.

Last year, 39 percent of the American Indian students dropped out; 21.5 percent of the black students dropped out; and 23.4 percent of the white students dropped out. It is estimated that we lose 12.5 percent of the Native American males per year; thus over a four-year period we lose approximately 50 percent of the males. 10.4 percent of the Native American females drop out per year; thus over a four-year period we lose 41.6 percent of the Native American females.

The Office of Indian Education under ED funds 20 Title V programs in North Carolina. These programs serve 16,120 students and receive $112 per student. There are various programs in each of the eight regions except for region seven.

I would now like to share the following data concerning the socioeconomic educational environment and family structure here in North Carolina:

- Percent of families with children under 18:

Highest counties:	Hoke	56.7%
	Robeson	57.9%
	Cumberland	62.6%
	NC State	51.3%

- Percent of Single parent Families

Highest counties:	Halifax	13.2%
	Hoke	13.4%
	Robeson	13.4%
	NC State	9.4%

- Percent of children under 18 from single parent families:

Highest counties:	Hoke	39.4%
	Halifax	40.1%
	NC State	27.7%

- Per capita income:

Lowest counties:	Hoke	$ 8,128
	Robeson	$ 8,621
	NC State	$13,322

- Median family income, HUD estimates:

Lowest counties:	Swain	$18,900

NC State $30,200

For educators, policymakers, researchers, and the public, improving children's schooling is an increasingly urgent concern. To improve education for Indian children, clearer approaches to improving the following must be adhered to:

- Basic Skills: Recognize that a large proportion of Indian students have not mastered basic academic skills.
- Classroom Order and Size: It is necessary to establish and maintain an orderly environment in our classrooms while providing varied instructional methods. Furthermore, smaller schools and smaller classes are better.
- Cultural Differences: School administrators and teachers must acknowledge and accept cultural differences. School curriculums must enhance and validate cultural pluralism.
- High Expectations: Teachers and administrators must expect high academic achievement of all students and provide a variety of opportunities for successful achievement.
- Parental Involvement: Teachers must make it their business to get to know parents, share information with them, and enlist their involvement with the school. At minimum, appropriate routines for bedtime, homework, breakfast, clothing, and grooming are necessary at home in order for children to be ready for school each day. Parents must show interest in their child's school experiences and reinforce their accomplishments.
- School Safety: School safety and a familial atmosphere are important for each student to be assured that he or she has a place in the school.

At 10:55 am, Dr. Charleston called for a five minute break.

William Johnson, Superintendent, Robeson County (NC) Public Schools.

In July 1989, five separate local educational agencies were consolidated into one school district, the Public Schools of Robeson County. American Indian students represented 45.7% of the total consolidated school district enrollment of 23,386 in 1989-90. The school district certified 10,805 American Indian students for the FY91 project application. Of this number, 10,571 are state-recognized and either tribally-enrolled or tribally-certified; 220 are Tuscarora for whom an application for federal recognition is pending, and 14 are members of federally recognized Indian tribes.

We are pleased to note the compatibility of our district goals and those of the Task Force for meeting the educational and culturally-related academic needs of American Indian students. We believe that the Title V Indian Education Project in the Public Schools of Robeson County addresses appropriate strategies, meaningful and relevant educational programs, and effective integration of programs and resources that have implications for replication for the improvement of educational opportunities for American Indian/Alaska Native students in public, BIA, and tribally-controlled elementary and secondary schools.

It is important to explain the organizational structure in which the Title V Indian Education Project is administered. Dr. Woods, one of four Associate Superintendents, is assigned the responsibility for overall administration and supervision of compensatory education programs. Within the Division of Compensatory Education are the Title V Indian Education Project, the ESEA Chapter 1 Low-Income Project, the ESEA Migrant Education Project, and other small state grants that complement the larger projects. This organizational structure facilitates two major functions: (1) access to top-level decisionmaking and Board policies; and (2) effective integration of all available resources for a high level of program impact.

Goal 1: Readiness for School

Early Childhood Education: The school district now administers 15 three- and four-year-old preschool programs at 13 schools. In the spring of 1990, 295 three- and four-year-olds completed a full-day preschool program. This project activity is fully funded with Chapter 1 funds. 106 American Indian preschoolers participated in 1989-90.

Family Literacy: During the past year, considerable dialogue was established with Robeson Community College for the development of family literacy programs utilizing the Kenan Family Literacy Model as a complement to the preschool programs. The lack of sufficient Chapter 1 resources to provide for a full-time coordinator for family literacy hampered our ability to appropriately and adequately implement a preschool family literacy component. In recognition of this need, we have twice unsuccessfully applied for an Evenstart grant to enable us to implement such a program. We are, however, planning to utilize Title V funds this year to establish six Title V parent-student learning centers utilizing computer-assisted instruction for parent-student engagement in learning.

Day Care: Lumbee Regional Development Association, the tribal agency of the Lumbee, administers two Head Start programs serving 80 Indian children throughout Robeson County. Surveys are currently being conducted for two additional sites, one of which is housed in one of our district schools with adequate facilities. There are four other Head Start programs and five day care centers providing child care and preschool education.

Utilizing a state grant of $50,000, the Title V project shared costs for establishing three pilot before- and afterschool programs in three school sites with a majority American Indian enrollment for K-6 students. The focus of the before- and afterschool program is supervised homework, staff-teacher coordination, and improved home-school relations.

Goal 2: Reading

Approximately 3,300 American Indian students in grades 4-8 have been identified for Chapter 1 program services during the 1990-91 school year. A Title V Instructional Supervisor is administratively assigned to the Chapter 1 project to ensure that American Indian students have equitable access to these program services.

Goal 3: Graduating High School Students with Competencies Needed for Their Futures

Systemic Reform Strategies: In 1989-90, the school district initiated School Improvement Planning for the implementation of effective schools research and practices. As part of the school improvement effort to meet state performance standards for accreditation, compensatory reading and compensatory math are two state performance indicators. The Associate Superintendent for compensatory education was appointed as a member of the District School Improvement Team and has been actively involved in ensuring that compensatory education programs are appropriately integrated into district school improvement planning.

Retrieval and Re-Entry Strategies: For the past two years, the Title V project has supplemented a $50,000 JTPA state grant for dropout prevention for Indian students. In 1989-90, the project identified, directly contacted, and counseled more than 415 actual school dropouts, 100 of whom were JTPA-eligible, and successfully referred and enrolled 50 students into re-entry programs.

Strategies for Developing and Expanding Career and Postsecondary Education Options: As an intervention/prevention strategy to reduce school dropouts, the Title V project has replicated a nationally validated NDN model, Project Discovery, that provides hands-on career exploration to broaden the awareness of employment options and to increase student employability. Two recreational vehicles are scheduled for six-week cycles at ten schools during the project year and serve at-risk Indian students in grades 7-8. The vehicles are equipped with eight instructional modules.

Goal 4: Student Academic and Social Development

Quality of Instruction: In 1989-90, the school district employed a total of 2,539 professional and classified personnel. Of this number, 930 were American Indians. Recruitment of certified American Indian teachers continues to be a major problem due to the decline in the number of American Indian students selecting teaching as a career.

In 1989-90, American Indian student enrollment in North Carolina institutions of higher education increased by 10%. Nearby Pembroke State University's enrollment of 500 American Indian students is the largest of any institution of higher education in either North Carolina or the Eastern United States. We are excited about the increased enrollment of American Indian students, but concerned about retention to graduation. Cooperative efforts with Lumbee Regional Development Association's Talent Search Program assists our American Indian students in applications for Indian Education Fellowships, Indian Health Services Grants, and financial aid applications. Furthermore, Indian leaders successfully lobbied the state legislature for the American Indian Student Legislative Grant that provides annual need-based grants in the amount of $800 annually for undergraduate studies, $4,000 for doctoral studies, and no funds for masters studies. Pembroke State University has not been selected to participate in the North Carolina Teaching Fellows Program, a state initiative that provides full four-year scholarships for students selecting teaching as a career. While 36 Indian students have participated in competitive screening at the local level, 24 reached regional screening and 15 have been selected and are participating in the program at other state institutions.

The quality of instruction to American Indian students has been enhanced by the instructional use of computer technology and the establishment of computer-assisted instruction (CAI) labs in seven school sites. The initial costs of these labs were absorbed by Title V, and in 1985 CAI project staff costs were absorbed by the Chapter 1 project to establish shared access laboratories. Three additional CAI labs will be established by Chapter 1 in the 1990-91 school year, one of which will be a WICAT lab and two other Computer Curriculum Corporation labs.

Curriculum Development: Culture-based curriculum has been a continuing activity of the Title V project. The UNITY Curriculum (United Native Instruction to Youth) was developed, designed, and published by the Title V project. The curriculum is aligned with the scope and sequence of the North Carolina State Standard Course of Study. The multimedia kit consists of six color/sound filmstrips, a series of study prints, two books authored by local American Indian historians, an LP album of songs related to local Indian history and culture by a local American Indian song-writer and vocalist, and student skills texts for appropriate grade levels K,1,2,3,7,8, and 9.

Project REACH (Respecting Ethnic and Cultural Heritage), a NDN Model, has been selected for replication in 1990-91. Initial staff development for 21 administrators and teachers representing 10 schools and project staff was held in August and included Reach for Kids (elementary) and Project REACH (middle/junior high). This multicultural project is designed to supplement the social studies curriculum.

The Title V project has established a district Indian Education Resource Center which houses local and comparative Indian history and cultural artifacts, art work, reference books, historical documents and records, research materials, and recorded interviews with American Indian leaders and Elders.

Student Performance: American Indian students in the Public Schools of Robeson County score significantly lower than their white counterparts and slightly above their black counterparts on standardized California Achievement Tests at all grade levels tested. We did make some gains this year in the third and eighth grades and lost ground at the sixth grade.

Indian students in Robeson County scored three points below the district SAT average in 1989, and 11 points above the district average in 1990. In addition, Indian students improved SAT performance by 40 points from 1989 to 1990 test administrations.

The Title V project has utilized innovative strategies to assist Indian students in reaching their fullest potential:

- Residential summer enrichment programs at Pembroke State University designed to assist Indian students in developing higher order thinking skills and strategic reasoning skills were provided for 120 Indian students in grades 4-6 and 60 Indian students in grades 7-8 during the summer of 1990.

- Saturday Academics that provide for four-hours of instruction in test orientation and higher order thinking skills focusing on SAT preparation for 20 weeks for 9th grade students and three weeks for 10th, 11th, and 12th grade students were subcontracted to Pembroke State University in 1989-90.

- Partial and full tuition vouchers are provided for Indian students in grades 7-12 to increase their access to educational enrichment opportunities at state colleges and universities.

Questions and Answers:

Mr. Tullis expressed his appreciation for the statistical information kept by North Carolina on its school systems. He commended Mr. Johnson on the organization of five separate LEAs into a single system, noting that this was bound to be a better system to operate. Mr. Johnson said that it hasn't been easy, but they think it will have advantages for all of the students in years to come.

Dr. Charleston asked Mr. Johnson if he had any recommendations to make regarding structuring Title V programs, considering that they had the largest program. Is there any structuring process related to the discretionary grant programs or entitlement Title V that enables them to better meet the needs of their students? Mr. Johnson didn't think he could provide an appropriate answer. It takes a creative individual to apply funds in a successful manner. I know that Dr. Woods, Associate Superintendent, had many frustrations dealing with the bureaucracy, but I am not aware of the specifics of the situation.

Dr. Charleston asked to what extent the Indian education programs were integrated into the regular program. Mr. Johnson responded that some programs were integrated, while others were more like appendages. The programs solely funded by Title V were segregated efforts. If the programs are funded by a combination of sources, they are made available to the whole student body. I feel that it is appropriate to have both.

Brenda Toineeta, Educational Talent Search Counselor, North Carolina Commission of Indian Affairs.

I am Brenda Toineeta and I address you today as both an educational talent search counselor and as a former student of both the Cherokee School System and the North Carolina public school system.

As an education talent search counselor, I work with Native American students between the ages of 12 and 27 and see many of the educational needs and barriers to postsecondary education that our Indian youth face today.

1. Native American students in North Carolina have the highest dropout rate of students in North Carolina. The North Carolina Public School Dropout Report indicated that 39 percent of all American Indian students in the 9th grade in 1982 would drop out within four years, compared to 21.5 percent of black students and 23.4 percent of white students in the 9th grade. The national attrition rate of Native Americans is higher than the attrition rate in North Carolina. The Native American community needs dropout prevention programs that are culturally sensitive while still being geared toward the individual.

2. There is a void of information beginning in junior high and continuing into high school concerning the steps necessary for postsecondary enrollment. Native American communities are beginning to see their first generation of college and community college graduates and applicants, yet the Native American community is lacking much needed guidance on how to attain a postsecondary education and needs assistance with career information. There is tremendous need for individual guidance on career availability, the process for postsecondary school application, the importance of early application, and the process for applying for financial aid. Individual guidance is also needed to help locate educational settings that are right for the individual students, particularly those with culturally-related activities that will make the Native American students' transition easier and allow them to feel more comfortable in the college setting. Guidance in these areas needs to come from individuals who are culturally sensitive and sincere in their efforts to assist Native American students.

3. Many of our youth are tracked into the vocational area. I am certainly in favor of vocational training; however, I am concerned about the process of vocational tracking because it automatically limits the options available to the student. Tracking also exposes the low-expectation of teaching faculty for

Native American or underprivileged students. I firmly believe that an educator's level of expectation for a student, especially the marginal student, has a great influence on their actual performance. All students deserve the opportunity to choose for themselves an educational path that will be challenging and provide positive feedback.

4. The majority of the educators (primary, secondary, and postsecondary) who teach our youth need to be better informed about the rich cultural heritage of the Native Americans. This need for understanding by educators is compounded by the fact that classroom material often either ignores the complexity of the American Indian Nation or refers to American Indians as a culture and heritage of the past.

It was not until this past year that I learned there were still American Indian tribes in North Carolina other than the Eastern Band of Cherokee and the Lumbee. North Carolina has a Native American population of 65,000. I ask, "Why is it that all students do not learn more about this country's original inhabitants, including their decedents that are present today, and the contributions Native Americans have made to help America become what it is today?" Yes, we learn that there were Indians who were not identified solely as European on the North American continent upon the arrival of the early explorers. Native Americans, like the Europeans, are not of one Nation but of many, each with their own language, customs, and traditions. Our Native American youth have a right to learn of their ancestry in a positive and accurate light.

An educator's training should include study of American Indian life, past and present, because educators have a great influence on what tomorrow will hold for every student they teach. In addition, Native American studies need to be infused into all areas of academic study: art, history, natural science, literature, etc. Once these initial inroads have been made, it is my belief that the problem of low self-esteem among American Indian students will begin to diminish because our students will no longer have to grow up in an educational setting that minimizes their heritage or ignores it completely.

The future of our people depends on educational opportunities for Native Americans as well as school curricula that includes an accurate portrayal of the contributions made by Native Americans in the development of this country.

Thank you for your time and interest in Native American education. I would also like to thank you for your efforts to involve the Native American community while you examine the current state of education and look for ways to improve the education of our Native American students.

Tom Carter, Chief, Coharie Tribe of North Carolina; Vice-Chair, North Carolina Commission of Indian Affairs; Chair, Education Committee.

I am Tom Carter, Chief of the Coharie Tribe of North Carolina. I serve as Vice-Chair of the North Carolina Commission of Indian Affairs and as Chair of the Education Committee. The Commission represents all North Carolina tribes: Cherokee, Coharie, Haliwa-Saponi, Lumbee, Meherrin, and the Waccamaw-Siouan. North Carolina's Indian population is the fifth largest in the country at 65,000.

Education is a key concern among the Native American population in North Carolina. We have a public school enrollment of 17,500, with another 1,000 students in the Cherokee school system. It is important that all 18,500 students receive a quality education. Unfortunately, all of our children's needs are not being met.

Native Americans in North Carolina have the highest educational dropout rate of 39 percent. Retention strategies need to be implemented specifically for Native American students. School counselors need to take into account the special circumstances surrounding the Native American student for retention. There are many reasons for Native American student dropouts, such as family financial needs requiring the student to be employed, and problems associated with family alcoholism. Students feel they are being looked down upon because of their race and economic status. There is a need to consider other alternatives in the educational setting by focusing special attention and referral services on Native American students as may be required to improve the retention of our students.

As a former educator, I know the difference that can be made in the lives of Native American students who have teachers and guidance counselors who take a personal and sincere interest in them. A sensitivity to the cultural heritage of Native Americans is essential in order for educators to have a positive impact on their Native American students. Education is not a privilege; it is a right.

In order to improve the education of our Native Americans, increased efforts need to be made in the field of adult education. We need to educate or re-educate the adults that dropped out of school. In 1980, only 41 percent of males over 18 years of age had graduated from high school and only 44.3 percent of women over the age of 18 had graduated from high school. A concerted effort is needed to make adult education more easily accessible, especially since 77.9 percent of the Native American population lives in the rural areas of North Carolina.

The Commission of Indian Affairs is concerned about the Cherokee school system being affected every time there is a federal budget cutback. As it stands today, the State of North Carolina spends an average of $3,714 per student. The federal monies available to the Cherokee school system average about $2,300 per student, and this budget must include compliance with the State of North Carolina requirements for accreditation. The federal government has the trust responsibility of providing an education for Native Americans. Our Native American children who attend tribally-operated schools under contract with the federal government deserve the same quality education as our children who attend public school.

Having an educated community also requires a community that is healthy and self-sufficient. Native Americans are a young group of people; our median age is 23 compared to 32 for the general population. Our leading cause of death is accidents, which is 2.5 times higher than the U.S. average with 75 percent related to alcohol. Among the 10-to-24-year-olds, the suicide rate for Native Americans is nearly four times higher than the national average. According to 1988 data on infant deaths, North Carolina has the worst infant mortality rate of any state in the country. The data indicate that 12.6 infants out of every 1,000 born die before their first birthday. While there has been a decline in Native American infant mortality, we still experience higher infant mortality rates, higher teen pregnancies, and higher risks of health-related problems among our young people. There is a definite need, maybe I should say a desperate need, for preventive education.

In closing, I again stress the importance of culturally sensitive educators, Native American retention strategies, increased efforts for Native American adult education, improved prevention education, and the need for an adequate funding level necessary for the tribally-operated Cherokee school system. As Native Americans, we are proud people with a primary interest in our young people and a future of self-sufficiency. Education is key. We appreciate your listening to our concerns. With a renewed interest, special focused initiatives, and working together, we can improve education and the quality of life for all Native Americans.

Gwen Shunatona, President, ORBIS Associates; Director, Indian Education Act, Resource and Evaluation Center One.

I am president of ORBIS Associates, an Indian education consulting firm in Washington, DC, that has been in operation since 1982. I am also Director of the Indian Education Resource Center One, which provides training and technical assistance to Indian Education Act grantees in states east of the Mississippi. Through the years we have provided training both to those who operate in supplemental public school programs and those who work in the tribes, and have tried to get them to look at institutionalizing those programs. I know that one of the dreams of Dr. Demmert was for public schools to integrate Native American activities, curriculum, and personnel into the regular school program. It is toward this end that we work.

In 1980 we began to look at how to best address the mandate of the Indian Education Act. For public schools, that is to meet the special educational and culturally-related academic needs of Indian students. Through the years we came up with views to help move that along and tie those activities with regular school classroom activities. Last year we focused on learning activities, in the sense of the learning objectives that are mandated in state and district curriculum, and tried to help grantees do that.

When we look at school reform, we prefer the term "system of transformation" because school reform is not really changing the system. Looking at school transformation, we attempted to come up with strategies to enable Indian educators to participate in that national movement. The purpose of school transformation is to meet the 21st century needs of today's students.

The new transformation movement is targeted beyond seeing the acquisition of basic skills as the ends of teaching and learning. Rather, we must now be concerned not only with manual workers, but with knowledge workers as well. Thus, in order to train "people who think for a living," Michaels cites some exciting elements of transformation: participatory environment for students and staff; flexible use of time; atmosphere of trust, high expectations and sense of fairness; curriculum that focuses on students' understanding what they learn--knowing "why" and well as "how"; and emphasis on higher-order thinking skills for students. I find those exciting because I think all of that has been happening in Indian Education Act projects from their beginning in 1973. These happen on a much smaller scale, but because it is happening, we believe that Indian education programs can be models of transformation.

We have developed three strategies to assist grantees:

Strategy One: The reason transformation elements are crucial is that, according to Drucker, knowledge workers are not satisfied with earning a livelihood; they require a performance-oriented concept in their own work designing cultural education components which are academically sound. For example, they are not satisfied with the "beads and feathers syndrome" but instead want to challenge Indian students to use higher-order thinking skills. By now, they're looking at beadwork and putting it into context, using it to help in coming up with concepts that students can understand in terms of math, or putting the design and the work that they're doing in the context of the history of the tribe from which that design comes, or exploring the tribal area, looking at the purpose for the elements or the items that they are constructing in cultural education programs. This becomes a history lesson, as well as one of actual art; this is not just keeping people busy. Indian educators can be seen as models who prompt classroom teachers to incorporate cultural information into their lesson plans. They look beyond the basic to determine how higher-order thinking skills can be built into the curriculum.

Strategy Two: Indian educators can cooperate with classroom teachers in identifying Indian students' various learning styles and in using culturally appropriate teaching methods. For example, they can employ the whole language approach to address students' basic and higher-order thinking skills through reading, writing, speaking, and listening activities. Educational research shows that the whole language approach is most useful for students who are not doing well with a linear model.

Strategy Three: Changing students' attitudes about how and what they can learn is accomplished through small group, active learning techniques such as cooperative learning activities in which supportive competition among students of mixed abilities encourages students to excel; peer tutoring whereby older students can use their creativity to help younger ones; and informing students of the learning objectives of a unit or lesson plan and eliciting their interests for use in meeting those objectives.

Questions and Answers:

Dr. Charleston noted that Ms. Shunatona's description sounded like the techniques of gifted and talented programs. He wondered if she recommended that Indian education programs look at those techniques to find a balance from compensatory models and begin shifting to more of the gifted and talented approach. Ms. Shunatona thought the gifted and talented approach was useful for all students at varying degrees. She suggested that if students maintain their grade levels, they should be considered for gifted and talented programs.

Gloria Fowler, Acting Director, Education Department, Poarch Band of Creek Indians.

I am the Acting Director of the Education Department for the Poarch Band of Creek Indians. It is my job to administer the Johnson O'Malley and the adult education programs for the tribe. These are both fairly new programs due to the fact that the Poarch Creek Indians were federally recognized in August of 1984.

Program Overview

In 1985, the tribe contracted with the BIA for an Adult Education Program to assist adult tribal members in completing their high school education, and to further develop and improve their basic education skills in order to enable them to become employable and productive members of society. It is important that we first address the needs of the adults who have not finished school. According to a survey conducted by the tribe in 1989, the dropout rate for tribal members ages 16 and above was 56 percent, while the dropout rate was only 27 percent for students of school age. Surveys of Title V parents reveal that one-third dropped out of high school. Combined efforts and programs have made a significant impact on the dropout rate.

In 1987, the Tribal Council established the Tribal Scholarship Committee in order to address the great need for scholarships. Each spring the Scholarship Committee announces the availability of tribal scholarships for tribal members. In the past three years, 70 scholarships have been awarded for tribal members to attend college. The awards have usually been in the amount of three hundred dollars per student and paid directly to the school the individual is attending or wishes to attend. This small amount is not nearly what is needed; however, the Scholarship Committee felt a three hundred dollar scholarship would help a student attend a college for the first quarter while further financial aid could be located. All applicants are required to apply for any financial aid that is available (for example Pell Grants) and are assisted in filling out the necessary forms and locating sources of aid.

We try to recognize academic achievement through our annual graduation reception in May and awards banquet, funded by JOM and the tribe. During the past three years, approximately 80 students have graduated from junior colleges or technical colleges with two-year degrees. However, we've only had six individuals who graduated from four-year schools and one student who has earned a Masters degree. As you can see, there is a definite need for scholarship money to enable students to complete four- and five-year educational programs.

Our Johnson O'Malley program was just recently contracted in 1989. This makes it possible to provide a tutoring program in school and an afterschool program located in the tribal Learning Resource Center which is adjacent to the library. Both the paraprofessional teacher and the tutor are assigned to local schools two days each week. The Learning Resource Center is open in the late afternoon Monday through Thursday for tutoring and cultural activities. We work closely with the existing Title V program in order to most effectively use personnel and to avoid duplication of services. Our goal is to supplement and enhance the Title V program which was first contracted by the local LEA in the 1970s.

Our tutoring program has been successful in that approximately 80% of our participants have been able to improve their grades in the area in which they are being tutored in by at least two letter grades. We have experienced some problems that are related to court-ordered tutoring, and we have found that this situation does not work very well. We are hoping to learn some new techniques to work the problems out.

Also during the school year, as an award incentive program we provide field trips that are culturally-related and educational for students who maintain a C average for 6 weeks. We do this two or three times a year for the different age groups (K-4, 5-8, 9-12).

During June and July each year, we operate a Summer Youth Program for children 6-13 years of age and a College Career Preparation Program for youth 14-18 years of age. We have expanded these programs over the years. This summer both programs operated for three weeks in June and three weeks in July.

In the College Career Preparation Program for youth 14-18 years of age, we provided field trips and located speakers from local colleges and businesses to inform our students of the educational opportunities that are available. During the College Career Preparation Program, information was provided on financial aid that is available to our students through the tribe and other sources, and they were shown how to fill out standard financial aid forms. The students spent the mornings in a classroom setting with these activities going on and in the afternoon they were assigned to different departments that are related to their field of interest. To name just a few, the Health Department, Social Services, Law Enforcement, and the Summer Youth Program provided work experience for these students. Each group had specific community work projects going on at that time. The first group of students worked with tribal Elders by running errands, writing letters, raking yards, reading, and cleaning houses. The second group worked hard to help prepare the ball field that was used for the USET Softball Tournament in August.

Needs

The dropout rates as mentioned before indicate that the combined efforts of the Johnson O'Malley and Title V programs have a significant impact on retaining students in the public school systems. However, there is a need for academic enrichment programs that would provide help for students wanting to prepare for college. Students attempting pre-college English and mathematic courses are having a difficult time passing those courses. This is of great significance when you consider that only 3 percent of adult tribal members have completed four years or more college as compared to 12 percent of the state population.

I have already discussed the adult education program contracted in 1985. We currently have 17 active participants. Of these, one reads at the first- grade level, nine read at the third- or fourth-grade level, four read at the sixth-grade level, one reads at the tenth-grade level, and two are high school graduates.

There is also a need for an early childhood program. The 1989 Comprehensive Survey results show that of those students who have failed in school, 36 percent failed the first grade, 17 percent have failed the second grade, and 13 percent have failed the third grade. In other words, over 60 percent of failing students have repeated the first through the third grades. This is further compounded by the fact that one in three students do not meet the specifications of special education that will provide them the additional help they need in order to function adequately in school. The results are that students exhibit behavior problems and are referred to the school principals by their teachers for disciplinary action and ultimately into the court system. The pattern is that those potential dropouts who do not complete high school drop out of school as soon as they reach age 16.

Through the combined efforts of the Tribal Council, Johnson O'Malley, Title V, Adult Education, and the J.T.P.A., there have been vast improvements in education. However, the number of tribal members attending college for brief periods of time is disproportionate compared with those graduating from a four-year college. We need continued funding to maintain those gains and additional funds in order to meet educational needs that have been identified. For example, there is a need for an early childhood program that involves both the child and the parent in reading activities in order to change patterns that have existed for hundreds of years. How can parents help their children with their homework if the parents read on a third-grade level? How can we teach our children if we have not learned ourselves? Education is the key, and our children are the doors to the future.

Elinor Swaim, member, U.S. National Commission on Libraries and Information Science (NCLIS); Chair, NCLIS Committee on Library and Information Services to Native Americans.

The National Commission on Libraries and Information Science is a small, independent agency of the federal government that consists of 14 members, the Librarian of Congress, and persons from the library and information world, appointed by the President and confirmed by the Senate. We feel that we are on a track similar to yours and thus are partners. We have a great concern for Native Americans because 20 years ago legislation made us responsible for special populations.

In the early 1970s our commission began to visit Indian libraries and to hold hearings to determine the condition and needs of the libraries. Ten years later we held another series of hearings and site visits to determine the state of Indian libraries. We found that many of the libraries were closed, and those that remained open were poorly staffed, poorly housed, and contained sad, irrelevant collections.

We are working toward a second White House Conference on Libraries and Information Services that will be held in July of next year. As part of this effort we are preparing papers that we will make available to you because it is our belief that information and its access is a vital component to our educational goals or anything that your Task Force might establish.

Information and access to information is a vital component to educational goals, with libraries serving as the foundation to meet these goals. Indian Nations will be at risk if their libraries and learning resources are poor. A good educational program and a good teacher are only as good as the libraries, librarians, and library resources which undergird and enrich them.

I hope the Task Force will emphasize the potential strength of school libraries, and the need for them to be enhanced in our Indian schools. Even the best educated can sit starving in front of the mounds of information available if they don't know how to access information. In libraries, people learn how to learn.

Libraries in Indian communities should be part of the real life of the community, where the heritage is stressed and where they can use the culture, language, dancing, and medicine that belong to a particular tribe. It would be wonderful if young people could recognize that Indians were the first people to put the institutions of liberty and truth on this continent. People don't even recognize that ideas such as the separation of powers, the balance of powers in our government, and free speech were learned from the governments of Indian Nations. Every Indian child should be proud of this heritage.

We feel that in Indian libraries many Indian students don't have a place to do homework and the collections are not helpful; they are castoffs or old reference books that are not adequate to support programs of Indian education.

We have had hearings recently with the Florida Seminoles, the Mississippi Choctaws, and the Alabama Creek, and learned of their libraries. Last year we held hearings in Santa Fe. This month we will be conducting site visits in Massachusetts, New York, and Connecticut. In fact, we will be visiting all but three federally recognized tribes in October. We will have a hearing on October 24 in Hartford and welcome all Native Americans to testify. Early in the spring we will be going to North Dakota and Washington State.

Our purpose is to advise the President and Congress on the libraries for all citizens. We expect to make a real report on the needs of Native American libraries. We have sent a survey to 900 tribes on their library facilities, and that will be collated by the University of Oklahoma Library School. The State Library Directors of all states are meeting in Michigan next week, and I will be there to get their assistance in telling us what they're doing with the Indian Nations not on reservations. We want to make all of our findings available to you. We want to participate in your partnerships.

I hope the "L" word is present in your report, and you include the very important aspect of libraries to the education of Native American children.

Comments:

Mr. Tullis voiced his appreciation that Native Americans were included in the White House Conference on Libraries.

Dr. Charleston added that libraries have been a very important part of his site visits. Even though he commended Mr. Cannon and Ms. Cody on the Cherokee Schools, they had discussed the pathetic state of the libraries. They have a beautiful library room but it is lacking books! The books they have are aging and they contain stereotypical portrayals of Indians. Work needs to be done to bring libraries up to par. We can't have education without reasonable libraries. And this includes more than just books; students need information services, computer resources, and activities, and this all needs to be available to the community. The Task Force has some strong advocates for improving the quality of libraries available to the Indian community.

Ms. Swaim noted that it would be helpful in small communities if regulations could be changed to allow the school library to be enhanced and used by the citizens, as opposed to operating two small and weak libraries.

Derek Lowry, Coordinator, Indian Education, Guilford County (NC) Schools.

First, I will address some of the ill-met needs of the at-risk students of North Carolina. As my grandmother said, before you can prevent something, you must first understand the sickness. The same problem that was here 400 years ago still remains: the lack of concern and the inability to understand the Native American and our needs, especially when it comes to education. Every day I hear the same things from Indian students, "This teacher hates me. This school has nothing to offer me." Where do Indian students come up with these ideas and reach these conclusions? An Indian child at an early age learns to read body language. As a teacher enters a room with a problem, or what the young people call an attitude, the Indian student is the first one to pick up on it, because as a people, we have seen our share of negative attitudes. To them, a bad attitude should be returned with only one thing--a bad attitude. Teachers and students need to learn to share responsibility for their attitudes and how to best interact with each other.

Indian students feel that their schools have nothing to offer them. When I was young, Indian parents worked hand-in-hand with schools to ensure the curriculum educated their children academically, mentally, and spiritually. The three go together; they are all too closely interrelated to try and separate them.

One of my Elders stated, "You must have discipline before you can begin the education process." I strongly agree. Discipline and respect may be the most important factors missing from our school system today--respect not just for teachers and principals, but for students and parents as well.

There is a need for spiritual values in education. The best way to discipline an Indian child is by teaching Native American values. Children can learn to be responsible to themselves and also to Elders, parents, and the community if they are taught self-discipline. The use of peer pressure is also a good way to teach self-discipline to children. They begin to act more responsible for each other.

During a child's developmental years, their attitude can have a lot of influence on mental abilities. What I envision is a program for four-year-olds where children are taught that if you act like you're happy, you become happy. If you act like you're enjoying school, you will enjoy school. This is the basic "I think I can" theory. Teaching and working with a child's mental attitude, you help that child's growth and development increase at a more productive rate. The program that I have in mind is a program that would include parents. Parents would learn that one of the best instruments to teach mental attitude is through teaching decisionmaking and power of reasoning. If one understands the process of decisionmaking and power to reason, one can learn the true art of learning.

Indian students are very practical thinkers. They often have problems with abstract thinking. Academics should be offered in a way that is most acceptable to the way youth thinks today. We can no longer teach using outdated methods.

More needs to be done in early developmental stages to prevent a child from being at risk, such as working with parent and child to improve the child's mental attitude, decisionmaking skills, and reasoning, as well as helping them with any learning problem. Once a student is labeled at risk, they should receive counseling in attention span, self-discipline, and Native American values. Parents should be allowed input so they can take a greater responsibility in helping educate their own children. Academics should be taught in a fashion complementary to the way students' think. Cooperative learning should be employed to encourage interaction among students. This would not only help the learning process, but would improve self-esteem. Also we should re-introduce teamwork, and encourage self-expression and exploration in and out of the classroom.

Joel Bass, Chief, Eno-Ocaneechi Indian Tribe.

We as Native Americans have been put on the back burner for many years, and because our state and federal governments are dong a lot for Native Americans, it is time for us to step forward and monitor the programs and curriculum that have been put in place. We have principals who observe teachers to ensure they follow their lessons plans and the school curriculum. Similarly, when we establish programs for Native Americans, we need Native Americans to observe these programs to ensure they benefit the Native American students.

We have people wh[illegible]r many years have been making lye soap. We need people to come in to schools and demonstrate how to make lye soap. We know that mistletoe has many benefits for different illnesses. We need people to come in and demonstrate how and when to gather mistletoe, and the proper use of it. We use sage to season our food, and to make sage tea to cleanse our bodies. We need people to ensure this is done. We use sassafras tea to remove toxic acids from our bodies. We need in our curriculum, once a month, the opportunity for students to have sassafras tea, mistletoe tea, and sage tea. And if they use sweeteners in their tea, we recommend honey or pure maple syrup. Furthermore, I feel that these programs should be done by Native Americans.

I am Chief of the Eno Ocaneechi people in Alamance county and we have a petition before the Commission of Indian Affairs to recognize us as another tribe in Alamance County.

Comments:

Dr. Charleston informed the audience that Dr. Benjamin Atencio, Jr., staff member of the White House Conference, was present and would be given the opportunity to address the group after lunch. At 12:30 Dr. Charleston called for an hour recess for lunch. After lunch, Dr. Atencio addressed the assembly and created a dialogue with members of the audience.

As no other people came to testify, Dr. Charleston closed the proceedings at 2:25 pm.